

Ellen G. White 1892 Letters

Lt 1, 1892

Brethren Who Stand in Responsible Positions

North Fitzroy, Melbourne, Australia

January 12, 1892

Dear Brethren who stand in responsible positions:

I learn from several, whose letters reached me by the last steamer, that the subject is being agitated of building an institution in or near Oakland, in one of the suburbs. I have had much light and experience in regard to these movements, and I wish to state that when the Lord gives our brethren special light in regard to this enterprise, it will be time enough for them to move, and they can build a new institution with safety. You need not take this extra burden upon you, for God is not in it. We have no men to whom we can look to manage such an institution. Dr. Maxson has not the qualifications that will fit him to stand as manager at the head of such a large institution as should be established in a suburb of Oakland, for it is an important center.

The experience of the past should teach us something. Dr. Maxson is sincere in what he says about establishing an institution in the vicinity of Oakland. He verily believes that it could be easily done, and that the patronage would be so much increased that the institution would almost run itself, but he views matters in an exaggerated light. He thinks that our chances for success in a health institution would be far better if the Health Retreat was in any other place than in Crystal Springs, but this is not the truth.

Dr. Maxson believes that it is the location, and the difficulty of access, that makes success to the Retreat almost an impossibility, as he says; but this is a mistake. Should you be influenced by his glowing descriptions of what an institution would be were it in the right location, where is the means to build it? Where are the men of the right stamp of mind to take charge of it, who will not fail nor be discouraged when things go hard, as I know they will? It is not the location, it is not the "shammy buildings" as Dr. Maxson terms them, that is the bugbear that retards the progress of the institution; but it is the men who have been connected with it who have made it what it is.

From our experience in the past, we could not think it would be wise to connect Dr. Maxson with the Health Institution as manager, for he would not prove a judicious manager. He has not the talent and the wisdom to conduct such an institution. After the development of Dr. Burke's real principles, Dr. Maxson might at least have endeavored to redeem the injury he has done to the institution in the past, by misrepresenting it to others, and have made up for some of the mistakes he made while at Crystal Springs by taking the present burden of responsibility in this emergency. He need not have made the positive statements that he has made in regard to its location and its poor chance of success.

But when I conversed with him at Oakland the night before leaving Oakland, light came to me from the Lord that Dr. Maxson would have to have divine enlightenment before he would know himself. He takes too shallow views of these matters. If he had had the wisdom he thinks he possesses, he

would have made a better showing at St. Helena, and when he becomes distrustful of himself, and is no longer wise in his own conceit, then the Lord will put His mold upon his heart and character. When he is emptied of self and seeks the Lord with his whole heart for a deeper knowledge of God and of Jesus Christ whom He hath sent, he will abase himself and exalt Jesus.

While Brother and Sister Maxson were connected with the Health Retreat, if they had been possessed of the right spirit, they would have done a good work for the Master. They believed falsehood instead of truth. They did not stand with me and my work, but made my work very hard by sympathizing with the ones to whom the Lord sent me with messages of reproof and rebuke that they might be saved to the cause of God. Dr. Maxson and his wife did not accept the word of the Lord given me on that occasion, they believed the statements made to them by Brother _____, and therefore all that I did say or could say to them was of no avail.

I fully believe that Dr. Maxson means to be a Christian. He is ready to do anything and everything that lies in his power to make our institution a success, provided that he can manage it as he pleases and carry out his own plans and devices.

Since leaving Oakland, we have not had the slightest inclination to urge him to do anything in connection with any health institution as long as he views matters as he now does, for I know that it would not be pleasing to the Lord. Brethren, we have a health institution in St. Helena. Much money has been invested there, and if those who ought to draw in even cords would stop blocking the wheels, we should see a good work accomplished at the institution already established.

We are sorry that any of you have in any way favored the projects of Dr. Maxson. He is viewing things in a very highly colored light, and his expectations will fail to be realized. I shall feel no further burden concerning his taking responsibilities at St. Helena. With the feelings and ideas which he now has, it would be a calamity if he did go to the institution, for he would not take hold of the work in faith. I know that his impressions in regard to St. Helena are not right impressions. He is full of ardor and zeal to do a wonderful work in his own way, to manage and run things as he thinks would be best, and I hope he will not go to the Health Retreat.

All this discouraging talk in regard to the institution would be reiterated at the Retreat and would do harm to the cause. His course reminds me of the course of the unfaithful spies who brought exaggerated, discouraging reports concerning the entrance into the promised land, that set the people almost frantic with disappointment. Let Dr. Maxson seek his field elsewhere. He has not spiritual eyesight to discern spiritual things, but tells matters as they appear to him, and if others will receive his ideas, he will mislead his hearers by his confident assertions.

But time will reveal that imagination has had a large share in coloring his statements. It is not safe for our people to view all things through the eyes of Brother and Sister Maxson. They need to have a deeper view into things, or they will make great mistakes that will not be easily remedied. I have had an experience in regard to the Sanitarium at St. Helena, and the Lord has opened to me the inwardness of things at the institution. Some things more grievous than others have been presented to me, and I have had a chance to know in regard to the characters of those who are acting a part in bringing a foul blot upon the fame of the Retreat.

But in this crisis where was the discernment of Brother and Sister Maxson? I heard bitter complaints from the patients at the Institution. If they were furnished for a few times with fomentation cloths, or with sheets or blankets, or with a hot water bag, they were charged for it. Every little item was charged up to their account, and even now it is hard for the institution to be free from this practice. Some of the patients were exasperated and full of bitterness; they left the institution to sow seeds of dissatisfaction.

Elder Rice did not know how to manage. Dr. Maxson did not know how to meet and deal with human minds. He did not do what was needed to be done to win confidence. An institution for the sick should have all the appliances needed for the treatment of invalids ready for use; but if it is found to be too great a tax upon the finances of the institution to furnish all these things continually, you should say to the patients, we will allow you the use of these things for the present, but you had better get them for yourselves. We will not charge you for the present accommodation, but it is not our practice to provide these things permanently.

Feeling existed in regard to the method that was used at the Retreat under Dr. Maxson's directions. Dr. Maxson, with the utmost confidence and assurance, extolled the Regular practice, and depreciated the practice of Homeopathy, and made the most extravagant statements in regard to the Regular practice. Some might take these statements as verity and truth, but I knew that they were not correct, for the practice of both systems and their results had been laid open before me, and I knew that the statements that he made were not correct. But this is due to the narrow cut of the mind of the man. The system in which he has been educated, he regards as the best of all methods. The Lord regards all this talk just as He regarded the talk of the Pharisees—as the invention and tradition of men.

All those who receive their education from the Regular school, and are molded by the spirit of the educators, generally act out the impressions they have received from their instructors and denounce every other system as satanic. Is this the way of the Lord? If the priests and Pharisees kept the way of the Lord, then Dr. Maxson's ideas are correct.

The use of drugs in our institutions, to the extent to which they are used, is a libel upon the name of hygienic institutions for the treatment of the sick. The physicians need to be converted, on this point, as decidedly as the sinner needs the converting power of God on life and character in order to become a pure-hearted Christian. Let the students who go to obtain a medical education at the medical institutes of our land, learn all that they possibly can of the principles of life, but let them discard error and not become bigots. I would not speak thus plainly unless I felt that it was necessary.

Lt 2a, 1892

Belden, Frank; Belden, Hattie

Adelaide, South Australia

November 5, 1892

Dear Nephew and Niece, Frank and Hattie,

My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both self-denying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master's work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you, and your relation to your fellow men.

Dear children, if I could through the grace of God pen words that would lead you to see your true condition and to seek the Lord with all your heart, I would be most happy. I do not have it in my heart to wound or bruise you, but to restore and heal you. For a few days I have been encouraged. I was in earnest conversation, Frank, with you, and you did not rise up against me; your heart was touched. I said, Do you know that you have been a hindrance to Hattie? You have been self-righteous and have not come close to her heart in tender interest, that she should manifestly connect herself with Christ, confessing Him openly. Oh, things might have been so different for years back. Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work, and will ruin your soul unless you change this order of things decidedly and firmly.

No one who has enlisted to serve God will be free from temptation. Satan will say, "Do not be carried away with any whimsical notion. Do not work like a slave unless you are well paid for it." Every man is tempted as was Christ when the kingdoms of the world were proffered to Him if He would only bow to Satan's terms. Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small?

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. You are to receive every word that proceedeth out of the mouth of God and feed upon that word, which is the bread of life and the water of life. Jesus calls it His flesh and His blood. [John 6:63.] "Blessed is every one that feareth the Lord; that walketh in his way. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." [Psalm 128:1, 2.]

Here are the terms the Lord offers you, my dear children. Will you accept the conditions? The character of Christianity is intensely practical. "The kingdom of God is not in word, but in power." [1 Corinthians 4:20.] It bears the divine credentials. This practical religion does not put aside the truths of the Bible as too sublime for common life. Its principles are to control us in all the little things as well as the large things of life, supplying the motive to a high and holy course of action. The life of Christ is to be our example.

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only begotten Son of God, full of

grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed, the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness.

Oh, if we only acted in accordance with the light that shines upon our pathway, we would be far in advance of what we are today in spiritual understanding and real heart worship. Many are in the condition represented by the foolish virgins, who had lamps, but no oil to replenish the lamps and keep them burning and shining ready to meet the Bridegroom. The grace of Christ is essential every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace.

My dear children, I love you because Christ loves you. You have been dearly purchased. All you are and all you have—time, talents, strength, thought—everything, has been redeemed by the blood of Christ to do Him highest service. The Lord can accept of nothing less than complete consecration, entire, willing obedience. Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. Your quickness of temper and bitterness of feeling keeps you from good. The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins.

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner, but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers.

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken.

They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them. Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown.

What was their testimony? "All the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" [Numbers 16:3.] When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, "Ye have killed the people of the Lord" [Verse 41], and the plague was upon the congregation, and more than fourteen thousand perished.

When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: "Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness.

"I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God should manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent, they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard.

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.

The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling.

The time and care and labor required to counteract the influence of those who have worked against the truth, has been a terrible loss, for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church, if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the

morning. But when so much labor has to be expended right in the church, to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness.

God meant that the watchmen should arise, and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty, and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those, who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.

Hours have been spent in quibbling over little things, golden opportunities have been wasted, while heavenly messengers have grieved, impatient at the delay. The Holy Spirit—there has been so little appreciation of its value or of the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy.

But in many, many places, and on many, many occasions it could truthfully be said, as in Christ's day, of those who profess to be God's people, that not many mighty works could be done because of their unbelief. Many who have been bound in fetters of darkness have been respected because God has used them, and their unbelief has aroused doubt, prejudice against the messages of truth which angels of heaven were seeking to communicate through human agencies—justification by faith, the righteousness of Christ.

Now, my dear children, I have sketched but a tithe of what I know to be true in regard to these matters. I present them to you. I would that you would now surrender to God. I love you both too well to flatter you. Frank, you could have helped Hattie in many ways if you yourself had stood in the clear light; but you have been walking in darkness. When pride shall die, when self shall be crucified, then Jesus will come in and take possession of heart and soul. I want you to make sure work for eternity. You have no time to lose. Years have passed, and you are not ready to die, and without a decided change are not ready to live and glorify God. No longer seek to have your way, to follow your mind and judgment, but put your hand in the hand of Christ and say, Lead me, guide me.

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you.

There is no time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single hearted, in principle firm as a rock. Jesus said, "He that will come after me, let him deny himself, and take up his cross and follow me; so shall he be my disciple." [Matthew 16:24.] Thank God, oh thank Him with

heart and voice, that He is still our compassionate Redeemer, ready to forgive sin, and by His own blood to cleanse us from every stain that sin has made. I write in love.

Lt 2b, 1892

Brethren and Sisters

Preston, Australia

August 3, 1892

My dear Brethren and Sisters,

My mind has been very much exercised for several nights, sleeping and waking, in regard to the work to be done in this country. In this wide missionary field there is a great deal to be done in advancing the cause and work of the Master, and with the great want of means and of workers we know not how it can be done. We must humble our hearts before God, and offer up sincere, fervent prayer that the Lord, who is rich in resources, will open our way. "The gold and silver is mine," saith the Lord, "and the cattle upon a thousand hills." [Haggai 2:8; Psalm 50:10.]

The life of Christ, the Lord of glory, is our example. He came from heaven, where all was riches and splendor; but He laid aside His royal crown, His royal robe, and clothed His divinity with humanity. Why? That He might meet men where they were. He did not rank Himself with the wealthy, the lordly, of earth. The mission of Christ was to reach the very poor of the earth. He Himself worked from His earliest years as the son of a carpenter. Self-denial—did He not know its meaning? The riches and glory of heaven was His own, but for our sake He became poor that we, through His poverty, might become rich. The very foundation of His mission was self-denial, self-sacrifice. The world was His; He made it; yet in a world of His own creating the Son of man had not where to lay His head. He said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." [Matthew 8:20.]

Now, in the establishment and broadening of the work in this country, means will be essential, that we may do a large work in a short time. And the only way we can do is, in every movement, to keep the eye single to the glory of God so that it may not be said of us, "They began to build, and were not able to finish." [Luke 14:30.] In leading out to do a broader work we need, at the very beginning, to put pride and worldly ambition clean out of our hearts. Having before us the example of Christ, the greatest Teacher the world ever knew, we need not make a mistake. "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] We must study the Pattern and inquire at every step, "Is this the way of the Lord?" We shall certainly make grave mistakes if we do not keep self-denial and self-sacrifice prominent before the people in every movement.

In purchasing goods and furniture, let the amount to be invested be estimated as accurately as possible. We must count the cost, whether we shall be able to finish. Much means may be expended in the very beginning, which will necessitate retrenchment where it would be more keenly felt. We must have our eyes wide open now and be sharp, clear-sighted, keeping it ever in view that the object of our mission is the salvation of souls. We must teach all the believers to be self-denying and

to work and live within their means. Every dollar should be expended with this in view. We want no introduction of the pride and extravagance that have characterized some of our American people in the outlay of means.

The Lord opened to me that should our Australian youth, and even persons of mature age, go to America to obtain their education, the habits of self-indulgence and conforming to the fashion which they would witness would be detrimental to them. Unless they were constantly looking to and learning of Jesus, they would bring back a mold of character that would be a hindrance, instead of a help and blessing to their countrymen.

I was shown that it would be much better for teachers who were consecrated to God and His work, who had been diligent learners in the school of Christ, to be sent to this country from America. They could meet the people where they are and educate them, not in pride, but in character building. They could ennoble them, teaching them by example how Christ worked and denied Himself, that they might know how to work in His lines. The ignorant, the sinful, must learn from Christ the simple lessons of self-denial and self-sacrifice. To be missionaries for God means very much—light-bearers to the world by pen, by voice, by distribution of leaflets and tracts, by earnest, humble prayer, by earnest appeals and warnings, as well as by a Christlike example. Thus did Christ work to reclaim the perishing.

The work in this missionary field is yet in its infancy. The believers have made only a beginning in the Christian life; and the reason why we have felt so great a burden for this people is that henceforth they may learn greater things. It doth not yet appear what we shall be through a practical belief in the truth and the sanctification of the entire being by the truth. The words and example of our Redeemer, in His life of humility and self-denial, will be the light and strength of His people if they follow Jesus fully, trusting in Him at every step. Let it be the language of our hearts, “Be Thou my pattern.” “He that willeth to do His will shall know of the doctrine.” [John 7:17.] Nothing is so desirable as to live as Christ lived, to deny self as Christ denied Himself, and to labor with Him in seeking to save that which was lost.

In regard to the outlay of means, I repeat: Do not blindly copy what you have seen in America, but work in a way appropriate for this country. Do not seek to purchase the most expensive articles because they will look nice and make a display. For your bedding and table linen purchase fabrics that are plain and durable, that will bear the wear and rough usage of school students. That which you provide will be far better than that which many of the students have been accustomed to. The finest material would be entirely out of place. We are not now by any means at the top round of the ladder; we are at the lowest round and must climb painfully step by step. Let all who shall visit the Bible school see that we follow the teachings of Christ in regard to simplicity. We want nothing for display. We must begin in great simplicity, with as little expenditure of means as possible, if we make a success of establishing the work in this country.

In the line of furniture, do not purchase one article merely to make a show. Get things that will be useful and that will bear handling. Educate the people to practice self-denial. Let it be considered that every dollar may represent a soul, for some one might be brought to a knowledge of the gospel through the use of that dollar in the missionary work. We may have very nice taste, and enjoy that which is beautiful and artistic, but had not Christ the very finest, purest, holiest taste? His home was heaven, yet He denied Himself; humiliation marked all His life, from the manger to Calvary. In the

beginning of the work here we must not reproduce the very things the Lord has not approved in America, the needless, extravagant expenditure of money to gratify pride and love of display. Let everything of this order be scrupulously shunned.

In eating, dressing, and in the furnishing of our school-building, we want to preserve the simplicity of true godliness. Many will deny themselves and sacrifice much in order to contribute toward making the missionary work a success, and should they see this means expended upon the finest linen and the more expensive furniture or articles for the table, it would have a most unfortunate influence upon these brethren and sisters. Nothing could militate more decidedly against our present and future usefulness in this country.

The very first lesson to teach the students is self-denial. Let their eyes, their senses, take in the lesson; let all the appointments of the school convey practical instruction in this line, that the work here in Australia can be carried forward only by a constant sacrifice. Let none, as they look at your table furnishing, have occasion to say to themselves or to others, "The managers of the school must have plenty of means or they would not provide such things as these. We have never had such things at home."

In every movement let us follow closely the example of our Saviour. I feel deeply over these things. I should blush with shame to stand in the pulpit and proclaim the self-denial and self-sacrifice to be made at every step, and then have the arrangements at our Bible School contradict our teaching. I am writing to Africa, pleading for means to help us, in this emergency, even to make a beginning. Brethren, let us do some most earnest thinking, and most earnest praying.

We must consider in what lines to work in order to secure success; we must come to the work with our hearts imbued with the Spirit of Christ. Then we shall realize that our work must be carried forward in a humble way. Our ministers and their wives should be an example in plainness of dress; and they should dress neatly, comfortable, wearing good material, but avoiding everything like extravagance and trimmings, even if not expensive, for these things tell to our disadvantage. We should educate the youth to simplicity of dress, plainness with neatness. Let the extra trimmings be left out, even though the cost be but a trifle.

Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers' wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it.

Americans can make their position understood by plainly stating that we have not such custom in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of a ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married.

In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel

that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others; it will be evinced by their patience and long-suffering and kindness. They will manifest the Spirit of the Master, they will possess His beauty of character, loveliness of disposition, a sympathetic heart.

Lt 2c, 1892

Brethren and Sisters in Battle Creek

Melbourne, Australia

December 21, 1892

Dear Brethren and Sisters in Battle Creek:

I feel deeply over our situation here in this new country, where, against many difficulties, the cause of present truth is struggling for standing room and existence. I feel it my duty to ask you to consider our situation. Advance moves must be made if these fields are properly worked. Workers will have to be sent from America to these cities, to labor from house to house in giving Bible readings, canvassing, and in other ways presenting the truth to these vast populations as Providence opens the way. The people are calling for the living preacher to open to them the words of truth. But where are the men for the work, and where is the money to sustain them?

We are on the ground, and I fear we have not said one-half that we should have said concerning the urgent needs of the work here, else many in America would be moved to do something—and to do it now. The work has not advanced in the cities of Australia as it should. How shall we, here in this far-off country, speak to you in America so that you will hear and understand what we say in the name of the Lord?

We mean, while here, to do our best; but we are burdened as we see how much more might be done if we had funds and if those who have a knowledge of the truth would come into this field as consecrated missionaries. We want men and women who will give themselves to God to do real service for Christ. Such laborers can find abundance of work.

I ask you at the heart of the work in Battle Creek, while you have felt it a necessity to add to your facilities, expending large sums of money in various enterprises, have you considered that the Lord has in these countries a people who are just as precious to Him as you are? All over the world there is a great destitution of the knowledge of the truth. If the Lord is no respecter of persons, what, I inquire, is your responsibility as churches and as individuals? Is it not to deny yourselves daily, to lift the cross and follow Jesus where He has led the way? No means should be expended unnecessarily in dress, in houses, or in any other line; many supposed wants may be denied, and desired conveniences dispensed with, and God will bless you in your self-denial.

In our work here the study has to be, How shall we bind about our wants so as to have money to spend for the one great purpose of enlightening the world? How much can be done by the most judicious use of our means for the advancement of the cause of God? Everything in connection with the school expenses is carefully studied. We consider the need of broadening the work and making

special efforts to educate the youth, which must be done in order to give character to the work. We talk of some plan that seems desirable, but the impossible stares us in the face. There is no money.

If ever, in any place, there was need of workers and means, it is in this country. We would have felt it a necessity to hold a conference here in Melbourne, the center of the work, and call in the brethren from the churches to gain a more perfect knowledge of the truth and of what the Lord expects of us; but "Too poor" confronts us. Again, we have no place in which to hold such a meeting. We have had to give up the idea, and fall back and narrow down, requesting that only a few delegates be sent to the conference. How can the work advance as it should with this poverty-stricken condition of things?

In all Australia we have but one meeting house where we can worship God. This one has been erected in Parramatta, a town near Sydney, where a company has recently been raised up to obey the truth. All our other churches are dependent upon hired halls in which to hold their meetings. In winter these are so cold and damp that I am unable to meet with the churches, and I know that many endanger health and life in these places. During the winter they are not safe for even the Australians themselves. Some who are full of blood in good circulation may endure this tax with no special ill effects, but for women and children and those who are rheumatic or have lung difficulties, it is presumption to remain in these places during divine service.

And such halls are far from being suitable places for meeting at any season. The hall in which I spoke last Sabbath cannot be properly ventilated; it is completely surrounded by other rooms, and is lighted only from the roof. The air was so impure as to be really sickening. A curtain, stretched across the hall back of the platform, separates this apartment from the next, but there is such a draft that the speaker's stand has been removed from this platform and placed upon a lower one made for the purpose. Notwithstanding this precaution, the draught was so strong that I had to keep a heavy shawl drawn close about my neck while speaking. Now my lips are swollen and painful from the effect of the cold and the foul air. Last Sabbath the hall was full; it is narrow and long, and in our social meetings on the Sabbath it is very difficult to hear what is said.

The halls are used for all kinds of gatherings, and many say that it is impossible for them to teach their children or themselves to regard the place of meeting as a place where God is to be worshipped. Many will not come to a religious meeting in such a place. They feel that it is irreverent and almost sacrilegious to attempt to worship God amid such surroundings. But with present prospects it will be simply impossible for this people to purchase land or put up the plainest kind of a house of worship. Ought we to be thus situated? We have changed about from hall to hall, with little benefit; we must have a meeting house. We need a school building, also, but the meeting house must come first.

I hear that in Battle Creek you talk of purchasing a pipe organ for the tabernacle. Do you think this is more essential than to help our brethren in foreign countries to erect churches that they may have suitable places in which to worship God? After the appeals that I have felt it my duty to make, entreating you to bind about your inclinations, can you feel that in this plan you are moving in the order of God? I warned you against investing means freely to enlarge and improve that which you were especially interested in, without a thought of the terrible struggles being made to erect the standard of truth in foreign countries. Your lavish expenditure makes it difficult, if not impossible, for you to aid your brethren in erecting churches where they are so much needed.

The influence of a house of worship is greatly needed, not only in Melbourne, but in our other churches. A plain, neat, commodious building, of proper dimensions, would fill their hearts with gratitude and would give those not of our faith an opportunity to come into our assemblies and hear the words of life. There need be no costly organ, nothing for mere display; what is wanted is a house that can be dedicated to God, to which the people can come as their home, where there would be extempore preaching and prayer and singing in which all the congregation would join, and where the surroundings would be entirely in harmony with the faith we profess.

In some places the truth has been introduced, and souls have taken hold of it, but they are in limited circumstances and can do but little toward securing advantages that would give character to the work. This renders it hard to extend the work to new fields. When the truth is presented, and people become interested, they are told by the ministers, and it is echoed by the church members, "This interest will all die down; you will give up these new ideas about the seventh-day Sabbath and the coming of the Lord. This people have no church, and you have no place of worship. You are a small company, poor and illiterate, there are few talented men among you." Can we expect that this will bring no temptation to those who see the reasons of our faith and feel the conviction of the Spirit of God in regard to the Bible truth presented? It has to be often repeated that from a small beginning, large interests may grow. If wisdom and sanctified judgment and skilful generalship are manifested by us as a people in building up the interests of our Redeemer's kingdom in the world, humble sanctuaries will be erected, where those who lift the cross in obeying the truth may find a home, a place in which they can worship God according to the dictates of their own conscience.

Those who are accounted by the world as illiterate may, by connecting themselves with the God of wisdom, have the divine enlightenment to work in mind and heart. "The entrance of thy words giveth light: it giveth understanding to the simple." [Psalm 119:130.] Who are those that are here called the simple? Those who are deficient in intellect or good sense? No indeed; but those who are not so self-centered, so self-important, and self-satisfied that they will not take the trouble to search the Scriptures. The Bereans were called, "more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." [Acts 17:11.]

God is drawing those who listen to conscience, take counsel with right reason and with God, and surrender their will, their entire prospects, with the whole heart, to God. It is then, and then only, that the human agents learn how wayward is the heart, and how unwilling to give up all for Jesus. But if they walk in the light, while they have the light, they soon receive another kind of knowledge; they learn how mighty is the grace of God to subdue selfishness, and expel it from the soul. Truth has the ascendancy. There is a sense of spiritual freedom, they rejoice in the glorious liberty of the sons and daughters of God.

And now opposition has to be encountered. In the world they were gliding along peaceably, but now they have to stem the current of popular opinion. As they turn from the maxims and customs of popular professors of religion, the conflict begins in earnest. They must contend for the faith once delivered to the saints or be carried away from light, away from truth, into error and darkness, to final ruin. What is it that causes this contention? It is the collision of error against truth. The tyrant is seeking to oppress man's conscience that Christ has made free. Persecution will come more definitely and decidedly upon the people of God, because the godly are seeking for uprightness and

holiness, and the disobedient are in sin. The sin-loving do not choose the will and ways of God; and the obedient, in their character and course of action, are a constant rebuke to the sinful. When the truth finds access to the heart, it must fight every inch of the way.

Now, those who have recently come to the faith in new fields have strong opposing influences to meet. As these light bearers present the truth to others who are in worldliness and sin, some souls will be converted. Then the collision comes, then comes the warfare; and if the heart has yielded to Jesus in obeying the commandments of God, there is a jealous contest, error rising up to condemn truth, and truth in its God-given principles, setting strongly against error. This is the experience the world over.

The only way in which men will be enabled to stand firm in the conflict, is to be rooted and grounded in Christ. They must receive the truth as it is in Jesus. And it is only as the truth is presented thus, that it can meet the wants of the soul. The preaching of Christ crucified, Christ our righteousness, is what satisfies the soul's hunger. When we secure the interest of the people in this great central truth, faith and hope and courage come to the heart. If God has given His Son to die for sinners, He means to counteract sin. He has made the great gift because of His love for sinful, fallen man. We must make it plain that He is willing and able to save all that come unto Him and believe in Him as their personal Saviour. Present this again and again, until the mind can take it in. Let every teacher put his whole heart, his whole mind and soul, into this work, lifting up Jesus and bidding the people look and live. Let the sinner fix his eyes on Jesus, the Lamb of God that taketh away the sin of the world. As he looks to Christ, he will feel the power of God. He must not devote the precious time to deploring his sinfulness, looking upon the wounds and bruises He has received in the service of Satan. By faith carry the mind up within the veil to view Christ as our Intercessor before the mercy seat. Let the sinner behold Jesus as the Way, the Truth, and the Life, and his soul will be open to receive the truth as it is in Jesus.

The transforming influence of truth sanctifies the soul. He loves the commandments of God. His fear and condemnation are gone. The love of Christ, expressed in His great sacrifice to save man, has broken every barrier down. The love of God flows into the soul, and gratitude springs up in the heart that was as cold as a stone. Christ crucified, Christ our righteousness, wins the heart and brings it to repentance. This theme is so simple that children can grasp it; the wise and learned are charmed with it, while they behold in it depth of wisdom, love, and power which they can never fathom. We want to present this precious truth to the people who are bound in sin. Let all see that Christ was slain for their transgressions, that He desires to save them.

Brethren and sisters in Battle Creek who have had these precious truths set before you, I ask you to think of the many, many souls who need to hear the message of redeeming love. Jesus said unto the woman of Samaria, "If thou knewest the gift of God, and who it is that saith unto thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water. ... Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:10, 13, 14.] While you at Battle Creek have the privilege of receiving from Jesus the living water, will you let these opportunities and gracious invitations and promises all be given and you receive no benefit? Will you feast your souls upon the riches of His marvelous love and grace, and yet feel no special burden for those who are still in darkness and error? I ask you to present some tangible proof that you appreciate the love of

God in sending His Son into the world, that whosoever believeth in Him should not perish, but have everlasting life.

We want to know if you will love your neighbor as yourself? Will you make any personal sacrifice that these saving truths may go to destitute regions, where the people are perishing for the bread of life? Are you disciples of Christ? Are you living as seeing Him who is invisible? Are you abiding in Christ, and becoming fitted for any work that the Master calls you to do? "Ye are laborers together with God." [1 Corinthians 3:9.] You are not to wear a yoke of your own manufacture. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly in heart." [Matthew 11:29.] Are you willing to walk in humility, to lift and carry the cross, and follow the Master? Are you willing to deny self daily for Christ's sake? Will you co-operate with Jesus? If you appreciate the truth, wherein do you earnestly labor that it may be carried to others?

How can those who have been long in the faith, as at Battle Creek, expend more and more upon their own enjoyment, when they know, by actual representation of the case, the great necessities of the work in foreign countries? Must the truth be kept in a very narrow compass because a portion of those who claim to believe it use their means to gratify themselves, while there are so many who are pressed and crippled and distressed for want of the very means which God has placed in the hands of stewards to be used in extending the truth to others? We envy not the position of these self-seeking ones in the judgment, when all will be tried by God's measurement, not by their own standard.

The matter of purchasing a pipe organ for the tabernacle at Battle Creek was placed before me by Brother Barnes and others. I told them that as God had presented before me the necessities of the missionary work, the great need of sending men and means to carry the truth into new fields, I could not for a moment give the least encouragement to this piece of extravagance. Those who have felt so great a desire for this extra indulgence in our church in Battle Creek have a lethargy upon them that paralyzes their senses and blinds them to the real poverty in our missionary fields. My heart is sick and sore and sad. Pride and selfish gratification on the part of churches and individuals is keeping the Word of God from thousands who might sing the songs of Zion. Many harps that have been hung upon the willows might be taken down and made to give forth sweet music, if every one would have a true missionary spirit to work in love, as Christ worked, to save the lost.

I can only wish that you, who want everything you can get to minister to your pride, might in the providence of God be placed for a few years in some new field and have the burden of souls upon you. Then you would see how much might be done in a humble way to exalt the truth and to save the lost. As your interest would be drawn out for others, your humble songs, coming from pure hearts and poured forth in reverent, joyous strains, would call forth joy from angel choirs. But the songs coming from hearts where selfishness reigns will not blend with the angels' songs.

As you meet from Sabbath to Sabbath, you need no expensive organ in order to sing praise to Him who hath called you out of darkness into His marvelous light. Let the heart's adoration be given "Unto him that loved us and washed us from our sins in his own blood." [Revelation 1:5.] Let the love of Christ be the burden of the minister's utterances. Let it be expressed in simple language in every song of praise. Let the inspiration of the Spirit of God dictate your prayers. From Sabbath to Sabbath let the songs of gratitude, the fruit of the lips, ascend from family altar, let it be heard from the pulpit, and echo through the aisles and galleries of the church. As the minister speaks to you the

words of life, let your heartfelt response testify that you receive the message as from heaven. This is very old fashioned, I know, but it will not be praise to the minister, but a thank-offering to God for the Bread of life He has given to feed the hungry soul. This response to the inspiration of the Holy Spirit will be a strength to your own souls and an encouragement to the assembled congregation. It will give some evidence that there are, in God's building, living stones that emit light. Will not this be more acceptable to God than the sounds you may produce from the most costly instruments of music?

The instrument you now have will serve the purpose as an aid to your voices. You might invest many hundreds or thousands of dollars in an instrument of music that would produce pleasing sounds, but it would be to you an idol. It would not be an agency to convict and convert souls. The human voice that sings the praises of God from a heart filled with gratitude and thanksgiving is more pleasing to Him than the melody of all musical instruments ever invented by human hands.

Our probation is about ended. Can you not wait a little for the gratification of your desires? Deny self, walk in the light while you have the light, and then if you are saved in the kingdom of God, there will be the richest music of heaven for you through the ceaseless ages of eternity.

Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place about us. I point you to the aggressive movements now being made for the restriction of religious liberty. God's memorial has been torn down, and in its place a false sabbath stands before the world. While the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing His living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power with the facilities within their reach to extend the message of warning to the world. New churches must be built, new congregations organized. Let the light shine to all lands and all peoples.

The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed. The trumpet must give a certain sound. The law of God is to be magnified, its claims must be presented, in their true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel.

Are our people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action? You have long expected the wonderful startling events that are to take place just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Now I ask, Are you prepared to give the trumpet a certain sound? Do you know that you are connected with God and living in the light of His countenance? Who feels day by day that he belongs to the great co-partnership for honoring Christ by working out the Lord's plan for the redemption of men? The best way to keep your own souls in the love of God is to become diligent workers for the salvation of others.

The Lord is coming; the scenes of this earth's history are fast closing, and our work is not done. We have been waiting in anxious expectancy for the co-operation of the human agency in advancing the work. All heaven, if I may use the expression, is impatiently waiting for men to co-operate with divine agencies in working for the salvation of souls. "How beautiful upon the mountains are the feet of him that bringeth...good tidings of good, that publisheth salvation." [Isaiah 52:7.] Who will arise and shine because the light has come, and the glory of the Lord hath risen upon them? Who have joined themselves to the Lord in holy covenant to become channels for the communication of heaven's light and grace to our world?

Unworthy as we all are, God has granted to us His forgiving mercy; undeserving as we are of the least of His favors, He has poured rich blessings upon you in Battle Creek and throughout America. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly should we show forth the praises of Him who hath called us out of darkness into His marvelous light. Meditate upon the mercy of God, and praise Him for His wonderful, pardoning love. Cherish the lessons of Christ upon the grace of humility and meekness and self-sacrifice. Let every one draw nigh to God, exercise faith in Him, and tear every idol from the soul. Meet every temptation of Satan with "It is written, thou shalt love the Lord thy God, and him only shalt thou serve." God is our strength. Through Christ we can do all things. Let it be the ambition of the church at Battle Creek to walk humbly with God, that the Lord may work in and through them by His Holy Spirit for the salvation of souls.

The great day of God is at hand. "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 forever and ever." [Daniel 12:1-3.]

Lt 2d, 1892

Brethren of the General Conference

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

December 23, 1892

Dear Brethren of the General Conference:

I am rejoiced to report to you the goodness, the mercy, and the blessing of the Lord bestowed upon me. I am still compassed with infirmities, but I am improving: The great Restorer is working in my behalf, and I praise His holy name. My limbs are gaining in strength, and although I suffer pain, it is not nearly as severe as it has been during the past ten months. I am now so far restored that by taking hold of the balusters I can walk up and down stairs without assistance.

All through my long affliction I have been most signally blessed of God. In the most severe conflicts with intense pain, I realized the assurance, "My grace is sufficient for you." [2 Corinthians 12:9.] At times when it seemed that I could not endure the pain, when unable to sleep, I looked to Jesus by

faith and His presence was with me; every shade of darkness rolled away, a hallowed light enshrouded me, the very room was filled with the light of His divine presence.

I have felt that I could welcome suffering if this precious grace was to accompany it. I know the Lord is good and gracious and full of mercy and compassion and tender, pitying love. In my helplessness and suffering His praise has filled my soul and been upon my lips. My meditation has been so comforting and so strengthening as I have thought how much worse condition I should be in without the sustaining grace of God. My eyesight is continued to me, my memory is good, my mind has never been more clear and active in seeing the beauty and preciousness of truth.

What rich blessings are these! With the Psalmist I could say, "How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sands. When I awake, I am still with thee." [Psalm 139:17, 18.] The last words express my feelings and experience. When I awake, the first thought and expression of my heart is, Praise the Lord! I love Thee, O Lord; Thou knowest that I love Thee. Precious Saviour, Thou hast bought me with the price of Thine own blood. Thou hast considered me of value, or Thou wouldst not have paid an infinite price for my salvation. Thou, my Redeemer, hast given Thy life for me, and Thou shalt not have died for me in vain. I will give that life to Thee, to co-operate with Thee in the saving of my soul.

Since the first few weeks of my affliction, I have had no doubts in regard to my duty in coming to this distant field; and more than this, my confidence in my heavenly Father's plan in my affliction has been greatly increased. I cannot now see all the purpose of God, but am fully confident it was a part of His plan that I should be thus afflicted, and am content and perfectly at ease in the matter.

With the writings that shall go in this mail, I have, since leaving America, written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord.

I have had a most precious experience, and I testify to my fellow laborers in the cause of God, "The Lord is good, and greatly to be praised." [Psalm 34:8; 96:4.] I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church.

"If thou, Lord, shouldst mark iniquities, O Lord who shall stand? But there is forgiveness with thee that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities." [Psalm 130:3-8.]

Ministers and all the church, let this be our language from hearts that respond to the great goodness and love of God to us as a people and to us individually. "Let Israel hope in the Lord from henceforth forever." [Psalm 131:3.] "Ye that stand in the house of the Lord, in the courts of the house of our

God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. For I know that the Lord is great, and that our Lord is above all gods.” [Psalm 135:2-5.]

Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own.

Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. [Revelation 2:9.] The members of Satan’s church have been constantly working to cast off the divine law and confuse the distinction between good and evil. Satan is working with great power in and through the children of disobedience, to exalt treason and apostasy as truth and loyalty. And at this time the power of his satanic inspiration is moving the living agencies to carry out the great rebellion against God that commenced in heaven.

At this time the church is to put on her beautiful garment—“Christ our righteousness.” There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. The beauty of holiness is to appear in its native luster in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God and recognize this law, the foundation of His government in heaven and throughout His earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah.

If, in defiance of God’s arrangements, the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God will attract the notice and admiration of even the world, and many will by the good works which they shall behold, be led to glorify our Father in heaven.

The loyal and true bear the credentials of heaven, not of earthly potentates. All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified as those who honored God and whom He has honored, bringing them into possession of an eternal weight of glory.

The language of the Psalmist may be adopted by the commandment-keeping people of God: “Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments, I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.” “Thy hands have made me and fashioned me; give me understanding that I may learn thy commandments.” [Psalm 119:4-7, 73.]

The Lord has provided His church with capabilities and blessings, that they may present to the world an image of His own sufficiency, and that His church may be complete in Him, a continual representation of another—even the eternal—world, of laws that are higher than earthly laws. His church is to be a temple built after the divine similitude, and the angelic architect has brought his

golden measuring rod from heaven that every stone may be hewn and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright, clear beams of the Son of Righteousness.

The church is to be fed with manna from heaven, and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict. The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.

“The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, as for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth.” [Isaiah 59:20, 21.] “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 shining.” [Isaiah 60:1-3.]

God has in training a people chosen, elect, precious. They were once the children of disobedience, disloyal to God. But now they are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praises of Him who hath called them out of darkness into His marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.

The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and his delusions. They are to an incomprehensible mystery.

The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

To His church, Christ has given ample facilities, that He may receive a large measure of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ is His depository, in which the wealth of His mercy, His love, His grace, is to appear in full and final display. The gift of His Holy Spirit, full, rich and abundant, is to His church as an encompassing wall of fire, which the powers of hell shall not prevail against.

In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory—Christ the great center from which radiates all glory. “Blessed are they which are called to the marriage supper of the Lamb.” [Revelation 19:9.]

Lt 3, 1892

Curtis, Brother

North Fitzroy, Victoria, Australia

January 16, 1892

Dear Brother Curtis,

I feel that I shall not be clear before the Lord unless I present some things to you in regard to your labor that have been presented to me. The work of him who is called to the ministry is not simply to preach, but to minister to the people by coming in personal contact with them. Wherever there is a failure on the part of the minister to do this kind of work, weakness results to the people; and no one should take upon him the sacred responsibility of the gospel minister unless he is willing to undergo all the labor that such a calling demands. The work devolving on a shepherd requires thoroughness; but you have failed to act in the capacity of a shepherd, and those who labor in this country must be as shepherds to the flock, or their labors will not be efficient for good.

I am greatly distressed because, that while there are so few preachers, there are still fewer ministers. After the sermons are preached the minister has a work to do in visiting those who have been impressed with the truth, and the work of God is greatly hindered when the expositor of Bible truth does not follow up the interest as a wise master-builder, making the most of his opportunity to press home upon the understanding and the conscience the truth which he has presented to the people. He must be a laborer together with God, a zealous, interested worker, visiting those who have heard his expositions of truth.

He must go to the homes of the people to pray with the members of the family, to open the Bible and make clear the points of truth to them. This is the real work of the gospel minister. But if he excuses himself from the practical work that is to be done he makes it manifest that he has not the spirit of the true shepherd. If the minister thinks that he is not fitted for this work of ministering, he should tarry in Jerusalem until he is endued with power from on high. No man should think that it is his duty to enter the field as a minister unless he is willing to educate and train himself to act as a shepherd to the flock.

It is necessary that the minister visit from house to house in order that he may become acquainted with the members of his flock, and in this way bind himself up with his people, becoming one in the great web of humanity, bearing the sorrows of the heavy laden, teaching the ignorant, and drawing souls to God, as did the Saviour of the world.

He who enters upon the solemn, sacred work of the ministry, and fails to look after the sheep of the flock as a faithful shepherd, proves himself unworthy of his charge and responsibility. He must either take up the work he has neglected, or go into some other work where eternal responsibilities are not so closely involved by his course of action. The people of your flock need to be encouraged and instructed in the way of life.

“Unto the angel of the church of Sardis write; these things saith he that hath the seven spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee.” [Revelation 3:1-3.]

“For our exhortation was not of deceit or of uncleanness, nor in guile: for as we were allowed of God to be put in trust of the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, not a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. For we were gentle among you, even as a nurse cherisheth her children.” [1 Thessalonians 2:3-7.]

“Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me whom am the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” [Ephesians 3:7-11.]

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end.” [Verses 14-21.]

The solemn work of the gospel minister is to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God. If one enters upon this work, choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do, he [need] not expect that his labors will be acceptable to God. Souls for whom Christ died are perishing for well-directed personal labor, and when the minister is not willing to be a servant of the people, as Jesus has directed in His Word, then he has mistaken his calling. Those who administer in the sacred desk, should fall upon the Rock and be broken that the Lord may put His superscription upon them and fashion them as vessels unto honor. If those who engage in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ died.

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, “Whosoever will, let him come and take of the water of life freely.” [Revelation 22:17.] In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human agents must cooperate with the angel workers.

Divine and human agencies must combine in order to accomplish the great work of saving souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided co-operation. Human agencies must be educated. They must become sufficient for this great work, and their growth and education depends upon their union with divine

forces. God provides all the capabilities, all the talents by which men may enter the work; but the highest development of the worker for God can never be attained without divine co-operation.

Symmetry of character and the harmonious development of the work will be accomplished through dependence upon God and earnest effort on the part of man, for the secret of our success and power, as a people advocating advanced truth, will be found in making direct personal appeals to those who are interested, having unwavering reliance upon the Most High.

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle determined to rescue all those who have escaped from the bondage of evil. God waits to see what those who have been enlightened by His truth will do. Again and again He has called for His ministers to be shepherds to the flock. He is now waiting for the co-operation of His human agents, waiting for the ministers to minister to the diseased sheep and lambs who are ready to die. O shall not the ministers of God, as obedient children, take up one line of work after another as He presents it to them.

Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. The Christian of all orders is to lift up Jesus, and say, Behold Him! "Behold the Lamb of God which taketh away the sins of the world." [John 1:29.]

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause that I knew not I searched out." [Job 29:16.] This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work and it is in no case to be neglected; for eternal interests are here involved.

The excuses of those who do not do this work do not relieve them of the responsibility. If they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master to be a strength and a blessing to others when he shuts himself away from those who need his help?

Those who neglect personal intercourse with the people become self-centered and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest they need moral renovation, and then they will see they have not carried the burden of the work.

God calls for men and women to be laborers together with Him, to be workers who are sound in faith, pure in heart. They should work to glorify God by [the] saving of souls that are lost. God requires heart service. A service of form, lip service is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal.

The heart must be stirred with [the] co-operative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the minister can communicate to others the divine inspiration of his

theme. From a full treasure house he can bring forth things new and old which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" [Acts 16:30.] If the minister steps from the pulpit and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover.

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by earnest prayer, by complete surrender to God, so that heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy and earnest work for the Master. But in order to have the life-giving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that His light may shine through you to the church and the world.

Ministers allow themselves to take a low level; they do not aim high; they do not expect much, and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order to rightly take hold of the sacred work in which they are engaged, they need to daily be lifted up by the Holy Spirit to breathe the pure atmosphere of spiritual holiness.

Among ministers there must be more self-forgetfulness, more complete hiding themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the Word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the Word of God, educating them to contemplate the love of Christ. In doing this work, he will be attended by the angels of heaven and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness for the lost and will grow by exercise. He will sink self in his interest for the work. He will have many straight and plain words to address to those who need them, for when God commissions men to do His work, He lays upon them the burden of watching for souls as they that must give account.

When needed, warnings are to be given, sins are to be rebuked, error and wrong are to be corrected, not only in the pulpit, but by personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle, for they must lay before those who are lovers of pleasure more than lovers of God the dangers and the perils that are around them and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration.

The minister will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered, that will need to be exposed on the right hand and on the left. The prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness and forsook not the ordinance of their God:" "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 long-suffering and doctrine." [Isaiah 58:1, 2; 2 Timothy 4:1, 2.]

The minister is not to indulge in the relation of anecdotes, but he is to preach the Word. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe those things without preferring one before another, doing nothing by partiality." [1 Timothy 5:20, 21.] "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." [1 Timothy 4:12.] "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:15.]

We are to present Christ to the people, following the words of the apostle where he says, "Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." [Colossians 1:28, 29.] Was it essential for Paul to have this experience? Read carefully his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of Godliness.

"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." [Ephesians 1:3.] What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ.

It is our privilege to draw nigh to God, to breathe in the atmosphere of His presence. If we keep ourselves in close union with the common, cheap sensual things of this earth, Satan will interpose his shadow so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power.

"According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." [Verse 4.] There can be no misunderstanding here unless there is wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock.

The responsibility of our own ruin will lie at our own door. The Word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the devil, we must strive to enter into the straight gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the blossoms, the fruit of our faith.

Our experience must broaden and deepen, for by His grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently on the side of God's will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in

distrust of the grace of God; but in the fear that self shall gain the supremacy. We are not to fear that there will be a failure on the part of God; but fear lest, of our own sinful inclinations, any of us should seem to come short.

Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith, for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul.

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan's easy chair, thinking if they partially copy another minister they will fill the requirements. There is need of alarm among the ministers, but no one need be hopeless.

There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ, for we are to follow His example. He [Paul] says, "Ye know from the first day that I came into Asia, after what manner I have been with you in all seasons, serving the Lord in all humility of mind, ... and how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:18-21.]

"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 the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." [Verses 26-28, 35.]

The Lord Jesus said to Peter, "When thou art converted, strengthen thy brethren;" and after His resurrection, just before His ascension, He said to His disciple, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." [Luke 22:32; John 21:15.] This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who were ignorant the suitable teachings, opening up the Scriptures and educating them for usefulness and duty.

This is the work that must be done in the church at this day, or the advocates of truth will have a dwarf experience and will be exposed to temptation and deception. The charge given to Peter should come home to nearly every minister. Again and again the voice of Christ is heard repeating the charge to His undershepherds, "Feed my lambs, feed my sheep." [Verses 15-17.]

In the words addressed to Peter the responsibilities of the gospel minister who has charge of the flock of God are laid before him. I have had the matter presented before me that a wrong mold has been given to the work in Australia. Though the Lord does not require that His ministers labor beyond their physical ability; still, if they had every stroke tell for the future, as well as for the present influence of the work there might have been many more believers than there are today.

It is not wise to open up more fields than can be thoroughly worked. If selfishness, from the first, had been eradicated from the hearts of the laborers, if the love of Jesus and the love of souls for whom Christ died had controlled the workers, what a strong company might have been raised up. Jealousies, evil surmisings, envyings have built up barriers between you and God, making it impossible for the Lord to do His work, His precious work of bringing souls to the knowledge of truth.

If many had been converted, who would have been able to care for these lambs, these newly come to the faith? What lessons they would have learned of envy, jealousy, and evil surmisings. Wherein would inquiring souls find the right kind of instruction? Who would educate and train them for the work of the Master? The very men who are presenting the truth to them have need to learn the first lessons of what constitutes the work devolving on a gospel minister. It is not sermonizing.

The minister of the gospel should be far from cherishing an envious spirit, fearing that another may receive too much credit if he shares his labor with him in the office or in more general life.

Selfishness has so actuated men that the work of God has been hindered and the message of God has been refused. There have been feelings manifested, a spirit cherished, that the Lord condemns; and the evil has not all been seen and confessed and restitution made. The spirit and power of God has been shut away from those who have cherished envy. The half work done in the ministry was really worse than if nothing had been done, for a mold has been given that will take much time, much hard, earnest labor in order that the impressions may be changed and the education be advanced.

The churches have been so trained that they feel no special responsibilities resting upon them to visit, to talk the truth, to pray with and for one another, to visit the sick, to encourage them, to give sympathy and love, and make it manifest that in Christ they are members one of another. All revealings of love-sick sentimentalism proves a snare to souls. Some have stood, as it were, upon the very brink of the precipice, and one more step in the wrong direction would prove their eternal ruin.

Where there has been one laborer in the harvest field, there should have been many; but unless the minister can do thorough work and not think that half work is all that God requires of them, they would better keep out of the cause. Half-hearted workers better not be sent to Australia if the future of the cause and work of God are to be placed upon a firm basis.

Who stand ready to give themselves to the work of the ministry, not merely to sermonize, but to minister to souls, visiting them at their homes, searching the Scriptures and praying with them, till heart becomes joined to heart in holy endeavor to do for others; till the people go forth to work for others as the minister has worked for them!

In all our work let us never forget that the rainbow of promise encircles the throne of mercy. The way is open for all who have sinned to return to Jesus, to humble themselves, to repent, to find pardon, peace and the love of Christ which passeth knowledge. When we have a converted ministry, the work will bear a different mold and be conducted upon higher and holier principles.

Lt 4, 1892

Daniells, Sister

Preston, Victoria, Australia

September 1892

Dear Sister Daniells,

You have regarded your Christian life and enlightenment as in advance of your husband's; but in this you have made a mistake. The Lord who reads every character sees that through your lack of spirituality you have at times been a hindrance to him spiritually. You have pressed matters upon him with great urgency when the Lord has not laid the burden upon him. You have acted too much as a mother who has the superintendence of a child, feeling a responsibility to watch over, criticize, stimulate, and mold.

You think all this has been a special help to him, when, my dear sister, it has been a hindrance. If you had less to say and attended more to your own spirit, with determined effort for the formation of a well-balanced character, the unconscious influence of your life would be a constant encouragement and blessing to him. And that which would be a blessing to your husband, would prove to be a blessing also to every one with who you are brought in contact.

Your husband must not be treated by you at any time as if he were under your molding hand. Leave him with God. Pray for him, and watch unto prayer, and be careful not to reflect your own spirit upon him and stir him up by hear-says, not only expressing your opinions, but in a decided manner urging your opinion in regard to the faults and waywardness of others and the measures that must be adopted in reference to them. They are Christ's, purchased by Him. Therefore Christ has enjoined upon you to judge not; "for with what judgment ye judge, ye shall be judged." [Matthew 7:2.]

Character is not to be weighed in your finite scales. Your suppositions are not to be considered by your husband as verity and truth. Watch and examine yourself, and fear and tremble lest you shall not walk worthy of God. This will elevate and ennoble you and make you indeed a light and a blessing to others, and make you careful in speech. Often silence on our part would be true eloquence.

In many things Brother Daniells must be guarded. He is very firm in his ideas and opinions; if he looks at matters from his standpoint, he will be in danger of adhering strenuously to his own ideas against the counsel of his brethren. This tendency will strengthen if cultivated. His firmness is not always wise, his ideas are not faultless, and he must be guarded on these points. The opinion of his wife must not have the force with him that it has had hitherto, for she must have a transformation of character, else she will mislead and imperil his influence and usefulness.

He is now in a responsible position. Has the Lord chosen him for this post of duty? Then he must be left to be imbued and molded by the Holy Spirit and led by its guidance, not by Sister Daniells. God will teach him much more accurately than you can, and that continually, if he will lean wholly upon God. He must educate himself to carry in his heart the peace and love of heaven, for this is his only safety. He is safe only as he stands in the power of the mighty God of Jacob, looking to no earthly being for inspiration.

It is his privilege to have a daily experience in the things of God, receiving the assurance that he is in fellowship with Him in whom all grace and power and fullness dwell. He will not then be so liable to

fall into the slough of despond and doubt. Brother Daniells, I charge you in the name of the Lord, make Christ your headlight to shine along your path to the holy city, for if you look steadfastly to Him, He will give you wisdom and knowledge. While you walk tremblingly before Him, He will enable you to walk safely.

One who is commissioned of God to be a shepherd of the flock should be able to discern when those who are connected with Him manifest a lack of tact in dealing with human minds. None of the sheep or of the lambs should be wounded or bruised through any harshness or neglect, through any incorrect management in your home, in evil thinking or evil speaking. Has God made you members of the household of faith? Sister Daniells, has your name been registered in the Lamb's book of life? Have you been numbered as an heir of salvation? If you are thus favored, be grateful, and demonstrate the same by a living piety, because you are a doer of the Word.

Self must be hid in Jesus, then you will experience peace and rest in wearing the yoke of Jesus Christ. Saved through the blood of the Son of God, sanctified by the Holy Spirit, you are to be a laborer together with your husband and with your God; but without daily sanctification you are a hindrance to him. There are some excellent qualities in your character that, if sanctified and refined from selfishness, will make your life fragrant, worthy of God through the virtues of Jesus Christ. Jesus loves you, and you must not grieve the Holy Spirit of God by revealing your own strong spirit.

Walk circumspectly. You have had an interest for souls, and as you labor and pray, you wonder again and again that you see no fruit. Will you call to mind the experience of Joshua? If the sin of Achan was so great that it was charged to all Israel, and God could not give them success in battling with their enemies, I ask you, my sister, how the Lord could pour out His blessing upon you and your husband? There is something more to do than to carry this burden in your way. If the accursed thing is in your house, in your heart, my dear Sister Daniells, then let that work which is essential be undertaken.

You have not known, and may never know in this world, the mischief you have done, and may do, to souls by talking of others' errors; acts of inconsistency in yourself are overlooked. Your position in connection with your husband needs to be changed in many ways. You do many things that are kind and good, things that some one should do; in many ways you act unselfishly, and will accommodate yourself to circumstances, and yet with all this there is a dead fly in the ointment, which spoils its preciousness and fragrance.

Things are not right with God; and you blame others freely, as though it was your special duty to bring to the front things which you deem objectionable in them, when you need to closely examine your own soul. You have faults of character, and you must overcome them before you shall consent to take again under your guardianship the lambs of the flock. The lambs need the care of one who has the mind of Christ, a true, self-sacrificing, missionary spirit, a firm, well-balanced character, to guide, control, counsel and direct them. They need the help and strength of your larger experience, sanctified daily in connection with the work.

Sister Daniells, your influence has done harm in connection with the work, when it might have been a blessing had it been weeded from all vanity and pride. The workers that have been connected with you needed to have a more spiritual example given them. They needed the influence that comes

from a healthy, growing experience. Had you possessed this, you would have known better how to help them, so that your words would have been as apples of gold in pictures of silver.

You have too much ambition mingled with vanity, but if you had cultivated more calmness and gratitude, more faith and trust in Christ, if you manifested greater devotion to God, and less devotion to your preferences, to your dress, less determination to make everything bend to your ideas, the influence left behind you would have been far different from what it has been.

Adelaide, November, 1892. Dear Sister Daniells, I cannot sleep. Matters are presented to me which I cannot withhold. Did you think the Lord would be pleased with your cruel jealousy of others in regard to your husband? You have taken the position that your marriage to him has made him what he is. Again and again, when fancied difficulties have crossed your mind, you have sought to reveal to him his obligation to you for the part you have acted toward him. My dear sister, you have strangely misunderstood and misrepresented this matter.

God had a work for your husband to do. He has been a greater help to you than you have been to him. The Lord would have restored him to health, and qualified him for the work, if you had never become acquainted with him. He is the Lord's purchased possession. God holds the proprietorship of your husband. God has given him his work. You have not viewed all things correctly. But what if you were used as an instrument in the hands of God to help him at a time when he needed human help to lift him up? Should you spoil it all with a jealousy that is unreasonable and satanic?

You have no foundation whatever on which to build the structure that has led you to do as you have done in manifesting jealousy toward your husband, or toward others in regard to him. To a great extent you have destroyed your own influence, and have greatly hurt the way of his paths. God help you is my prayer, to recover from your misconceptions and to see all these things correctly.

You have exerted an influence upon those who have been members of your own family that will be hard for you to counteract. But if you seek the Lord, you will find Him, and He will forgive your transgressions. Every manifestation of the character I have mentioned has left some soul on Satan's battle ground, exposed to fierce temptations to commit sin against God. Instead of helping others to overcome the objectionable traits of character given them as a birthright, your example confirmed them in the wrong. You yourself needed discipline, admonition, and rebuke.

What did the Hare girls need as lambs of the flock, children beginning the Christian life, younger members of the Lord's family? They needed the help of one who possessed warmth of affection, steadiness and evenness of character to manage and guide them over the rough places. Had you gained their confidence by tact and wisdom, you could have done a good work for them. They needed an experienced, motherly Christian to guide them over the rough places, to direct their steps, to counsel them, to defend them from surrounding dangers, and lead them kindly, firmly, and disinterestedly to higher attainments in righteousness and true holiness.

Your work should have been of a character to lead their inexperienced feet into paths of safety. You might have helped them to give themselves fully to the cause of God, and to identify themselves with His people. Where they were crude and unformed, they could have been helped, for they possessed excellent traits of character.

The Lord cannot retain the names of anyone in the Lamb's book of life unless he is an overcomer, a doer of His words. We are saved, not in our sins, but from our sins.

The Lord of heaven is looking upon the sheep and especially upon the lambs of His flock with tender solicitude. He said to Peter, "Feed my lambs" [John 21:15], because this was a work that he must do, and that he had failed to do patiently. The Lord would have the youth receive no education from their teachers save that which would develop the good qualities and repress the evil. And when the teacher, the missionary, loses sight of Christ, the Pattern, when selfishness finds a place in the heart so that words are spoken, and actions performed, that are unbecoming to a child of God, there is need of a genuine conversion of heart, a transformation of character. All prejudice, and selfishness must die. All vain thoughts and jealousies must become extinct because we have an indwelling Saviour. The Lord must not be made to serve with our sins.

You have committed sin, and my purpose in writing to you is to open your eyes, that you may see these things as they are, that you may not be deceived. The example you have given to the youth is not what it should be, and I beg of you, my sister, not to leave these dropped stitches, but take them up and repair the difficulty as far as you can, humbling your soul before God, and confessing to Jesus. Your influence as a missionary is not what God would have it to be. You confuse minds in regard to what is the real nature of transgression.

Sin has many disguises. It is deceptive in its character. It darkens the understanding, obscures the spiritual vision, blunts and stupefies every perceptive faculty of the soul. You need not be deceived in yourself. The dishonor you have brought upon the truth in having your own will and way has cast reproach upon the cause of God and upon the God of truth. The relation of cause to effect has been presented before me in clear lines. Your course of action hurts yourself and hurts your husband.

My sister, never, never exalt your spiritual perception as above that of your husband's. Never for a moment think you are in advance of him. This is a mistake. You need to see things in a different light. You have marred the image of God in yourself, you have cheapened and corrupted your religious experience. How can God work for you as you desire, unless you repent and believe in Him? I must tell you that He is displeased with your course of action. You need so much to be perfected by the grace of Christ that your imaginings may ever be unselfish and sanctified.

God has given you ability to do a much better work than you have done. You must be sanctified, purified. It is at the peril of your soul, and at the peril of other souls, that you give place to selfish indulgence because you feel like it. You have bruised and wounded your own soul and the youth who have been connected with you, by giving your imagination at times full sway. Every missionary must have the Spirit of Christ, not once, not now and then, but at all times and under all circumstances. You should be ready to sacrifice anything and everything rather than give occasion for one soul to feel that you are not what you profess to be.

Dress, as far as it relates to the mere beautifying of the exterior, is of little account with any of us; but the inward adorning, "The ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:4.] Oh, it is the privilege of every one of us to live and act as in the presence of God, realizing that His eye is ever upon us, and our most secret thoughts are known to Him. The character of every motive, desire and purpose is clearly seen in heaven's light, and is estimated as God weighs actions.

(From Diary.) While I was at Adelaide, my son wrote me that it was decided that Brother Daniells should accompany us to New Zealand. The night after receiving this letter, things which had before been opened to me were repeated and more deeply impressed upon my mind. Some things were those which I had presented when a select company were gathered together at the Echo Office.

The feeling of the people in New Zealand was presented more clearly before me, and that night I was conversing with them. I wrote to W. C. White that the feeling against Sister Daniells was of such a character that, while I had respect for and confidence in Elder Daniells, from the light given me of God, I could not for a moment consent to go to New Zealand with him, because the people were so prejudiced against him on his wife's account that it was essential to labor in their behalf to cure the estrangement. But I knew that it would be hard to reach them. If we made an effort to correct the wrongs among them, they would refer to Brother and Sister Daniells.

We labored earnestly, the Lord helping us by His Holy Spirit, then we ventured to touch the plague spot. We found to our sorrow that their feelings only needed to be touched upon this point, and they would become so excited that I could only stop and pity them. I tried to set things before them as discreetly as possible, and at times they would see their true condition.

I was weighted down with the burden of these things, knowing that God's people must be a unit. In the night season I was meeting with the Hare family, and standing up and talking most earnestly with them, trying to show them that they must be in harmony with those whom the Lord had sent to help them. I told them that the prejudices they were cultivating and strengthening against Brother and Sister Daniells were wrong. Whatever cause they might think they had to justify such feelings, they had made much of little things.

The reports that came to them from the daughters of Father Hare were overdrawn. Those girls had very much to learn if ever they were to be connected with the work of God. Their complaints in regard to Sister Daniells' treatment of them had gone a long way in creating the feeling of alienation that existed. The brethren and sisters did not receive my words. They considered that they had reasons for feeling as they did. They cherished a bitterness that was un-Christlike and sinful.

Well, I did have just such an opportunity with the Hare family, in Father Hare's home, as the Lord had revealed to me; and things transpired as they had been presented to me. I had no liberty to tell them all that the Lord had revealed to me: that Brother and Sister Daniells had made mistakes and had manifested a wrong spirit and had spoken and written words which were not prompted by the Spirit of God, and that Satan had magnified them to their minds and had influenced them against Brother Daniells.

Efforts had been made in the past to heal the difficulty, but the enemy would open it afresh before their minds, and as there was not forgiveness, unity and love, the roots of bitterness sprang up afresh and a deadly influence was exerted upon their minds. I dared not tell them that it would have been better if the young people had not been brought in contact with the training and education they had received in Brother Daniells' home. Sister Daniells was suffering at times from physical infirmities, and this was against her. It disqualified her to deal with the minds of these girls. In quite a number of things she had not managed with wisdom and was not under divine guidance in speech and methods of action. There was a lack of tenderness, love and sympathy, which she would have felt sorely had she been in their place.

But the family of Brother Hare were not prepared to hear all the truth and make a correct use of it; and to tell all would have had a deleterious effect upon them. The right course had not been pursued toward the girls. It is true that reports brought by the girls had given wrong impressions. Yet Sister Daniells had not manifested the sympathy, forbearance and love that should have been manifested. Everyone who deals with human minds should have tender sympathy and interest.

But I dared not at that time admit to them that Sister Daniells had been tempted to jealousy in regard to the girls or others, because she thought they manifested too much regard for Brother Daniells and that he gave too much attention to them (which was entirely wrong in her). Had I told all this, I might perhaps have appeared consistent in their eyes. But I dared not tell them any of these things. I dared not say anything that they might construe into evil against either of you.

But I was shown that the girls had not been at all times treated with discernment and kindly consideration that such cases require, and it would be better if Sister Daniells, with her temperament, were entirely excused from such responsibilities, for she has not always the oil of the grace of God that would lead her to speak and act in such a Christlike manner as to cause the wheels of the human machinery to move without friction.

It is wise generalship to keep the besetting enemy in check by lifting up a standard against him in the name of the Lord. There were many things that were very discouraging and disheartening in the experiences of both Sister Daniells and the girls, but Sister Daniells does not consider the situation of others and how she would feel were she in their place. Roots of bitterness were often springing up in the minds of the girls. And Sister Daniells had many plans and methods which concerned her own special work, that might better have been left out of the question.

There was evil thinking by the girls, and the matter grew into large proportions. Things were strangely exaggerated, and every time they were repeated, increased in proportions. But I need not go into particulars.

Every missionary will have hard battles to fight with self, and these combats will not become fewer. But if we are constantly growing in Christian experience, if we continue to look to Jesus in faith, strength will be given us for every emergency. All the powers and faculties of a regenerated nature must be brought into constant, daily exercise. Every day we shall have occasion to crucify self, to war against inclination and a perverse temperament that would draw the will in a wrong direction. The repose and triumph of victory are not yet ours, except as we by faith enter into the victory that Christ has gained for us.

Now, my sister, there is a work to be done for you in perfecting a Christian character. I tell you this because I love your soul. You are to open the door of your heart and let the Saviour in. The human soul and spirit and body must be brought under the authority of the principles of heaven, for that is to be our home. Jesus came to our world and took upon Him our nature, and He was assailed with all the temptations wherewith man will be beset; but He yielded not, He maintained the full perfection of heaven's character. It is such a character, builded after the Pattern, that constitutes our fitness to see God.

Without Christ we can do nothing. We must come into close relation to Jesus, our life must be hid with Christ in God. Like Moses, we must be hidden in the cleft of the Rock, and then we shall behold

the glory of God. God designs that the divine shall be united with the human. Man, though fallen, need not ever remain enfeebled and degraded through sin. We are to become partakers of the pure and celestial element, beholding Jesus, and becoming changed into His likeness. Character must be formed in this life by looking daily at the manifestation of Him in whose life and character the grace of the heavenly attributes is revealed.

In Jesus is seen a representation of what the believer must be, full of grace and truth. How can the Lord bless the human agents who are cherishing the satanic attributes, bringing evil angels as companions to their side, exhibiting traits of character that are unlike Christ, so that He is ashamed to call them His brethren? The busy occupation you have had has not been the most favorable to the formation of a character such as God can approve. That which He requires of you, as the very first matter which demands your attention, is to be sanctified through the truth.

The great work of Christ's disciples upon the earth is a daily assimilation to the character of our Saviour. As our Advocate He stands before the Father, expressly to impart grace for this very purpose. It is to accomplish this work that the Spirit is provided. By beholding, we become changed into the image of the Lord, even by the Spirit of the Lord. Imbued with His fullness, we grow in grace and in the knowledge of Jesus Christ. And heaven is brought into the homelife, for we are inspired with the spirit of heaven. Love in its purity and sacredness, is not tinged with selfishness. Jesus shows us in His life what human nature may become. We must have the character of Christ, and then we shall better understand what heaven is like.

"Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." [Psalm 45:7.] When Christ is all and in all to us, we shall not idolize any human being and permit him to intercept our view of God.

Let us love the righteousness which Christ loves and hate the iniquity which He hates, and the whole character will be transformed. Oh, the soul that is sincere in its love, whole-hearted in its surrender, Christ regards as more precious than the golden wedge of Ophir. Heaven-born love, Christlike principles, underlie the laws of eternal rectitude. In the sight of God, true beauty and attractiveness do not consist at all in the outward appearance, but in the loveliness of virtue, and are revealed by the human agent to those who are in their home and with whom they associate.

The light that shineth in the face of Christ is reflected by all His followers. Hence the family resemblance in all His children. The image of Christ appears in the character of His followers because they are partakers of the divine nature, having escaped the corruption that is in the world through lust. Even on earth we may have spiritual joy, as a well spring never-failing, because fed by the streams that flow from the throne of God. This is the source of all true excellence of character.

In heaven, service is not rendered in the spirit of legality. When Satan in heaven rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something they had not thought of. Love for God and for the Commander in high heaven had been without one drawback. In their ministry the angels did not work as servants, they were not doing the will of God for wages, or to secure position, not to increase their importance or minister to their own pleasure; but their will was identical with the will of God; there was a perfect unity of taste and inclination between the angels and their Creator. Obedience was no drudgery to them, it was a delight.

There is need that the spirit of heaven be brought into character and conduct in this life. Then we shall have the happiness of heaven upon earth, and we shall show forth the praises of Him who hath called us out of darkness into His marvelous light. We are to serve God because we love Him, doing His will because we delight to honor Him. Oh, we need the sanctification of the Spirit.

Dear Brother and Sister Daniells, after coming to New Zealand you both made mistakes. Through unconsecrated feelings, Sister Daniells has done injury to her husband's influence. Now, my sister, you must clear the track behind you. In some respects your work does not bear the impress of God, but clearly gives evidence that you have been under the strong temptations of the enemy. You have not, as it was your privilege, walked in love to God and to all mankind. You have not walked in all the precepts and ordinances of the Lord blameless. Had you done less to gratify your ambition, had you limited your wants in some respects, and encouraged a spirit calm and restful in God, you would not have been overcome by the enemy in so marked a manner.

All the experience we gain must be through trial. With your length of experience, you should not be put to shame by the enemy of all righteousness, being conquered at the very time when above all others you should have been steadfast, when you were placed in a position where every act would be attended with such important consequences. I repeat, you have hurt your husband's influence, you have detracted from his usefulness. You are the wife of the Lord's delegated servant; give no cause for unwary souls to stumble. Your course should never close the door to openings of usefulness.

If you continue to allow your feelings to control you as you have done, you will be a burden to him rather than a blessing. How much better it would be to unite your interest with his, laboring together as consecrated human agents in saving the souls that are ready to perish.

The Lord God of Israel had the making of your husband, not you, my sister, not you. And the Lord is dishonored when you feel that so much credit belongs to you. Your husband has never wavered from his allegiance to you; but you have greatly dishonored him by your jealousies. How can you bind your husband to you? Not by putting him to shame. Not by repeating to a living soul that you have made him what he is.

Depression often comes upon him, and you exhort him and try to stir him up to action. Now, if you have less to do in this stirring-up process, and leave him in peace, leave him alone with his God, he will be guided by the Spirit of the Lord. You confuse his mind. You have so many suggestions to make, you hinder much more than you help; you oppress much more than you relieve.

Were you yourself living in the light, were you not impulsive, losing the balance of your mind as you give way to temptation, you would never entertain a thought of jealousy. It makes my heart ache every time I recall the scenes I have been made to witness between yourself and Carrie. You did not know how to deal with her. This has been opened before me clearly, and I know that in this matter you have done dishonor to yourself, to your husband, and to the precious cause of truth.

It is essential that missionaries should be all that this word signifies. The wife of the missionary may, through lack of wisdom, counteract the testimony which the Lord requires of her husband to bear to the people. The work in this country will not be accomplished without most determined

perseverance. The believers need educating and training; personal effort must be put forth in their behalf. A decided example must be given them.

The wife of the minister must not at any time follow impulse or give occasion for those with whom she is connected to stumble over her manifest defects of character. If the Spirit of Christ is not manifest in her daily life, then it cannot be otherwise than that she will prove a stumbling stone to many; she will close up the way so that the message which the Lord has given her husband will not reach the hearts of the people. Warning and reproof will reflect back upon his own head, because of the course pursued by his wife.

Is the wife exacting? Does she keep her own spirit under control? Is selfishness at times apparent, even when she is in a position of responsibility, connected with those who are urged to give themselves to the work? While her husband is preaching the truth and laboring for individual cases, to prepare them for the canvassing field, will her influence and example give force to his teaching?

Jealousy and evil-surmising are calculated to do much harm to the persons with whom she is brought in connection. Such exhibitions have been made even in the presence of young persons who needed to learn what it means to be a Christian. These things are grievous matters before the Lord. When the servant of the Lord, who is bearing the message of truth to the people, sees anything of this kind in his home, he has a work to do in his own family; while he should ever deal kindly, in the spirit of tenderness, he should deal decidedly, whatever the consequences may be.

Lt 5, 1892

Eldridge, C.

North Fitzroy, Australia

September 2, 1892

Dear Brother,

My mind has been exercised by the Spirit of God to carefully review the matter the Lord has presented before me in relation to our institutions, and especially in relation to the publishing house in Battle Creek. I have not been able to sleep nights, and the matter the Lord has opened before me some time since has laid like a burdensome weight upon my mind. I am impressed by the Spirit of God that the time has come to make known to others the things that God has made known to me.

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

“Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth

not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." [Ezekiel 3:17-21.]

I dare not longer hold my peace. I do not make this move because it is a pleasant thing for me to do. I do it because I dare not do otherwise. I was moved by the Spirit of the Lord to take the general matter and separate it from that which was more personal, and send it in prepared articles for the Review; then take the portion that was more direct and personal and make it into two articles. Article No. 1 I wish to have published in pamphlet form, in sufficient numbers so that the leading men in the office, the managers of our institutions, and the officers of our churches, may have copies.

Article No. 2 I send to you. Will you please read the same to the managers in the office; and if there is a change concerning these things specified as not meeting the approval of God, let the matter remain unpublished. If there seems to be no disposition to receive and act upon the light given, then please publish article No. 2, and do with it as article No. 1; place it in the hands of the managers of our institutions; send it to presidents of conferences, and to the officers of our churches.

I thought you were the proper one before whom to lay this matter. I send a copy of the same to Elder Olsen, with a copy of this letter which I am writing to you. Elder Olsen may not be at home when this arrives, and as I want this matter attended to without delay according to the directions given, I lay it before you in the name and fear of God, feeling assured that you will do the work I have requested.

The condition of things in our conferences is not flattering, and especially the condition of things at Battle Creek, Michigan. I copy from the testimony given March 10, 1870: "The Lord hath chosen a people to come out from the customs and practices of the world and be separate. The Lord has bidden me speak, and I cannot hold my peace. Those connected with the office of publication at Battle Creek must be men who love and fear God, men who will not seek to be greater than the Master, who was the only begotten Son of the infinite God. His work from the manger to Calvary was marked with self-denial and sacrifice. Finite men are none of them greater than the Master, their head.

I was shown that the office of publication should not be conducted on the same principles as are other publishing houses, for it is to be something after the order of a training school. Every one connected with it is to be a true missionary and work upon the same principles that brought it into existence. Self-denial should characterize all the workers.

After my husband's first sickness, there was a change in the order of things not pleasing to God. In place of seeking to carry out the directions given of God, a selfish, un-Christlike spirit prevailed. The cloud of the Lord's displeasure was gathering over the office. The people of God were becoming discouraged. They had denied themselves to pay their tithe, and refused themselves conveniences which they thought they must have; but the wants of the cause were dearer to them than self-indulgence, and they were much blessed in making their freewill offering. But when they saw that men in the office were grasping for higher wages, their confidence was shaken. Did the Lord require so much more of them than of those closely connected with the office?

Self-denial should characterize the men employed in responsible positions in the office, and they should be an example to all the workers. The office was brought into existence through self-denial, and the same spirit should be manifested and maintained. The great object must be kept in view. This is missionary work, and those who have no missionary spirit, should not continue in the work.

You must retain the confidence of the people. Unless you carry the people with you, your work will be a failure. Brethren, workmen, from the highest to the lowest, you should maintain in the office the spirit manifested by Christ in coming to our world. All the blessings we enjoy came through the self-denial, the self-sacrifice made by Christ, our substitute and surety. Every one should labor most earnestly to place himself in right relation to God. The whole universe is regarding us with intense interest to see how those who have been ransomed by nothing less than the blood of the only begotten Son of God, will act in the great work of redemption.

There is much more upon this point that I must copy and send in the next mail; but I cannot possibly do this now; for in a few hours the mail closes. I have been shown that the movement made to pay so large wages was entirely contrary to the principles upon which the office of publication was first established; and it has already resulted in keeping from the cause of God in its various branches thousands of dollars.

Many who pay tithes and make offerings do so by practicing self-denial; and when they know that the managers of the office receive so large wages for their work, they have little confidence in them as men whom God has chosen, since they are not imbued with the self-sacrificing spirit of Christ—He gave His life that He might save souls—and the people are losing confidence in the managers of the office. They connect the office with the cause of God most intimately, and when they see so great a departure from the principles in which they have been educated, they say, “God does not rule in that office.”

But the fault is found in the management of selfish men who have not a vital connection with God. I have been shown that the influence of this matter is working sadly against the spirituality of our churches, and I write this that you may understand that the Lord has not been leading, in this matter, those in the office who have advocated the reception of high wages.

Lt 6, 1892

Haskell, S. N.

Preston, Victoria, Australia

May 1, 1892

[S. N. Haskell:]

The fact is there is not the very best kind of leaders in the office. There is not the spirit of love and blending together, and how this order of things is to be changed seems difficult to determine. One thing I am thoroughly settled upon, that a great mistake was made in locating the office where it is. Bro. Tenney and others say it is a disreputable part of Melbourne, but what can be done now remains to be seen. The school should not be located in Melbourne.

I cannot explain why I have been so sick here when my testimony is now needed so much. I think it must be a trial of my faith, and if I come forth from the furnace purified and refined, thank the Lord for the furnace fire. I am not discouraged, but I have felt many times that I have made a mistake in this move; but I am here now and will do all I can.

I cannot see in Eld. Tenney the right man to have the best uplifting influence in connection with the workers. He needs much that he has not, but the Lord knows all this. We are to have some decided meetings as soon as possible after Willie returns. He will be here next Wednesday. Then I will have some things to say and a testimony to bear in regard to the Spirit of God and sympathy and kindness that should be exercised in the management of the things in the office. It requires a leading man who can make rules and educate and mold, mingling with this management tact and skill, and a sympathetic, loving heart that will not willingly wound and bruise the soul of one of the workers, for they are the purchased property of Jesus Christ.

The words of Christ are applicable to every church who claims to believe the truth. "I have somewhat against thee because thou hast left thy first love, remember therefore from whence thou art fallen." The losing the love out of their hearts is pronounced by Christ as a fall, a moral degeneracy. "And repent and do the first works: else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." [Revelation 2:4, 5.] "And unto the angel of the church in Sardis write: these things saith he that hath the seven spirits of God, and the seven stars: I know thy name that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:1-3.]

The love of Jesus Christ has been left to die because it has not been cherished by watchful, missionary, painstaking labor. There are more [who are] better, far better, calculated to till the soil than to deal with human minds; they are not sensitive nor sympathetic. Those who would do the best and highest service for Jesus Christ must copy the Pattern in all their associations, business deal, and in spiritual things.

God sees, as men do not, the result of this hardness of heart toward one another, and it is an offense to Him and dishonors His holy name and places Him, the Lord God full of compassion, of loving kindness, and abundant in mercy, in a false light. Professing to be Christians, they drop out the soft pencilings of character and make wonderful blunders in their example and in their process of molding other minds.

Discipline must be maintained in all our institutions, and if the gentleness of Christ is [not] elevated in the process, if there is seen in any of the leading men in any of our institutions an unfeeling hardness of heart, critical and exacting, any injustice done the workers together with God, they cut them loose from them where it is impossible for them to love or respect them. Then their influence is not what it should be if these men occupy the responsible positions.

The spirit of unkindness once cherished is wrong, wrong twice cherished is additional wrong, and the practice stamps the character after Satan's attributes. They are failing to put themselves in the place

of the one with whom they are dealing; their spirit is not Christ's spirit, and their words and their want of love for their brethren disqualifies the men for their position.

There never will be sweet accord, harmony, and love unless men who are in positions of trust shall be transformed. The Lord would have those who lead feel the importance of living harmoniously, making straight paths for their feet lest the lame be turned out of the way. Now, Eld. Haskell, this is about the measure of things, in every respect, in every place where we have any knowledge in Australia. A common, strange fire is offered in the place of the sacred fire of God's own kindling.

There is need of ability in talents in every department of the work combined with thorough consecration, which will be evidenced by the meekness and kindness and courtesy and lowliness of Jesus Christ. There must be a steady, earnest, decided, firm holding to the right, and keeping the great Example in view. But I do not hope much from men now, in positions of holy trust, for they do not have an abiding Christ in the soul. Unless there is brought in an element that does not exist here now, reforms cannot be made.

When we first came here, there were several seeking to draw us out to contrast the believers here in Australia with those in America for capabilities, for intelligence, for consecration. I told all who presented things in this light, Judge not, lest ye be judged. I dare not form a hasty judgment from appearances, but even in appearance I see nothing superior or in advance of our believers in America, but I do see a people here with proper agents working disinterestedly for the Master who, as the result of their decided efforts, may be molded and made vessels unto honor.

But there is such an undue stock of independence, of every one seeking to have his own way, and feeling fully competent to do his own business without the advice or counsel of their brethren in America, that the prospect is that far less can be done with them, that will prove abiding, than will the same labor put forth upon our believers in America. Human pride is a terrible element to come into our churches, or any part of our Lord's vineyard, for it hinders, it hurts, and it destroys. This work never builds up or strengthens, but promptly tears down if possible.

Leaders in the work cannot be men who will be unsympathetic, sharp, and overbearing. These brethren in high places and in low places who turn off responsibilities will become as children in understanding. They cannot grow unless encouraged. O, that all in responsible positions may be fully qualified, with symmetrical characters themselves, to represent the kindness and love of Jesus in the great and glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth. Now, if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work?

We want more men of real, genuine common sense, putting forth their highest energies to press on and attain a high moral and spiritual elevation, that all who are brought in contact with them will respect them. They are themselves, as workers together with God, to move not uncertainly but surely, convinced that they are on solid ground, and the counsel and judgment [of] such men may be depended on because they seek counsel of God.

The Lord will work in this country. And if the living agents who claim to believe the truth refuse to become missionaries [to] practice the gentleness of Christ and cooperate with the leading forces with Christ at their head, they will be dropped out of the work. "God is able of these stones to raise

up children unto Abraham." [Matthew 3:9.] But what a loss will the perverted, indolent, professed Christian sustain; what a precious experience they might have obtained had they yoked up with Christ, had they lifted His burdens. O that those whom the Lord has blessed with the treasures of truth would wake from sleep and say from the heart, "Lord, what wilt thou have me to do?" [Acts 9:6.]

Light is increasing to enlighten every soul who will diffuse the light to others. God will have His witnesses [even] if all refuse, if all are hardness of heart; [and] if <any> falls from his first love, if he does not quickly repent, his candlestick will be removed out of his place, and the light which he has enjoyed go out, [and] the heart grow hard and selfish in contact with the world. Indulgence of self, selfish pride, the following of inclination is not at all in harmony with the life and character of Christ.

We do want men and women to settle in Australia who have a solid Christlike influence. The burden of this work should not rest upon the conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but careful and prudent and sensible to respect and act in reference to the laws of life and health. And they can be educating others; they can have a molding influence. O, that many may be uprooted from where they are to become workers with Jesus Christ. What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human, living agents to carry the truth of God where it is not known.

My heart is full of this matter. The Lord is going to raise me up, restore me in His own good time. I mean to be patient, I mean to be cheerful and talk faith and act faith.

Unbelief like the pall of death is surrounding our churches because they do not exercise the talents God has given them by imparting the light to those who know not the precious truth. The Lord calls for pardoned souls, those who rejoice in the light, to make known the truth to others. The truth is seeking to lay its molding hand upon our youth, but the living agents are needed to communicate the light of truth, and the result will be that those who are ignorant of the truth will through the grace of Christ become precious in the sight of the Lord, redeemed humanity, to exert an influence to the glory of God.

I trust you will keep this matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, "Whom shall I send?" "Here am I, send me." [Isaiah 6:8.] The truth is soon to triumph gloriously, and all who will triumph with the truth must be laborers together with God. The time is short, the night cometh in which no man can work. We must do what is possible for us to do now, in earnest, determined effort. "A city set on a hill cannot be hid." [Matthew 5:14.] Believers, we not only have lessons to learn for our own benefit, but in our improvement of the grace of talent, trusted in privileges and opportunities, we are helping others to follow our example.

I feel a deep interest that the old standardbearers shall abide with the army in active service as long as possible. Then let them place themselves in positions where their influence will tell without sacrificing themselves. Be careful of your strength <fathers and mothers in Israel. There is work for you to do.> The Lord bless and comfort you is the prayer of your sister in Christ.

Lt 7, 1892

Grainger, Brother and Sister

Adelaide, Australia

October 24, 1892

Dear Brother and Sister Grainger,

Although I have not written to any of you in the Healdsburg school, I have not forgotten you. I shall be much pleased to hear how you are prospering. We seem to be here in a far-off country, yet we are nigh the connecting links which bind us to Jesus Christ, the Great Center. One in Christ we have nourishment from the same parent stock.

I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold. When I was first convinced that I must give up my cherished plans to visit the churches in Australia and New Zealand, I felt to seriously question whether it was my duty to leave America and come to this far-off country. My sufferings were acute. Many sleepless hours of the nights I spent in going over and over our experience since we left Europe for America, and it has been a continual scene of anxiety, suffering, and burden-bearing. Then I said, What does it all mean?

I carefully reviewed the history of the past few years and the work the Lord gave me to do. Not once had He failed me, and often [He] manifested Himself to me in a marked manner, and I saw I had nothing of which to complain, but [instead], precious things running like threads of gold through all my experience. The Lord understood better than I the things that I needed, and I felt that He was drawing me very nigh to Himself and I must be careful not to dictate to God as to what He should do with me. This unreconciliation was at the beginning of my sufferings and helplessness, but it was not long until I felt that my affliction was a part of God's plan. I found that by partly lying and partly sitting I could place myself in position to use my crippled hands, and although suffering much pain I could do considerable writing. Since coming to this country I have written sixteen hundred pages of paper of this size.

Many nights during the past nine months I was enabled to sleep but two hours a night, and then at times darkness would gather about me; but I prayed and realized much sweet comfort in drawing nigh to God. The promises, "Draw nigh to God and He will draw nigh to you;" "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," were fulfilled to me. [James 4:8; Isaiah 59:19.] I was all light in the Lord. Jesus was sacredly near, and I found the grace given sufficient, for my soul was stayed upon God and I was full of grateful praise to Him who loved me and gave Himself for me. I could say from a full heart, "I know 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 also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13. Through Jesus Christ I have come off more than conqueror, and held the vantage ground.

I cannot read the purpose of God in my affliction, but He knows what is best; and I will commit my soul, body, and spirit to Him as unto my faithful Creator. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." 2 Timothy 1:12. If we educated and trained our souls to have more faith, more love, greater patience, and a more perfect trust in our heavenly Father, I know we would have more peace and happiness day by day 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. More is needed of the quiet waiting and watching combined. We think unless we have feeling that we are not in the right track, and we keep looking within for some sign befitting the occasion; but the reckoning is not of feeling but of faith.

When we comply with the written Word, according to our best knowledge, then we are to walk by faith whether we feel any special gratification or not. We do dishonor God when we show we do not trust Him after He has given us such wondrous evidences of His great love in giving His only begotten Son Jesus to die, our sacrifice, that we may believe in Him, rest our hopes in Him, and trust in His Word without a question or doubt.

Keep looking unto Jesus, offering up silent prayers in faith, taking hold of His strength, whether you have any manifest feeling or not. Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. I tell you as one who knows, light will come, joy will be ours, and the mists and clouds will be rolled back. And we pass from the oppressive power of the shadow and darkness into the clear sunshine of His presence.

If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy, forbearance, and love of God—we would daily have greater strength. Have not the precious words spoken by Christ, the Prince of God, an assurance and power that should have great influence upon us that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children?

We should daily dedicate ourselves to God and believe He accepts the sacrifice, without examining whether we have that degree of feeling that corresponds with our faith. Feeling and faith are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's Word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy Word. Thou hast revealed Thyself unto me and I am thine to do Thy will.

Watch as faithfully as did Abraham lest the ravens or any birds of prey alight upon your sacrifice and offering to God. Every thought of doubt should be so guarded that it will not see the light of day by utterance. Light always flees from words which honor the powers of darkness. The life of our risen Lord should be daily manifested in us.

What is our path to heaven? Is it a road with every inviting convenience? No, it is a path that is narrow and apparently inconvenient; it is a path of conflict, of trial, of tribulation and suffering. Our Captain, Jesus Christ, has hid nothing from us in regard to the battles we are to fight. He opens the map before us and shows us the way. "Strive," He says, "to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." [Luke 13:24.] "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." [Matthew 7:13.] "In the world ye shall have tribulation." John 16:33. The apostle echoes the words of Christ, "Through much tribulation we must enter the kingdom." Acts 14:22. Well, is it the discouraging aspect we are to keep before the mind's eye?

Is there nothing of sufficient weight to induce the mind to dwell on high and holy attractions? Yes, Jesus leads the way. Who is He? He is the only begotten Son of God. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." [Isaiah 11:1-4.]

Oh what great mischief has been done by reports that were acted upon without suitable measures being taken to learn of their correctness. Such measures have discouraged souls and driven them from the truth. "But with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." [Verses 4, 5.]

This is Jesus, the life of every grace, the life of every promise, the life of every ordinance, the life of every blessing. Jesus is the substance, the glory and fragrance, the very life itself. "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] Then the royal path cast up for the ransomed to walk in is not discouraging darkness. Our pilgrimage would indeed be lonely and painful were it not for Jesus. "I will not," He says, "leave you comfortless." [John 14:18.] Then let us gather every registered promise. Let us repeat them by day and meditate upon them in the night season, and be happy.

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." [Isaiah 12:1-6.]

Is not this indeed a royal path we are travelling, cast up for the ransomed of the Lord to walk in? Can there be provided a better path? A safer way? No! No! Then let us practice the instruction given. Let us see our Saviour as our refuge, as our shield on our right hand to defend us from the arrows of Satan.

Temptations will assail, cares and darkness will oppress. When heart and flesh are ready to fail, who throws around us His everlasting arms? Who supplies the precious promise? Who brings to our remembrance words of assurance and hope? Whose grace is given in rich measure to those who ask it in sincerity and in truth? Who is it imputes to us His righteousness and saves us from sin? Whose light rolls back the fog and mist and brings us into the sunshine of His presence? O who but Jesus? Then love Him, then praise Him. "Rejoice in the Lord alway: and again I say, Rejoice." [Philippians 4:4.] Is Jesus today a living Saviour? Then, "If ye ... be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." [Colossians 3:1.] We are risen with Christ.

Christ is our life. Through His mercy and gracious love we are declared to be chosen, adopted, pardoned and justified. Then let us magnify the Lord.

Lt 8, 1892

Health Retreat Officers

North Fitzroy, Melbourne, Australia

March 14, 1892

I address this letter to the superintendent of the Health Retreat, to the Board, and to those who are specially interested in the institution. I understand that Dr. Burke has remarked that the testimonies could not be true because Sister White has said that she has been shown that Dr. Gibbs is the man for the place. I do not remember saying that I had been shown this; but I may have done so.

But now Dr. Burke says, Why was Dr. Gibbs disconnected from the Health Retreat? The reason Dr. Gibbs himself gave at the time of his leaving was that he wished to visit hospitals and fit himself to do better work. He himself made the arrangement, and as I understood that the patients were not entirely satisfied because he did not give them the prompt attention that he should, which I knew was true, I did not oppose his leaving, but felt distressed in regard to the matter. Otherwise than this there was no reason for his leaving that I know of.

Then Dr. Burke began his work there, as he stated, to redeem the past. He proposed to go back into the institution, and seek to lift and help it to the extent of which he had hurt it. I had no voice or influence in making the change. I was not so sure that Dr. Burke was one in whom we could put all the confidence we ought to put in a man in this position. The board well knew my position, for I told them plainly I had no light in making this change. After Dr. Burke had confessed before quite a large number that he accepted the testimonies and all that had been given in relation to his case, I thought the man was in earnest. I thought he stated his true feelings and that, as in many other similar cases, the Lord would bring him over the ground again and test him to see whether he would again prove a traitor to the cause.

In the matter of Dr. Gibbs leaving the institution, it was presented to me that Dr. Gibbs had decided to leave anyhow in order to have some months of practice in hospitals. I reasoned that the Lord was working on the heart and conscience of Dr. Burke, and, in the providence of God, he would have another trial, be tested and proved on the points where he had failed in the past. Although I have borne testimonies of reproof to Dr. Gibbs, I have never lost confidence in him, for I have had clear light that he was a child of God, and earnestly desired to do God's will.

The history of Dr. Burke is before you. For a time he seemed to do well; his purposes, I believe, were sincere. His act in making restitution was fruit meet for repentance; but the course which Brother H's family and several others of the St. Helena church have pursued towards him has not been in accordance with the specified directions of the Word of God. They have addressed to him words of adulation, they have exalted finite man, lifting him up as a god. In this they have revealed great weakness, and I have but little confidence in their spiritual discernment, and less confidence that their influence is of a Christlike order. I have been shown that unless they are converted and possess a different spirit they would be only an annoyance and a stumbling block to those who should seek

to build up the institution at Crystal Springs. If they, and several others were located many miles from the Health Retreat, it would be better for the institution. They do not intend to do wrong; but they are in the dark. Their eyesight is blinded, and they need the heavenly anointing. Unless they have a deep and thorough work done for them, some of the delusions of these last days will bring them into captivity to the powers of darkness, and they will never know at what they stumble. They have not stood in the light, they have exalted Dr. Burke, although his past course in some things was about as bad as it could be in regard to the Health Retreat.

When will the church of God learn wisdom? When will they learn to cease praising and exalting man? Elder [E. P.] Daniels might have recovered from the snare of the devil if the brethren had acted wisely; but they showed that they were depending on the man, Daniels, to do a work for them in Fresno. And the Lord let them see their folly, for He removed His wisdom from him and left him to his own weakness, that those who trusted in him might see they were leaning on a broken reed.

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” [Jeremiah 9:23, 24.] “But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.” [2 Corinthians 10:17, 18.]

Is it not time for us individually to walk circumspectly, and not as fools? Is it not time that we should be more cautious in regard to placing too much confidence in man, praising and extolling and glorifying the human? While we should treat all courteously, we should not make idols or gods of erring, finite man.

Letters have come to me from different ones, asking me what I thought concerning Dr. Gibbs taking his position again in the Health Retreat. I would answer to the best of my ability. They say they do not know why he was not retained and think that there may have been something connected with his separation from the Retreat of which they are not aware. I will say as far as the light given me of the Lord would indicate, that there has not been a man in the institution, acting in the capacity of physician and surgeon, who possesses the ability and skill in the surgical line that Dr. Gibbs possesses. Dr. Gibbs has his weak points of character; but Dr. Burke's defects are far more marked, subtle, and dangerous. Dr. Maxson has his weak points of character, and is far from being a perfect physician, for he has not depth of knowledge, or thoroughness and skill in practice. Deficient men may be, but if they will keep humble and not boast of themselves, but trust in God, the great Physician will educate and train them and fit them as under-physicians for high service in His cause.

When men are ready to tear down institutions, to depreciate others in order to build up themselves, always be afraid of them, for they have separated themselves from God, are walking in the sparks of their own kindling, and will lie down in sorrow. Self is altogether too prominent, and selfishness will be exhibited in many ways. A great reformation must take place in those who manifest this spirit or they will never see the kingdom of heaven. Things which they cherish, as zeal for the truth, is zeal for their own way; and they set themselves as stubbornly as did Saul to carry out their own ideas.

It is a time now when character is being developed and tested. Angels of God are not weighing men according to the opinions which they have of themselves, but measuring them by their real moral

worth as God estimates them. Now is the time of probation of all the just, and the spirit which prompts to action in the daily, practical life will determine the goodness, the faithfulness, and provide for promotion in the future, immortal life.

Self-confidence is an offence to God. The members of the family above will not be independent, they will not think their ideas are infallible and think every other man's opinion inferior to their own. All those who cherish this spirit will have to be converted before they can become members of the royal family, for their egotism, their depreciation of others, who are far more worthy in the sight of God than they are themselves, would create disturbance in heaven. Among the children of God, there must be perfect unity, heart blending with heart. All pomposity, all narrow selfishness, must be uprooted from the soul; self must be crucified in order that Jesus may mold and fashion the character.

I am thoroughly in earnest and terribly disgusted with the exhibitions of self-confidence and self-sufficiency which are cropping out everywhere. Character is being weighed in the golden balances of the sanctuary. Saith the Lord, "I know thy works." [Revelation 3:15.] We may know that God is acquainted with every thought, every action; and we shall be judged according to God's ideas, and not according to our estimate of ourselves.

In regard to Dr. Burke, I am greatly relieved that he is to be separated from the Health Retreat. I hope the Lord God will direct in all things, so that the Health Retreat shall be managed from a high, holy standpoint and that corruption shall not come into it. Dr. Burke's praise of himself, his boasting of his much knowledge, was simply boasting, for in many respects he is not a skilled physician. If the Lord's power converts him, transforms him, he can learn of one who knows more than he does; but unless he is converted, no one under heaven can instruct or counsel him. I have been shown that in many cases he has either been entirely ignorant of the nature of the disease upon the patients or he has deceived them, telling them they would recover, when death revealed the true state of the case rapidly.

I have now presented before you the facts as they are. If Dr. Maxson and wife will walk humbly with God and bear the test and proving when brought over the ground where they have failed, the Lord will bless them. If they take a similar course to that which they did when connected with the institution before, it would be better that they should be separated from it.

Give Dr. Gibbs standing place, for the man is as worthy of it as is Dr. Maxson. Get no new Dr. Hare, or any other new physician, and drop out Dr. Gibbs. If there should be physicians in the Health Retreat who could work there, and also find time to minister to the sick in places around the institution, it would be well; and it should have always have been thus. I think I have no more to say on this subject. I have given you the light God has given me.

Lt 9, 1892

Hare, Brother and Sister [Robert]

Ballarat, Victoria, Australia

December 1, 1891 - December 1, 1892

Dear Brother and Sister Hare:

God has given us in His Word the standard by which every character is to be tested. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:27.] Can you bear the test? Are you ready for the Lord's line and plummet to take the measurement of your character as you now are? And would you remain thus for eternity?

This life, compared with eternity, is as a grain of sand on the sea shore. What if the Lord should speak your name in the heavenly courts and say, "This night thy soul shall be required of thee"? [Luke 12:20.] Have you failed all through this life to love God supremely and your neighbor as yourself? Then if your life ends here, you are weighed in the balance and found wanting; and your life is registered in the books of heaven as a failure. I know that your past life cannot bear the measurement of God; yet that life with its burden of record is now beyond your control. And if God graciously permits you to enter upon another year of trial, what will its record be?

Bro. Hare, I am very much burdened over your case. When in America your case was presented before me, I saw that in your labor you were not following the example of Christ, but plans of your own devising. In this you are separating your soul from God. You are in positive danger and that danger I must set before you.

You have not understood your sacred responsibility as a shepherd of the flock of God. It requires great wisdom, purity, sanctification, and holiness, to deal with human minds. Ministers of the gospel should ever bear in mind that upon the faithful performance of their God-given work the well being of the church in a great degree depends. God calls upon them to maintain the principles and influences which will be a savor of life unto life in the conversion of souls. If their work is performed faithfully, through the grace of Christ, it will receive the Lord's own signature. But their influence may be perverted. And just as through the co-operation of divine agencies, their labor may be powerful for good, so through neglect or unfaithfulness, it will tell to the same degree for evil.

Ministers of the gospel should not allow the enemy to divert their minds from the vital question—the commandments of God and the testimony of Jesus. But your manner of labor has given to the work a mold that is not at all in harmony with the third angel's message.

As your case was presented before me, I was referred to that of E. P. Daniels of California. In his preaching he would present subjects and illustrations such as he would have used in the lecture room or the theater, but which were wholly inappropriate for a preacher of the gospel. Eld. Daniels was again and again reproved for these things; but he would not heed counsel. He persisted in following his own imaginings. In your manner of preaching you have followed in his footsteps, and have gone even further than he. I have been bidden of the Lord to labor in the same manner for you as I labored for E. P. Daniels.

It is not your work to instruct the people in phrenology or in reference to marriage. These things divert the mind from the main question. You understand altogether too little upon these subjects to teach the youth in reference to them. When you yourself shall drink deep of the Fountain of life, you will look back upon these lessons you have given to the youth as doing them positive harm. You have put into the minds of those who have listened to you a train of imaginings and thoughts and feelings

that you can never remove. Satan has nurtured the seed sown, and the garden of the heart will yield a harvest that you will not care to see in the judgment. All these influences prevent the youth from yielding the will to God that their thought may be brought into captivity to Christ.

The relation of anecdotes in your sermons, and the use of commonplace, cheap illustrations by which you have endeavored to reach the minds of the people and hold their attention, is not pleasing to God, and the result is always evil. This mingling of the sacred and the common confuses the mind.

You are fond of presenting high-flown ideas, soaring far away from the simplicity of Christ's teaching. What has this kind of talk to do with the lessons you should teach concerning practical godliness, repentance and faith, and the positive requirements of God? Heaven cannot co-operate with this kind of ministry, and thus you are left to your own foolish devising, to employ symbols and representations that are not in any way calculated to uplift the mind and purify the heart. You give the people the impression that your work is not sacred or important. The truth is belittled and placed on a level with common things.

Bro. Hare, you have been seeking out many inventions that Christ has no part in, and it will be the duty of those in responsible positions to investigate the matter and express their disapproval of this kind of work; it bears not the characteristic of the third angel's message, but tends to divert the attention from serious things, from the truths of God's Word.

You have connected with you, as your wife, a woman who has not a deep religious experience. Unless she is converted and spiritualized, the Lord cannot use her to His name's glory, but Satan will work through her to strengthen you in a manner of labor that God cannot approve.

My dear Sister Hare, I cannot be free before the Lord without presenting your case before you as it has been presented to me. The cause of God is imperiled through you. From the light which the Lord has given me, you are self-deceived in regard to your spiritual standing. You feel self-sufficient, but said Christ, "Without me ye can do nothing." [John 15:5.] You are the wife of a minister who has had but a short experience in the truth, and your experience is not of a character to help him. He needs to be educated in a different manner of labor; but that which is pleasing to you is not pleasing to God.

You think that your husband's discourses give evidence of superior talent, and you wonder that every one cannot see his superiority; but my sister, the Lord seeth not as you see, and as some others may see who are in great need of the heavenly anointing. Light and chaffy is the food which Bro. Hare often places before the people. He dwells upon themes which give no true representation of Jesus Christ.

In the judgment every work will be estimated at its true value and not according to the opinion of finite minds or the empty, fickle praise of those who need the sanctification of the Spirit of God. You have been gratified when human lips praised your husband's discourses, but there was so little of true value in many of these discourses that in the books of heaven angels have traced opposite his name, "On such a day, in such a place, Robert Hare did not preach Christ and Him crucified as the sinner's only hope. He is weighed in the balances of the sanctuary and found wanting."

You have exalted ideas of your own qualifications to labor for the young; and in your own imaginings have devised methods for helping them. But I was shown that had you both been feeding upon Christ, the lessons you had given to the youth would have been of an altogether different character. The symbols and figures which you have used before the youth have not planted one seed that would result in conviction of sin and the conversion of the soul.

Sr. Hare, I have light for you that, as you now are, you cannot help the young, the impenitent, or those who are seeking the truth, because Christ is not abiding in your heart by faith. You cannot communicate that which you yourself have not received. For your soul's sake, for Christ's sake, do not attempt to labor for others until you have experienced a transformation of character. Then you will treasure up the precious, golden moments of time, improving every opportunity of doing good. You will no longer indulge in cheap, commonplace talk that can benefit no one.

When you, my sister, feed on the flesh and blood of the Son of God, you will go weighted by his Holy Spirit. Your words will be the right words, coming from a heart where are the treasures of solid Bible principles.

I feel deeply sorry for Bro. Hare. He needs help, sound counsel; but he does not feel this. You both have need of the religion of Christ, that faith that works by love and purifies the soul. Neither of you possesses any real depth of piety. You both need to drink of the higher springs and no longer of the turbid streams of the valley. For Christ's sake seek for a deeper work of grace in your hearts.

If the Lord has called you, Bro. Hare, to be a watchman on the walls of Zion, you are to give the trumpet a certain sound. You cannot permit your mind to be diverted from the main question at issue—the third angel's message. All side issues will prove just so many hindrances in making the truth positive and efficacious in the conversion of souls.

The apostle Paul felt a deep responsibility that those converted under his labors should be faithful, "that I may rejoice in the day of Christ," he said, "that I have not run in vain, neither labored in vain." [Philippians 2:16.] Paul trembled for the result of his ministry. He felt that his own salvation would be imperiled if he should fail in fulfilling his duty and the church should fail to co-operate with him in the work of saving souls.

Preaching alone would not suffice to educate the church to let their light shine and themselves hold forth the Word of life. Line upon line, precept upon precept, here a little and there a little, they must be taught to advance step by step. It is a principle impressed upon every part of God's universe that whenever one will not use his God-given powers, these powers decay and perish. Hence the apostle's fear that he should fail of presenting every man perfect in Christ Jesus.

The apostle's hope of heaven grew dim when he contemplated any failure on his part toward the church, so that it should receive the mold of the human instead of the divine. His knowledge, his eloquence, his miracles, his view of eternal scenes (when caught up to the third heaven),—all would prove unavailing, a defeat, a dishonor, if the church for whom he labored should prove inefficient and unfaithful.

Every true minister of Christ will feel a responsibility that the members of the churches under his ministry shall become laborers together with God. The church must arise and shine because her light

has come, and the glory of the Lord has risen upon her. The light given must shine forth to others in clear, steady rays.

Those who receive the truth must be educated and become intelligent, that they may communicate the Word of God to others, making manifest that the Word is quick and powerful, and that Christ has not died for them in vain. All are answerable to God for their influence, and they are to become more and more familiar with the Scriptures, growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

Satan tells you both that you must work in certain lines to please and attract the people, and then means will flow into the treasury to carry forward the work. All this is carnal. Preach the truth as it is in Jesus. The burden of the message to be carried to all nations is Jesus Christ and Him crucified. This was a stumbling block to the Jews, for they required a sign instead of a Savior. The Greeks sought after wisdom, and the message of the cross was to them foolishness. But to all that receive Him, Christ is the power of God and the wisdom of God. Jesus seeks to bring every sinner into communication with Himself. Let men be careful that they interpose nothing between the soul and the Savior.

“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. 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 long-suffering and doctrine.” [2 Timothy 3:16-4:2.] Keep close to your work; let not any device turn you from it.

“But foolish and unlearned questions avoid.” [2 Timothy 2:23.] Do not seek to gratify the taste for drollery, or to present something novel or romantic. “For God hath not given us the spirit of fear (we should not fear to speak the truth clear and close and practical); but of power, and of love, and of a sound mind.” [2 Timothy 1:7.] “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 precious, saving truth has been buried under a mass of words. In every discourse let it stand out clear and prominent, that there may be no mistaking what saith the Lord. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.” [Verse 15.] “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.” [1 Thessalonians 2:4.] “Sanctify the Lord of Hosts Himself; let Him be your fear, and let Him be your dread.” [Isaiah 8:13.] See Colossians 1:25-29; Acts 20:19-21, 26, 27.

“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.” [Verse 28.] “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; neither as being Lords over God’s heritage, but being ensamples to the flock.” [1 Peter 5:2, 3.] See 1 Peter 5:4-9; John 21:15-17.

In all the efforts made to enlighten those that are in darkness, there is danger of presenting unessential matters, passing away the golden moments in cheap talk. Often there are listeners present who will never again be in the congregation to hear your voice. You yourself have raised a barrier in the way of the salvation of these souls. Had you taught as Christ taught, in the simplicity of truth and holiness, irrespective of praise or censure, you might have brought to Jesus some poor lost soul who left the meeting as ignorant and as bewildered as when he came into it. You are to do your Master's work in His way, as a shepherd of the flock. Be not faithless or improvident, but as a faithful steward give to all their portion of meat in due season.

There are many who have no interest to attend the services of the sanctuary, and who have not felt the power of the Word of God, because in the popular preaching it is covered up with rubbish of man's devising. Present to these souls what Christ is to you, and what He is to all that believe. Act your part in faith. Lay the poor wandering lost soul on the bosom of Christ's infinite love.

Let it not be your greatest anxiety to secure a large congregation, but seek wisdom from God to prepare a feast of the richest, grandest truth found in the Living Oracles. The starving souls who have been fed upon froth want the Bread of life, the waters of salvation. In every effort dwell decidedly upon practical godliness. Let Christ speak through you as you present His lessons, in the beauty of their simplicity, before the people. Let your words be instinct with wisdom and love, and the hearers will have precious subjects of thought to carry away with them.

Let not the truth be covered up with vain philosophy, for in teaching this you are crying peace, peace, when there is no peace. Go to the very root of the matter. Society is rotten to the core. The people need to have the message proclaimed in their ears with startling distinctness, "Repent ye; for the kingdom of heaven is at hand." [Matthew 3:2.] Make it manifest to the people that you have no time or disposition to trifle away important, solemn moments in any kind of talk that does not make Christ first and last and best in everything. Words that exalt Christ are music to the angels of God; but angels are not present to co-operate with anything that does not uplift Jesus.

In presenting the truth as it is in Jesus you will gain the confidence of the serious minded who are striving to reach a higher standard. Christ is all the time drawing souls to Him by His Holy Spirit, and if He is abiding in your heart, He will work through you to draw men to Him. Souls perishing in skepticism and infidelity will be convinced that there is a reality in religion, and that you understand the way, for the character of Christ will be revealed through you. If you work in this manner, many more souls will be brought as sheaves to the Lord in the coming year's labor.

Had you recognized the fact that the power was not in yourself but in the divine agencies, you would have given a different mold to the work, and double the number would have responded. But you and your wife have not been what God would have you. You were ready to give all the credit of success to your human efforts; God saw that you would take all the glory, and exalt yourselves. He can accept and bless and honor you only as you humble yourselves under His hand, and glorify Him, not taking any praise or glory to self.

What is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away. Who has given you your brain power? It is God; you have nothing that you have not received from Him, and you are wholly dependent upon Him. If you are self-sufficient and exalted, you separate yourselves from God, so that He cannot give you His wisdom, and you will not be accepted to co-

operate with divine agencies. Your power and sufficiency are in submitting yourselves under the control of God, to work in Christ's lines.

I entreat you both to reach a higher standard. The work must begin in the heart. You need faith and perfect trust in God. When faith works by love, and purifies the soul, your labors will bear an altogether different mold. Do you wish to be transformed more and more into the image of Christ? The model is before you. You need to change your line of study; you need to be much more familiar with the lessons of Christ.

Study the Word of God rather than human authors. Learn to pray in faith, as you have not yet done. Learn to cast your care upon God, to unburden your anxious hearts to Him. Implore that guidance, restraint, and support, which the circumstances demand, and which you must have. God has an interest in your body and your soul; present your whole life to your Saviour. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." [Psalm 128:1, 2.]

Dear brother and sister, there are other points in which your course has not been right, and the duty is laid upon me to set these things before you, for no other will do this painful and trying work. You both have indulged a spirit of criticism; you have felt that you were gifted above many of your brothers and sisters, and you have depreciated them, and compared yourselves among yourselves, and have allowed an envious, jealous spirit to take possession of your souls. You have withdrawn from those with whom it would have been your desire to associate if you knew how little you really know of experimental religion. But unless your fellow workers seemed ready to acknowledge your superiority, you withdrew your sympathies from them, and your hearts have been filled with bitterness.

Especially has this been true of Sr. Hare. My sister, you have done harm to your own soul, harm to your husband, by yielding to this strange infatuation of the devil. Those who admire and flatter you are the ones whose society you prefer. This dries up the very well-springs of life. You cannot do as you have done and yet have the witness that your ways please God. Your thoughts, your meditations, are not brought into captivity to Christ, and what is in the treasure house of the mind will be forthcoming.

You need to look closely to the garden of your own heart. No longer sow the seeds of unholy aspiration, seeking to stand highest in the estimation of others. You are not a woman of fine perceptions, of excellent judgment, knowing when to speak, what to say, and when to keep silent. You know not what spirit has control of your thoughts. You dishonor God by your much talking, and you bruise and wound your own soul. You have quenched the love of God in your heart by thinking and speaking evil of your brethren and sisters. In a flippant, frivolous spirit, you have magnified trifles, telling things unfavorable of the ministers and of the church members. You are cultivating the root of bitterness.

Bear in mind that you are constantly making impressions upon other minds; people will judge you, as you judge others. Connected as you are with the work of God, and with Bro. Robert Hare, who is opening the Scriptures to the people, you are by your evil speaking placing a stumbling stone in the way of others. You view many things in an incorrect light; you put your interpretation upon them as

the enemy presents them to your mind; then you present the matter before others, who take it for granted that all is just as you have represented, as your imagination has pictured it.

You are planting in the heart of your husband seeds which it will require a decided, determined effort on his part to uproot. Bro. Hare is so sensitive, so quick to suppose that evil is intended against him, that you can, by a word spoken now and then, lead him to believe that all his brethren are against him and mean to hurt him. Bro. Hare needs an active influence that would help him to overcome the disposition to think and speak evil. He needs to close the door of his heart against insinuations concerning his brethren. But you have suggested to his mind evil surmisings, jealousies, evil thoughts, and have strengthened the temptations he has had in regard to his brethren and sisters.

Wives and mothers do not realize how great is their power for good or for evil. As Eve listened to the tempter in Eden, so women listen to the tempter today. And notwithstanding we have before us the experience of Adam and Eve as a warning, many are repeating that experience. Many are sensitive in a high degree in regard to anything which they think will lower them in the estimation of others.

Never is temptation so dangerous, so fatal, as when it comes in the garb of affection, of close relationship. Mind influences mind. Even with those who think they want to serve God, and that they are Christians, evil prevails over good unless Christ is abiding in the heart. Remember that as husband and wife you are exerting an influence over each other for good or evil. Let one see things in a wrong light, and the other is led to view them in the same way.

This kind of education is having its transforming influence upon your own character and upon the character of your husband. He cooperates with you, and you are both becoming judges of others' motives, weighing character in your human scales. This is a grievous sin in the sight of God. Your seed-sowing has been producing a harvest which you will not care to reap.

You are both in danger of receiving an education under a terrible teacher, even no less a personage than his satanic majesty. All this envy, jealousy, and evil surmising, is a hellish shadow by which Satan seeks to intercept your views of the character of Christ, so that by beholding the evil you may be fully changed into its likeness.

Of all the gifts with which men are endowed, none is more influential than the power of speech. It is with the tongue that we express our thanks to God, and with the tongue we make known the wonders of His grace. The ten commandments are given us as a standard of righteousness, and when the law is treasured in the heart, our speech will give evidence of the fact. Two of the commandments, one in each table, relate to sins of the tongue. The second commandment forbids all irreverence towards God, the ninth all uncharitable speech against our neighbor.

So positive is the connection between the words and the condition of the heart, that the character is determined by the words. It is declared that our words will judge us in the last day. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:35-37.]

The principles of the law are an expression of the character of God, and it is not enough for us to acknowledge the authority of the law. God expects us to fulfil its requirements. "For not the hearers of the law are just before God, but the doers of the law shall be justified. ... Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ... But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [Romans 2:13, 17-21, 29.]

The government of the tongue is closely bound up with personal religion and the wonderful mysterious influence we exert for good or for evil. I have been shown that every true worker for God must guard against the spirit of careless and irreverent criticism. Whoever forms the habit of speaking carelessly and irreverently of the Lord's messengers and criticizing their manners and the messages they bear, is in danger of losing respect for the servants of God and placing their message on a level with common things. I warn you off this ground.

The license given to the tongue causes more mischief than we can comprehend. To speak evil of God's messengers, because of some fancy or impression of our own unfavorable to them, is a sin. And the evil reacts upon ourselves. Not only are we forming the habit of rash and exaggerated speech, but by our words, feelings are created in our own hearts as exaggerated and unreal as the words themselves.

Men who possess firm determination and considerable self-confidence are greatly influenced by their own words; actions follow the words. While our thoughts prompt the tongue to utterance, our words influence our thoughts. Thus when we indulge in jealousy and evil surmisings, however unjust these feelings may be, every time they are expressed they react on the mind, and repetition makes us believe them to be true, when in many cases they spring wholly from the suggestions of Satan. Thus many have created a rock of offense for themselves by their own words in regard to souls for whom Christ has died.

Slander covers more ground than we suppose. The command, "Thou shalt not bear false witness" [Exodus 20:16], means very much more than we realize. False witness is borne again and again in flippant speech concerning even the workers whom God has sent. The seeds of envy, of evil thinking and evil speaking, germinate and produce a harvest of their kind, to be garnered by the one who planted the seed. "Whatsoever a man soweth, that shall he also reap." [Galatians 6:7.]

While our words thus react upon ourselves, they have even a more powerful influence upon others. We may by careless words sow seeds of doubt, distrust, and suspicion which may never be uprooted from the mind. A dying man once said, "Gather up my influence, and bury it with me." Impossible! One's influence will live after he is dead and will reproduce itself a thousand-fold. As Christians we must see these things in an altogether different light from that in which we have hitherto regarded them. We must cease to think evil and speak evil of our brethren and sisters, for it is in little things that Satan's wedges are introduced to separate brethren.

How often words are spoken without due consideration of their effect. As the result, passion is excited, revengeful feelings cherished, angry words spoken, and threatenings uttered. Often the matter does not end until the very worst passions of the heart are kindled. The mischief wrought by the tongue has destroyed influence, broken hearts, and blasted lives. The inconsistent expressions of professed Christians, even a thoughtless, hasty word, has been a seed sown, to bear its evil fruit for time and for eternity. Souls have been lost as the result. God alone can discern the extent of the harm done by evil thoughts and words.

We should weigh well the influence of our words before giving them utterance. If the heart is open to learn of Jesus who is meek and lowly, we shall be unobtrusive, we shall be careful of others feelings, and our words will be modest and kind. "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith. ... Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Romans 12:3, 9, 10.]

I wish to speak decidedly on this one point, that you may not forget the words the Lord has given me for you. When you feel hurt because you think that you are not appreciated, and you draw away from your brethren and sisters, and instead of manifesting warmth of affection and friendship, you are as cold as an iceberg, how does Heaven look upon this picture? Has the Lord made either of you a judge in regard to your brethren? No. Has He given you spiritual power to discern the secret springs of action? Has He placed in your finite hands the scales with which to weigh moral worth? No, He has not done this.

You have enclosed yourselves in the walls of your self-righteousness, and thus you have shut yourselves away from your brethren. Read the message to the Laodicean church. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked: I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." [Revelation 3:15-18.]

Look, O look, upon the cross of Calvary. Have you by your sins helped to place Christ upon that cross, and will you try to measure the exact degree of your sins in comparison with those of others? Can you climb upon the judgment seat and bring one criticism against another and not meet the condemnation of Him who has said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." [Matthew 7:1, 2.]

While watching intently to remove the mote from the eye of your neighbor, you may have a beam in your own eye. Christ your Redeemer has said, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Verse 5.] How little we understand of the evil lurking in our own hearts and the danger of losing our souls because of our own defects of character. Deceiving ourselves, we miss the path cast up for the ransomed of the Lord to walk in.

Hear what the Lord said to Samuel concerning Eliab, whom the prophet would have anointed as king: "Look not on his countenance or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." [1 Samuel 16:7.]

Some of the very ones you feel unhappy toward may be much nearer the kingdom of heaven than yourselves. They may not be perfect; neither are you perfect. Their ways may not please you, and your ways do not please them; because you hold yourself aloof from them, having no love, and hardly manifesting courtesy.

Please read (John 17) carefully with humble hearts, and try to take it all in in the fullest sense. Christ pleads for His disciples, "That they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 21-23.] Is it possible that this can be? Yes, it is true that the Lord will love all who believe in Jesus as He loves His Son, because He gives them His glory. And what is His glory? His own character.

A positive duty rests upon you to fulfil the prayer of Christ. The church members who through faith and repentance are serving God are very dear to the heart of Jesus. On one occasion our Saviour said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." [Matthew 12:50.] If Christ holds them in this close relationship—and He gave His own life to bring them into this relationship—how must He regard the remarks you have accustomed yourselves to make concerning these, His kindred, and the feelings you have cherished toward them? Do these brethren and sisters not belong to the royal family? And can the world's Redeemer be pleased with your criticisms and comparisons?

The apostle Paul says, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [2 Corinthians 10:12, 17, 18.]

Will you, my dear respected brother and sister, consider that there is a Witness by your side on all occasions? When you injure the reputation of any one of the church of God by your evil surmisings and evil speaking, you are wounding Christ afresh and putting Him to open shame. How have you esteemed your Redeemer, who gave His life for you, when you speak envious words against Him in the person of His saints whom He claims and honors?

When you think you see things in others that are not right, instead of afflicting your soul and allowing your mind to dwell upon these things, and your lips to repeat them to others, leave them with the Lord. Christ has died for the sins of the world; He has not made either of you sin bearers. As He has Himself borne the sins of the whole world in His own body on the cross of Calvary, making a full and complete offering for the transgressions of fallen humanity, He has not laid upon any finite being the sins of another.

Although Noah, Job, and Daniel, were in the land, they could save neither son nor daughter, but only deliver their own souls by their own righteousness. Bro. Hare, as you criticize others, you feel that your brethren criticize you, and as you are not in union with them, you would rather go to a field of labor alone, where you could work in your own way and have no one to criticize or counsel you. But this cannot be; for you have much to learn to regard to the true methods of labor.

You have an unyielding, stubborn disposition; and when you have entered upon any course of action, right or wrong, you do not appreciate counsel. You think you know all about the matter, when you are liable to be wrong. You pursue your own course as one fully competent to judge, when if you would receive counsel, it would be much better for yourself and all connected with you. You have marred the work of God, and will continue to do this if you go forward according to your independent judgment.

“We, being many, are one body in Christ Jesus, and every one members one of another.” [Romans 12:5.] How are you to teach this grandest of lessons, unity and love for one another, if you do not bring these precious graces into your practical life? How can you expect the Lord to give you freedom and His Holy Spirit, when you are neglecting the plainest teachings of Christ?

I warn you to root out every fiber of the root of bitterness, and make the lessons of Christ your daily study and practice. You have a desire to stand first; well, Christ declares that those who humble themselves shall be great in the kingdom of heaven, and those who exalt themselves shall be abased. [Matthew 23:12.] “Thus saith the high and lofty One that inhabiteth eternity: whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [Isaiah 57:15.]

Jesus bids you, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:28, 29.] You are foolishly weak in some things; but when you learn the lessons which Christ has invited you to learn, you will obtain an experience of the highest value to you both.

You both need the converting power of God upon your hearts, that you may work from a different standpoint and in different lines. My sister, you need the heavenly anointing, for you are your husband’s inspiration. God grant that the eyes of you both may be opened, that you may discern all things in their true light.

There is a work which we must do if we would be prepared for the day of God. The Lord bids us, “Gather yourselves together, ... before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” [Zephaniah 2:1-3.] Now in probationary time is our opportunity to humble our hearts before God and receive His righteousness.

My brother and sister, could you read the record of your life through the words as it stands in the books of heaven, you would humble your souls before God, and cry, “Blot it out of thy book; forgive my transgressions, my self-esteem, my judging my brethren, my extolling myself.” Sr. Hare, your

influence has been an injury to your husband, in leading him to draw away from his brethren. He would better cling to Jesus, and you would better cling to Jesus, and then the unity for which Christ prayed will exist between you and your brethren.

While Jesus is knocking at the door of the heart, make thorough work of repentance. Take back what you have spoken against your brethren. Confess and forsake your evil speaking, and turn to the Lord with heartfelt contrition. Let the education you have received be unlearned as soon as possible. "Walk while you have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." [John 12:35.]

Do not rest till you have surrendered to Christ, soul and body and spirit. When you consecrate yourselves to Him, and abide in His love, you will be transformed in character. When your life is hid with Christ in God, your selfishness will disappear; your heart will not then entertain pride or pettish, perverse feelings. Then you will not be so easily hurt; you will endure as seeing Him who is invisible. The view of Christ will so attract and absorb your mind that you cannot fix your eyes upon any of these disagreeable things and manufacture burdens for your soul. Will you, for your soul's good think of Jesus? Will you love Him with your whole heart and mind? Will you bring to God an offering in righteousness?

When we are connected with Christ by faith, we can no longer be fitful and selfish and exacting. We shall view our fellowmen in a new light. The love of Christ flowing into the heart makes men kind and sympathetic and loving toward all. They have a different type of character, a Christlikeness, a heart glowing with love, because they are receiving the healing beams of the Sun of Righteousness. God is taking away their sins. It is He, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." [Psalm 103:3, 4.]

The question is asked by the prophet Micah, "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 thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." [Micah 6:6-8.]

The graces of the Spirit require constant cultivation. Love, joy, peace, meekness, pity, sympathy, hope, and gratitude, springing up in the heart, will flow from the lips, strengthening and healing like the balm of Gilead. By educating the tongue, and encouraging the utterances from the heart where the love of Jesus is abiding, we may be as a well of water springing up into everlasting life. As we encourage the expression of love, sympathy, and tenderness, these precious attributes will increase and strengthen. But many regard such expressions as an evidence of weakness of character; so they keep a rigid guard over themselves, repressing the utterance of kindly, Christlike sympathy, and thus the affections wither and the heart becomes desolate and cold.

Do not fall into this error. Be natural, be simple, not overstraining on any point. Do not, because you feel like it, allow a disrespectful word, or a sour word, to escape your lips. The principle of love enjoined by our Lord toward all men should find free expression in kind, affectionate words to all, and especially in the home. This is the education you need.

Bro. Hare, let not the hearts of those connected with you starve for the want of kindly words. Speak in simplicity that which is often in your heart, but which you think it a weakness to express. Cultivate love; be not inclined to call it softness and weakness, and show the rough side of your character. Reveal Christ's courtesy and kindness; show that you have not a hard heart, but a tender, sympathetic nature, like that of our Saviour.

And cultivate cheerfulness, let it take the place of depression. You cannot adorn the doctrine of Christ our Saviour unless you do this. And how can you adorn the truth better or glorify God more than by keeping cheerful, talking faith, hope, and courage, witnessing to the peace and joy that the Holy Spirit will freely impart? This is the beauty of holiness, the highest eloquence in language and in life. Let cheerfulness be manifested in the very tones of the voice.

You need not be sad, repining, depressed, for there is a heaven of blessing for you if you will obey God from the heart, heeding all His instructions. Do not at any time act as though you had no hope. Be joyful in God. Cultivate sunniness of temper. Let the Sun of Righteousness shine into the chambers of the mind, and into the soul temple. Open the door of the heart and invite Jesus to abide with you, and you will receive help.

You have relied too much on your finite sufficiency; now take hold of the Mighty One as you have never done before. You must both fall on the Rock and be broken. If there be any good you can report of another, speak it and act it. Never indulge a murmuring, faultfinding spirit. Rejoice not in iniquity, but rejoice in the truth. Make it a business to educate your tongue to speak pleasant words.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."
[Proverbs 27:2.] "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." [Romans 12:16.] See 1 Peter 5:5-9; Romans 15:1-7. Will you, dear children, consider these plain instructions? Will you strive to overcome hereditary and cultivated faults of character in yourselves? Will you draw nigh to your brethren, respect them, love them, cultivating confidence rather than suspicion?

Let your own souls be warmed and invigorated by the truth as it is in Jesus, refreshed by the dews of divine grace, and you will, like precious buds, expand, and send forth fragrance as the flowers of God: that atmosphere that surrounds your souls will be filled with perfume.

I have not dared to suppress the message I have received from God for you. You may think it is of a character to discourage you; not so, it is to give you hope and courage, to increase your faith and confidence in God. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us."
[Deuteronomy 6:24, 25.]

Now having the evidence that God cares for you, put on the whole armor of God. "Be strong in the Lord, and in the power of his might ... For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [Ephesians 6:10, 12, 13.] See Philippians 4:4-8; 1 Peter 1:13-22; 2:1.

I leave these words with you. Consider them not as the words of Sr. White, but the words of God addressed to you, that you may see yourselves in a different light, and that you may both be God's workmen, because you are learning the lessons from Him. See Ephesians 1:15-19. The Master would have you work as Christ worked, that your efficiency may be of God and not of self. This is the will of God, even your sanctification.

I have some things to write to you in reference to your government of your child, but I cannot do this now, will attend to it as soon as I can.

In much love and deep interest that you should make a success of perfecting Christian character, I remain your true friend and sister in Christ Jesus.

Lt 10, 1892

Haskell, S. N.

Preston, Melbourne, Australia

April 6, 1892

Dear Brother:

The coming of the mail is a great event with us. Last month we saw by the papers that the steamer reached Auckland two days earlier than usual, and we expected to receive the mail Wednesday or Thursday; but, on account of a stormy passage from Auckland, the boat was delayed and we did not receive our mail until Sabbath. Some letters we did not read until about ten o'clock in the evening, because they were held for additional postage. But we were so glad to hear from the other side of the broad waters. If our friends only knew how precious are words from them, I think we should receive more communications. But it is a little amusing that nearly all our correspondents assume that others have written all particulars. I thank you for your full letters and that you do not disappoint my expectations.

I was surprised at the check which your letter contained. I am surprised still, the more I think of it, for it seems to me you need this. Our expenses have been quite large and yet our rooms look as if we were campers. I cannot see the wisdom of investing much money in furniture and carpets when we shall remain in this country so short a time and when money is so scarce. We have purchased only second hand furniture, and for that we paid more than we would have to pay for first class in America, but we bought only what we must have. The money you sent I will reserve for the purpose of getting out my books. I will thankfully accept the loan of it and will pay you for the use of it, if you will let me know when you need it.

Willie is now in New Zealand attending the conference, and I am left behind. I am unable to move hands or limbs without pain. My arms are so painful, the writing I have done for the last few months has been in constant suffering. For the last two weeks my arms have been more helpless, and I may be compelled to lay down my pen until the Lord in His mercy sees fit to restore me. I am worn out

for want of sleep and nature refuses to be cheated longer; I fall asleep in my chair, fall asleep while trying to write. I have felt very much depressed at times over this condition of things, but then the Lord comforts and blesses me.

I manage to speak Sabbaths. Stephen Belden and Byron, or some other brother, is at hand when my carriage drives up to the hall, and one on each side helps me to the hall and up the steps onto the platform to my chair. I have spoken seven times in this fashion; it is quite a humiliation to me, but the Lord does give me words for the people. I am blessed myself and the congregation is blessed. I spoke last Sunday afternoon to our sisters on dress reform. We had a good attendance and I hope the words spoken will enlighten some befogged minds.

I tell you, Brother Haskell, we need some able, responsible men here. Should the truth be attacked, we need an apt, skillful, devoted man of piety, trusting alone in Jesus, to defend it. You speak of Elder Corliss. I had thought many times I wish he was here to push things, for they need pushing. But there are drawbacks to this proposition.

We are looking forward with anxious expectation to the coming of Brother and Sister Rousseau and whoever shall accompany them. But little has been done to extend the truth here in Melbourne. Oh, what a vast number of people who have never been warned, and until there is a company of workers instructed to labor, not in a fitful manner, but after Christ's order, who will not fail nor be discouraged, but little can be done here. But very little has been done in the educating and training of workers for the reason that there are not the right kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America while there is such a destitution of the right kind of labor here in this large field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them? If families should come and settle in the churches, persons that are devoted Christians, who have the knowledge of the truth, they could accomplish a good work though they should never preach a discourse.

We found the brethren here anxious to send forth as licentiates and ministers young men who could not, by precept and example, teach the precious principles of truth as they should be taught. They had not a sacred sense of the truth themselves. We hope and pray that instruction of a divine character may come to this people, that those who shall accept the responsibility of becoming teachers may not be novices in understanding the Scripture or in piety and devotion. We have been cursed with deficiencies in this respect through our churches, and the standard of truth is left to trail in the dust. Thank the Lord that efforts are being made for the training of our missionaries, that schools or institutes are established for the education of ministers. The great work demands this. Opposition of every sort will have to be met now in a more decided manner than ever before.

There is home missionary work to be done and we hear the plea, So long as there is so much wickedness and such need of labor in our own country why manifest such zeal for foreign countries? I answer, Our field is the world. Wickedness abounds to an alarming extent everywhere. The Saviour directed His disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria and unto the uttermost parts of the earth. Only a small proportion of the people accepted the gospel. But the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, "But ye shall receive power, after that the Holy

Ghost is come upon you: and ye shall be witnesses unto me.” [Acts 1:8.] Those who do not follow their own will and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them.

Although thousands at home shall neglect this great salvation and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight darkness of heathenism. God will speak to the unenlightened. This light is to shine amid the moral darkness. “I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.” [Acts 13:47.] While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not?

How much more is needed, how much wise, well-planned effort, to send the truth by publications and the living preacher. Many, we are happy to say, are doing much, opening new fields, and broadening the work everywhere; but there are many ways in which we can personally do much more than we have done by practicing self-denial, living not to please ourselves. Every soul who has accepted the truth should make personal efforts for the salvation of friends and relatives and neighbors. Individual cases should be presented as subjects of our prayers to our heavenly Father. Let us imitate the life of Christ.

How much means is spent for things that are merely idols, things that engross the thoughts and affections, little ornaments that require attention to be kept free from dust and placed in order. The moments spent in arranging these little idols might be employed in speaking a word in season to some soul, awaking an interest to inquire, What shall I do to be saved? These little things take the time that should be devoted to prayer, seeking the Lord and grasping by faith the promises. How decided are these words, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who called you out of darkness into his marvelous light.” [1 Peter 2:9.] There is a joyous tide of spiritual health that comes from these souls who have Jesus formed within. Now, if we should have a testimony in regard to the much money needlessly expended for ornaments and picture making, a large revenue would flow in by many rivulets to swell the riches of the treasury.

When I see how much might be done in such countries as I am now in, my heart burns within me to show those who profess to be children of God how much money is wasted upon dress, on expensive furniture, on selfish pleasures, in excursions merely for selfish gratification. All this is embezzling the Lord’s goods, using to please self means which is wholly His and which should be devoted to His service. Souls are perishing right within the shadow of our own doors, and in foreign countries, because the money that God purposed should carry the light to others did not flow into His treasury; because those who professed the truth did not love the truth and bring it into the inner sanctuary of their souls, bringing every thought into captivity to Jesus Christ. Souls professing godliness are as destitute of the love of Christ in the heart as the veriest sinner.

We want missionaries who will venture to lift the standard of truth in the cities and in the highways of Australia and New Zealand. It needs families who are not self-centered; it needs those who can work in different capacities and who will not faint at the prospect of self-denial, who will work anywhere, take up the work right at hand and do it as for Jesus, and then reach forward for other lines of work.

I never wish to see a new country furnished with such inefficient workers as, with few exceptions, are here in this country. New Zealand must be looked after. Ministerial labor is needed there; the churches need a shepherd who feels the burden of caring for the flock of God, one who can say by precept and example, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. ... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." [1 Corinthians 4:5, 6, 10, 11.] The truth we have accepted is exceeding precious, fully able to make us wise workers with Christ. It refines, purifies, elevates, and ennobles the receiver, cutting away the fleshly lusts, and its gracious influence, filling the soul, brings every thought into captivity to the obedience of Christ.

Again I ask, Where are God's servants? Where are the missionaries for God? We want converted men and women in this country. I am encompassed with infirmities and cannot do much, but be assured I will do all in my power.

Elder Grant is here in Melbourne; but should he make a raid against our people, there are no laborers in this country, unless a miracle were wrought upon them, who could honor the Lord any better than by keeping out of all controversy. The Lord has been put to open shame by some who have tried to meet the sharp opponents. Was it because, in their inefficiency, they felt self-sufficient and the Lord could give them no victory? I do not know as these opponents should be met at all. Perhaps it is best to go right along, saying nothing that can be interpreted as a challenge, and labor humbly, with contrite hearts, leaving this work for the Lord to manage.

We need a deeper work of grace in our own hearts. As a people keeping the commandments of God, we are to be separate and distinct from the world. We are joined to the Lord by an everlasting covenant, engaged to live for Him and none else. Jesus is to be our all and in all. But is there not a seeking after pleasure and strange vanities? Have we not left the cool snow waters of Lebanon to drink of the turbid streams of the valleys? Have we not forfeited the exalted privileges which have bound us to God in a peculiar sense as His chosen, in whom He delights?

My heart is yearning for the people of God to awaken and to see how the work has been hindered, even in this country, by want of brotherly love. Envy and jealousy and self-uplifting will drive Jesus from the heart. It is best for God's people to be doers of His words, to educate and train their souls to love one another, to put away their criticisms, to be kindly affectioned one toward another, to be free from the least taint of jealousy. Evil surmising has cursed the church long enough. We want now to let the tender, pitying love of Jesus into our hearts, and let mercy and compassion abide with us.

How quickly self is touched, how quick men are to imagine that they are slighted. Now, hearts filled with the love of Jesus will not feel thus. They are reaching for the completeness in Christ Jesus. They will have confidence in their brethren. They will often bow in prayer with them. They will plead the promise, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." [Matthew 18:19.] They can cling to that promise; their hearts need just this kind of discipline in order to blend together. But if Satan is allowed to come in between brother and brother, there is weakness and not strength. Shall we not labor most decidedly for unity, for love?

Considering our advantages, in that the light of truth has so long been shining upon us, we are under condemnation because our works and character have not corresponded to the truth. We shall be judged by the light given us. Is it not time in this our day to come out of the cave and stand with God and hear what the Lord will say unto us? Is it not now high time that we sought with all our capabilities to answer the prayer of Christ that His disciples may be one as He is one with the Father? Let us press this upon our own souls, let us urge it upon the church.

I am alarmed as I see the self-sufficient, independent atoms that compose our churches. The voice from heaven that I have heard for the last forty years has been, "Press together, press together. Be one with Christ as Christ was one with the Father." Shall we better not heed that voice? In unity there is strength; in division there is weakness. I want our people to see the sinfulness of their lack of tenderness and affection for one another. I want them to be sensitive on this subject and to realize that they are on trial; God is proving them to see if they can become members of His family in heaven. If they do not love one another in this life, they will not be prepared to exercise love in the future immortal life. Now, just now, is our fitting-up time; will we improve it? If we love Jesus we shall love those for whom He has died; and when this love pervades the church we shall see scores of laborers, missionaries, going to those countries where their help, their experience, is so much needed.

What more can I say? My heart is filled to overflowing. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will lighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own weakness? Will we walk in the sparks of our own kindling? The Lord means that these privileges and opportunities shall do a special work for us. Will we walk in the light? Will we flash this light upon the pathway of others? How long shall we disappoint Jesus by a cold, half-hearted life destitute of love? Must the candlestick be removed out of its place? Christ declares it will be, unless we "repent and do our first works." [Revelation 2:5.] Who is making the efforts demanded to meet this warning? What are we doing for a world lying in wickedness? What excuse can we offer to God for this gross negligence?

O, I beseech the people of God who shall hear these lines read to work for the Master wherever they can. Try to enlighten souls. Try to show them the truth. Your own heart must be in the love of God, then angels will be round about you. How will you answer Jesus, the Judge of the living and the dead, when He shall ask why you did not give the light He had given you to other souls just as precious as your own? How could you meet them day after day, let them go and come, and yet not open your lips to tell them of the riches of the grace of Christ? Will their blood not be charged to you for this sinful neglect?

Brother Haskell, I present this to you that you may present it to others. O that the Lord would convert and convict souls, that the light now shining may not be removed from us because we do not walk in the light and lead others out of darkness. I feel intensely over this deadness and paralysis of God's people. I beg of them to rest not until their souls shall be all aglow with the bright beams of the Sun of Righteousness. Those who make no use of the light which they have will not only fail to receive greater light, but they will lose that which now shines upon them. Like Capernaum they have been exalted to heaven in point of privilege; unless they respond to the light they will be left in complete darkness and will not know at what they stumble.

I tell you, God is testing us now, just now. The whole earth is to be lightened with the glory of God. That light is shining now, and how hard it has been for proud hearts to accept of Jesus as their personal Saviour; how hard to get out of the rut of a legal religion; how hard for them to grasp the rich, free gift of Christ. Those who have not accepted this offering will not understand anything in regard to that light which fills the whole earth with its glory. Let every heart now seek the Lord. Let self be crucified, for rich and glorious blessings are awaiting all who shall maintain contrition of soul. With them Jesus can abide; they will let nothing interpose between their souls and God.

I long, O so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, earnest faith and hope which is proportionate to the value of the object they are in pursuit of. Life, eternal life, is worth a persevering, untiring, lifelong effort. Never be weary in well doing; never be discouraged. Jesus lives; Jesus pleads for us; Jesus will not leave us, not a moment, if we will only commit the keeping of our souls to Him. Be of good courage in the Lord. Look up, ever look up, and behold Him who is your eternal reward.

Lt 10a, 1892

Haskell, S. N.

[Preston, Melbourne, Australia]

[April 6, 1892]

[S. N. Haskell:]

Oh, what a vast number of people have never been warned! And until there is a company of workers instructed to labor, not in a fitful manner but after Christ's order, who will not fail or be discouraged, but little can be done here. But very little has been done in the educating and training of workers, for the reason there are not the kind of educators in this missionary field. Is it all right that such a superabundance of opportunities and privileges should be provided for the work in America, while there is such a destitution of the right kind of labor here in this large field? Where are God's missionaries? Where are the men who will go without the camp and bear the reproach which Jesus has borne for them? If families should come and settle in the churches, persons that are devoted Christians, who have a knowledge of the truth, they could accomplish a good work though they never preached a sermon.

Thank the Lord that efforts are being made for the training of our missionaries, that schools and institutions have been established for the education of ministers and our people. The great work demands this. Opposition of every sort will have to be met now in a more decided manner than ever before.

There is home missionary work that is to be done, and we hear the plea, So long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, Our field is the world. Wickedness abounds to an alarming extent everywhere. The Saviour directed His disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrine; but the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there

was a preparatory work. The Saviour's promise was, "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." [Acts 1:8.] Those who will not follow their own will and desires, but seek counsel of the Lord, will not be dull scholars, for the Lord will teach them.

Although thousands at home neglect this great salvation and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight of darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." [Acts 13:47.] While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not?

How much more is needed! How much wise, well planned effort to send the truth by publications and the living preacher! Many, we are happy to say, are doing much, opening new fields and broadening the work everywhere. But there are many ways in which we can personally do much more than we have done, by practicing self-denial, living not to please ourselves. Every soul who has accepted this truth should make personal efforts for the salvation of friends and relatives and neighbors. Individual cases should be presented as subjects of our prayers to our heavenly Father. Let us imitate the life of Christ.

How much means are spent for things that are mere idols. Things that engross the thoughts and affections, little ornaments that require attention to be kept free from dust and placed in order. The moments spent in arranging these little idols might be spent in speaking a word in season to some soul, awakening an interest to inquire, "What shall I do to be saved?" [Acts 16:30.] These little things take the time that should be devoted to prayer, seeking the Lord, and grasping by faith the promises. How decided are these words, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] There is a joyous tide of spiritual health that comes from these souls who have Jesus formed within.

Now, if we should have a testimony in regard to money needlessly expended for ornaments and picture making, a large revenue would flow in to swell the riches of the treasury. When I see how much might be done in such countries as I am now in, my heart burns within me to show to those who profess to be the children of God how much money they are wasting on dress, on expensive furniture, or selfish pleasures, in excursions merely for selfish gratifications. All this is embezzling the Lord's goods, using to please self that means that is wholly His, and which should be devoted to His service.

Souls are perishing right within the shadows of our own doors, and in foreign countries, because the money that God purposed to carry the light to others did not flow into His treasury, because those who profess the truth did not love the truth and bring it into the inner sanctuary of their soul, bringing every thought into captivity to Jesus Christ. So many professing godliness are as destitute of the love of Christ in the heart as the veriest sinner.

We want missionaries who will venture to lift the standard of truth in the cities and in the highways of Australia and New Zealand. It needs families who are not self-centered. It needs those who can work in different capacities and who will not faint at the prospect of self-denial, who will work

anywhere, take up the work right at hand and work for Jesus anywhere, and then reach forward to other lines of work.

I never wish to see a country furnished with such inefficient workers as, with a few exceptions, are here in this country. New Zealand must be looked after; ministerial labor is needed there; the churches need laborers who will feel the burden of caring for the flock of God, those who can say by precept and example, "We preach not ourselves, but Jesus Christ the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. ... Always bearing in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal flesh." [1 Corinthians 4:5, 6, 10, 11.]

The truth we have accepted is exceedingly precious, fully able to make us wise workers with Christ. It refines, elevates, and purifies the receiver, cutting away the fleshly lusts, and its glorious influence filling the soul brings every thought into captivity to the obedience of Christ. Again I ask where are God's servants? Where are the missionaries for God? We want converted men and women in this country. I am encompassed with infirmities and cannot do much, but be assured that I will do all in my power.

Elder Grant is here in Melbourne, and should he make a raid against our people, there are no laborers in this country, unless a miracle were wrought, who could honor the Lord any better than by keeping out of all controversy. The Lord has been put to open shame by some who have tried to meet the sharp opponents. Was it because of their inefficiency? They felt self-sufficient, and the Lord could give them no victory. I do not know as these opponents should be met at all. Perhaps it is best to go right along, saying nothing that can be interpreted as a challenge, and labor humbly with contrite hearts, leaving this work with the Lord to manage.

We need a deeper work of grace in our own hearts, as a people keeping the commandments of God; we are to be separate and distinct from the world. We are joined to the Lord by an everlasting covenant, engaged to live for Him and none else. Jesus is to be our all and in all. But is there not a seeking after pleasure and strange vanity? Have we not left the cool snow waters of Lebanon to drink of the turbid streams of the valley? Have we not forfeited the exalted privileges which have bound us to God in a peculiar sense as His chosen in whom He delighted? My heart is yearning for the people of God to awaken and to see how the work has been hindered, even in this country, by want of brotherly love.

Envy and jealousy and self-uplifting will drive Jesus from the heart. It is best for God's people to be doers of the Word, to educate and train their souls to love one another, to put away their criticisms, to be kindly affectioned one toward another, to be free from the least taint of jealousy. Evil-surmising has cursed the church long enough. We want now to let the pitying love of Jesus into our hearts, and let mercy and compassion abide with us.

How quickly self is touched! How quick men are to imagine they are slighted, and they think evil. Hearts filled with the love of Jesus will not do this, for they are reaching for the completeness in Christ Jesus. They will have confidence in their brethren. They will often bow in prayer with them. This is a privilege not appreciated by many. They will plead the promise, "I say unto you that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them by my

Father which is in heaven.” [Matthew 18:19.] They can cling to that promise; their hearts need just this kind of discipline in order to blend together. But if Satan is allowed to come in between brother and brother, there is weakness and no strength.

Shall we not labor most decidedly for unity and love, considering our advantages in the delightful words spoken by Christ in John 17:21-23?—“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” This truth has long been shining upon us. We are under condemnation because our works and character have not corresponded with the truth.

We shall be judged by the light given us. Is it not time in this our day to come out of the cave and stand with God, and hear what the Lord will say to us? Is it not now high time that we sought with all our capabilities to answer the prayer of Christ that His disciples may be one as He is one with the Father? Let us press this upon our own souls; let us urge it upon the church. I am alarmed as I see the self-sufficient independence of our churches. The message that I have heard for the last forty years has been, “Press together, press together.” Had we better not heed that message? In unity there is strength. In division there is weakness.

I want our people to see the sinfulness of a lack of tenderness and affection and respect and love for one another. I want them to realize that they are on trial; God is proving them to see if they can become members of His family in heaven. If they do not love one another in this life, they will not be prepared to exercise love in the future immortal life. Now, just now, is our fitting-up time; will we improve it? If we love Jesus we shall love those for whom He died. And just as surely, when this love pervades the church, we shall see scores of laborers, missionaries imbued with the love of Jesus and with love for the souls for whom He died, going to those countries where their help and their experience is so much needed.

What more can I say? My heart is filled to overflowing with the longing I have for souls and that all shall enter the work to take hold of it aright. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will enlighten the earth with its bright rays has been shining from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own spirit and weakness? Shall we walk in the sparks of our own kindling? The Lord means that these privileges and opportunities shall do a special work for us, and [that] receiving light [we should] diffuse light. Will we walk in the light? Will we let this light flash upon the pathway of others? How long shall we disappoint Jesus by a cold, half-hearted life destitute of love? Must the candlestick be removed out of its place? Christ declares it will be unless we “repent and do our first works.” [Revelation 2:5.] Who is making the efforts demanded to meet this want? What are we doing for a world lying in wickedness? What excuse can we offer to God for this gross negligence?

Oh, I beseech the people of God who shall hear these lines read to work for the Master wherever they can. Try to enlighten souls. Try to show them the truth. Your own heart must be in the love of God, then angels will be around about you. How will you answer Jesus, the Judge of the living and the dead, when He shall ask you why you did not give the light He had given you to other souls just

as precious as your own? How could you meet them day after day, let them go and come and yet not open your lips to tell them of the riches of Christ? Will their blood not be charged to you for this sinful neglect?

Brother Haskell, I present this to you that you may present it to others. Oh, that the Lord would convict and convert souls, that the light now shining may not be removed from us because we do not walk in the light and lead others out of darkness. I feel intensely over this deadness and frivolity of God's people. I beg of them rest not until their souls shall be all aglow with the bright beams of the Sun of Righteousness. Those who make no use of the light which they have will not only fail to receive greater light, but they will lose that which now shines upon them. Like Capernaum they have been exalted to heaven in point of privileges; unless they respond to the light they will be left in complete darkness and will not know at what they stumble.

I tell you God is testing us now. The whole world is to be lightened with the glory of God. The light is shining now, and how hard it has been for proud hearts to accept of Jesus as their personal Saviour; how hard to get out of the rut of a legal religion; how hard for them to grasp the rich, free gift of Christ. Those who have not accepted this offering will not understand anything of that light which fills the whole earth with His glory. Let every heart now seek the Lord. Let self be crucified, for rich and glorious blessings are awaiting all who shall maintain contrition of soul. With them Jesus can abide; they will let nothing interpose between their souls and God.

I long, Oh so much, to see the people of God elevated, ennobled, sanctified by the truth, manifesting in all their labors that intense, that earnest faith and hope which is proportionate with the value of the object they are in pursuit of. Life, eternal life, is worth persevering, untiring, lifelong effort. Never be weary in well-doing; never be discouraged. Jesus lives; Jesus pleads for us; Jesus will not leave us, not a moment, if we will only commit the keeping of our souls to Him. Be of good courage

Lt 11, 1892

Haskell, S. N.

North Fitzroy, Melbourne, Australia

March 18, 1892

Dear Brother:

I had a dream some weeks ago, which I designed to write to go in the mail the last steamer. I may have written it, but fear I did not.

I thought we were greatly perplexed in regard to a physician to serve at St. Helena. All at once I saw my guide and several men with him, hurrying down the street as fast as they could go, for we were in a city. I said, "What are these men going to do." The answer was that they were going to send for Dr. Gibbs to take his position in the Health Retreat. I said, "He should never have left it, but should have corrected his course of action which disqualified him for doing the very work he could have done through the help of God."

I was told that no one acting as physician in the Health Retreat had done perfect work with an eye single to the glory of God. These things have been considered in their councils, and it was decided

that there was no reason why Dr. Gibbs should be dropped out of the work. In regard to Dr. Gibbs, Satan had worked to make of none effect the will and ways of the Lord.

Do my brethren who act as physicians think that their prejudices against every method of practice but that in which they have been instructed is after God's mind? Has God marked out a special method of practice upon which they should work, and have they been educated in the very practice the Lord has directed? O, how narrow, how narrow. The very same spirit which leads the Catholics to persecute Protestants stirs [the] prejudices of physicians against their fellow physicians because they do not follow the very same manner of practice which they themselves have been taught. The same spirit has set one denomination in bitterness against another.

Each denomination is under the impression that no other one can be right because other denominations do not view doctrinal subjects according to the creed they have adopted. This is our time of probation when character is being developed, and man will reveal the spirit that is in him, which prompts him in his actions towards his fellow men. The law of God requires that man shall love God supremely, and his neighbor as himself. When through the grace of our Lord Jesus Christ this is perfectly done, we shall be complete in Christ. He who strives to be first will be last of all, for the spirit cherished will be expressed in action.

I will tell you Elder Haskell, that unless there is a decided change of sentiment in those who stand in responsible positions, the heart will remain unchanged, corrupted, and although they may talk the truth, their professions will be as sounding brass and a tinkling cymbal. Those who belong to the medical fraternity need thorough conversion of heart. They have received a mold wholly unlike Christ. O that they could see themselves as God sees them! O that they might understand that the spirit which prompts them to action is in many ways unlike the spirit of the meek and lowly Jesus.

We must seek and serve the Lord with all the heart, might, mind and strength, and love our neighbor as ourselves, or we shall be weighed in the balances of the sanctuary, and pronounced wanting. To be wanting when the grand review shall take place is to be wanting forever. There will be no time to go over the ground then and pick up the dropped stitches, no time to prepare for the inspection of heaven. Now is our time, now is our day. Precious and golden opportunities are now ours to become complete in Him, even in Christ Jesus our Lord. If we fail here in this life, there is no second probation. We must now make no failure respecting the Christian character. The pure in heart shall see God.

I long to see the deep movings of the Spirit of God among the medical fraternity who claim to believe the truth, for there are but few who are really doers of the words of Christ. Some think that they are wonderfully advanced in spiritual knowledge, but if they knew God and Jesus Christ whom He hath sent, they would not do many things which they now do, claiming that it is right.

I fear and tremble for myself, I fear and tremble for my brethren, lest they will continue to do as they have done, and time pass into eternity and they be found incomplete in Christ Jesus. I fear that they will be led by another spirit, be filled with Phariseeism, exalted in their own opinions, and blind, utterly blind to their destitution, and will not awake from their death-like slumber until it is too late for wrongs to be righted.

Now, I do not write you this to cast any burden of worry upon you, but seeing that things are as they are, I write concerning real difficulties and trials, that you may know how to speak a word in season. Let no needless worry tax your mind, for there are hidden difficulties that will be developed, and they will require all the skill and tact and patience and perseverance that you can command. Jesus will give you help when it is most needed.

Let us hear the words of Christ, "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 17:26.] It is possible that God can work in our behalf, for He is more willing to give the Holy Spirit to them that ask Him, than parents are to give good gifts unto their children. Elder Haskell, in God you may trust. Stand out free in Jesus Christ.

"What a friend we have in Jesus,

All our sins and griefs to bear;

What a privilege to carry

Everything to God in prayer."

You have the agency of the Holy Spirit; lean heavily on God. Let no trifling thing swerve your mind from Jesus. He is your hope, He is your crown of rejoicing. When you feel perplexed and tried, simply rest, do nothing except that which makes you feel rested, then when occasion requires, the Lord will give you a tongue and utterance.

Believers in the truth need the converting power of God, as verily as unbelievers. "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works, else I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent." [Revelation 2:4, 5.] Be free yourself, in the Lord. Do not allow your mind to become saddened by dwelling upon disagreeable supposition, but put confidence in your brethren, and do not misinterpret them. Think they mean you well unless you have certain knowledge to the contrary.

Uplift your soul to the bright beams of the Sun of Righteousness. Be joyful in God. Lay fast hold upon the promises by faith in Christ, saying, "He will be my helper, He will be my advocate to plead my case before the Father." Trust Him as a child trusts its parents. Look, O look and live, because this experience will be of the highest value to you. Show that you trust and love your brethren, although they may make mistakes. Jesus does not cast them aside when they fail, and say, "I will have no more to do with you." The cause of God needs your influence now. It is possible that the Lord can love us as He loves Jesus, His only begotten Son.

Our Redeemer determined on nothing less than that through His merits, the love of God should be transfused through the soul that believes in Him. As our life, the vitality of God's love is to circulate through every part of our nature, that it may abide in us as it dwells in Christ Jesus. United with Christ by living faith, the Father loves us as the members of Christ's mystical body, of which Christ is the glorified head.

When I know these things, and see expressed in words and deeds such selfishness among professed Christians, I feel a heavy weight upon my spirit. The rebuke of God is upon the medical practitioners, because they do not keep trusting the Lord, do not keep His way, but walk in the sparks of their own kindling. Were they united with Christ, had they the Spirit of Christ, they would have the mind of Christ, and would walk in the sunlight of His righteousness. But the sunshine of His presence is not with them. Certainly I declare unto you, and unto them, that they know not the length and depth, breadth and height of the love of God.

God manifest in Christ is unburdening infinite love in His lessons so clear, full and explicit. We see Divine compassion beaming from His eyes. He illustrates purity and rich grace by His actions. It is this that renders Him glorious above the whole creation. It is this that crowns Him with honor, so that those who behold Him, cannot forbear exclaiming, "He is the chief among ten thousand, the one altogether lovely." [Song of Solomon 5:10, 16.] Would that professed Christians would behold Him, and by beholding Him become changed into His image from glory to glory. O then how hateful would appear their selfishness and self-esteem.

I tell you, professed Christians are full of pride, self- uplifting. The church is weak, our institutions are tainted through and through with self-glorifying, and the men who are guilty of self-exaltation do not discern it. If an angel would speak to them from heaven, they would not believe that they are in imminent danger of losing their souls. They think they know what manner of spirit they are of, and they daily offer to the Lord offerings tainted with the corruption of self. I can only bear my testimony, I cannot do one stroke to reform men.

It is not my work to make men believe. The Holy Spirit of God alone can do this work. But the same blindness that held the Jews from receiving Christ, holds people from receiving Him into the inner sanctuary of their souls today. The soul temple is defiled, and unless it is purged, will become entirely corrupted. The Lord is coming, and yet, as a people, we are far from walking in the light. One has his pet idol, another has his favorite sin, and so it remains that the Holy Spirit can do little for the professed believer.

In anguish of spirit, I cry, "How long, O Lord, how long shall this thing be?" When will Zion arise, and put on her beautiful garments, even the garments of the righteousness of Christ? We have lived so long sinning and repenting, inhaling the tainted atmosphere of the low-lands of earth, that as we catch a glimpse of the matchless love and mercy of God we feel that our thoughts are too poor, our words too limited, our human wisdom inadequate, and we can say nothing. So long has the power of unbelief and sin crippled us that when we would express our admiration of Jesus, we merely lisp like babes. All our wisdom proves to be foolishness.

Christ formed within, the hope of glory, can alone expand the mind. The apostle Paul felt oppressed under a sense of the immensity of the great gift of God through Christ, and he could only bow his knees, and find refuge in prayer, beseeching the God of our Father and our Lord Jesus Christ to make us able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge that we might be filled with all the fulness of God.

Elder Haskell, be free in the Lord. Do not ponder over the past; it will do no good. Press forward, in the name of Jesus press forward. The regenerating Spirit, in all its operations on the human heart, reveals to us the character of Christ as our pattern; for He takes the things of God, and shows them

unto us. Look, Elder Haskell, as God presents Christ to the eye prepared to behold Him; He will not cease until the soul is fully conformed to His image.

With much interest in your spiritual welfare, I remain, Your sister in Christ.

in the Lord. Look up, ever look up, and behold Him who is your eternal reward.

Lt 11b, 1892

Haskell, S. N.

Preston, Victoria, Australia

July 17, 1892

Dear Brother:

I continue to be quite helpless. For three days I was somewhat better; but the old pains came back. We have cold, unpleasant weather. I could not keep warm, and had chill two days. This brought on increased pain. I could not move my arms without pain, and my limbs are quite painful, and having had an easier time for three days makes it harder for me to bear now. But I am of good courage. I repeat when in pain "Hope in God: for I shall yet praise Him, who is the health of my countenance, and my God." Psalm 43:5. The first part I cannot truly say "Why art thou cast down, O my soul, and why art thou disquieted within me?" I am not cast down, neither am I disquieted. I am cheerful and hopeful in God. I have faith that I shall receive strength.

I am not free from trials and temptations; yet I feel that God is able to keep me. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Then I may be comforted in the long, painful hours of the night, and I am comforted. There is not one in the home that is more cheerful than I am now. This is a blessing from God, and I acknowledge it, and in place of murmuring and complaining I am thinking of the goodness and the mercy of God and how beautiful is His word. How precious, more precious than fine gold, is the promise. I do not worship the promise, but I do worship Him who has given them and made them so rich and nourishing to the soul.

Jesus hath said, "I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." Revelation 2:23. We should be thankful that the Lord knows our circumstances and experiences. Jesus is near, close to us, and He has given the precious promise, "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 to them that ask Him?" Luke 11:13. What reason we have for encouragement! We are assured that the Lord hears our prayers. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9

Who is this that speaks? Is it one whose word is doubtful? One who does not know what He is talking about? No, it is the world's Redeemer, He who so loved us that He died on Calvary, that "whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Shall we take His pledged word as verity and truth?

The Lord hears our sincere prayers, and knows how to answer, for nothing is hidden from Him. The Psalmist says, "Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalm 139:2-4 The Lord looks upon the heart. He seeth all its workings, and He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Ephesians 3:20

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions, the Spirit intercedes for me and for all saints whose intercessions are according to the will of God, never contrary to His will. "The Spirit also helpeth our infirmities," (Romans 8:26) and the Spirit being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11. If we are taught of God, we shall pray in conformity to His revealed will, and in submission to His will which we know not. We are to make supplication according to the will of God, relying on the precious Word, and believing that Christ not only gave Himself for, but to, His disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22

Jesus is waiting to breathe upon all His disciples and give them the inspiration of His sanctifying Spirit and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in His human agents and work through their faculties and act through their capabilities. Their will must be submitted to His will; they must act with His Spirit that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him, that He and His people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just and good.

John says, "This is the confidence which we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petition that we desire of Him." 1 John 5:14, 15. Let us dwell much upon these points before the people, that their ideas may be enlarged, their faith increased. They should be encouraged to ask largely, and expect without a doubt the riches of His grace, for through Jesus we can come into the audience chamber of the Most High. Through His merits we have access by one Spirit unto the Father.

O that we may have a deeper experience in prayer. With confidence we may come to God, knowing what it is to have the presence and power of His Holy Spirit. We may confess our sins and, right there while asking, know that He pardons our transgressions, because He has promised to forgive. We must exercise faith and manifest true earnestness and humility. We can never do this without the grace of the Holy Spirit. We must lie low at the feet of Jesus and cherish no selfishness, reveal no self-uplifting; but in simplicity seek the Lord, asking for His Holy Spirit as a little child asks bread of his parents.

We should act our part, take Christ as our personal Saviour, and standing under the cross of Calvary, "look and live." [Numbers 21:8.] God sets His children apart for Himself. And as they connect themselves unto Him they have power with God and prevail. Of our own selves we can do nothing; but through the grace of His Holy Spirit, life and light is imparted, and the soul is filled with longing,

earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and then clothes us with His righteousness, for the Lord God of heaven loves us. We would be willfully blind and stubborn to doubt that His heart is toward us.

While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will not and does not help us? We who teach the people must ourselves have a vital connection with God. In spirit and work we should be to the people a wellspring, because Christ in us is a well of water springing up unto everlasting life. Sickness and pain may test and try our patience and our faith; but the brightness of the Presence of the universe is with us, and we must hide self behind Jesus.

Talk courage to the church, lift them up to God in prayer. Tell them that when they feel that they have sinned, and cannot pray, it is then the time to pray. Many feel humiliated at their failures and that they have been overcome by the enemy in the place of overcoming. Worldliness, selfishness, carnality has weakened them and they think it is no use to approach unto God; but this thought is one of the enemy's suggestions. Ashamed they may be and deeply humbled; but they must pray and believe. As they confess their sins, He who is faithful and just will forgive them their sins, and cleanse them from all unrighteousness.

Though the mind may wander in prayer, be not discouraged; bring it back to the throne and do not leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion? No, "This is the victory that overcometh the world, even our faith." 1 John 5:4. The Lord knows your desire; by faith keep close to Him and expect to receive the Holy Spirit. The office of the Holy Spirit is to control all our spiritual exercises. The Father hath given His Son for us, that through the Son the Holy Spirit might come to us and lead us to the Father. Through His divine agency, we have the spirit of intercession whereby we may plead with God as a man pleadeth with his friend.

We are now building characters for time and for eternity. Then let us not bring rotten timbers into our character building. The life we live in the flesh must be by faith in the Son of God. It is good that afflictions come upon us, for we may thereby prove the Lord and find Him very precious unto our souls. The Lord designs that His people shall be happy, and He opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have it right here in this life.

I testify to all that love and serve God that we miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short everything, works together for our good. The apostle says, "And we know that all things work together for good to them that love God." Romans 8:28. All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. O how much of comfort the murmurers and complainers lose in not bearing all things patiently. Never by thought or word or action give the impression that the Lord is a hard Master, reaping where He hath not sown, and gathering where He has not strewed.

Christ has said, "Ye are the light of the world." [Matthew 5:14.] Then let us individually send forth clear, steady rays of light to the world. Our light is never to grow dim, never to burn low. The Lord is at the door. Who will prove to be the wise, and who the foolish, virgins? Who will be revealed at last as those who have the lamp, but no oil of grace in their vessels with their lamps? The church has been the depository of truth. Light has been imparted to its members, and they are to have works corresponding to their privileges and opportunities. They cannot correctly represent the truth in a single instance, unless they are sanctified through the truth. To sanctify is to set apart for a special service.

Those who are controlled by worldly ambition will never shine as lights. "Ye cannot serve God and Mammon." [Matthew 6:24.] Those who see the preciousness of truth should conform their lives to its principles and not walk in darkness. They should shine and irradiate the world with their beams of heavenly light. Christ says, "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. Many in the church neither burn nor shine.

When those who profess the truth are sad and mournful, they manifest the fact that they are not following Jesus, for He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] If they are not following Christ, who are they following? the archdeceiver, who represents himself as an angel of light. Christ is the Light of life, and He designs that all who follow Him shall represent Him in character and show His all-sufficiency and perfection. If they do not do this, they are not a light, but they lead away from the Light. They are bodies of darkness and hinder the rays of the Sun of Righteousness from shining to their fellow men.

If those who hold positions of trust in connection with our institutions or in connection with the church make self first, if their hands are defiled in any way and they do not reflect in character the image of the divine One, they are bodies of darkness. To be the light of the world is to shine, to send the heavenly rays amid the moral darkness that covers the earth, and the gross darkness that prevails among the people.

The Christian must not follow the customs, the practices, of the world. By so doing they will be ensnared. The world has its captain and leader who is the prince of darkness, but every son and daughter of God must look steadfastly to Jesus for an example; if they walk in the light as Christ is in the light, they cannot but shine. They will do honor to their Leader. They will have the light of hope, of joy; they will manifest humility of mind, lowliness and meekness of heart. They will reveal that simplicity and purity of character that will testify to the divine source from which it sprang, and the church will be a power for good.

If the church exemplifies the simple truth, as has been exemplified by our Lord, she will be a power for good. Just as long as the church maintains her simplicity, she will be the light of the world. The prophet says, "Arise, shine; for Thy light is come, and the glory of the Lord is risen upon Thee." Isaiah 60:1. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6. In letting our light shine to the world, no self-exaltation is exhibited. What have we to bestow that we have not first received of God? Every gift, every talent, every ray of light is ours as a sacred trust, bestowed upon us that we may win souls to Christ.

If Christ shines in us, He will shine out of us to those who need the light. We have no time to lose. We can read the signs of the times in casualties, in disasters by sea and by land. The floods, the storms, the fires, the unsettled condition of affairs throughout our world all testify that the day of God is at hand. All heaven is looking with intense interest upon the church to see what its individual members are doing to enlighten those who are in darkness. The field is the world, and the openings are so many, the work has so enlarged, that it is beyond the proportion of means on hand to supply the necessary demand.

For years the Lord has been warning His people to bind about their wants, to enter into no needless outlay of means. But notwithstanding the counsel of Him who knows the end from the beginning, how needlessly has money been expended. The cautions given have been lightly esteemed, and the minds of men have misinterpreted, turned aside, or wrested the counsel of God, in order that they might follow their own ambitious projects, although by so doing, the very means by which God might have been glorified and honored in extending His truth is lost to the cause.

The Lord has graciously honored man, employing him as the human agent to co-operate with the heavenly intelligences, that the light of truth might shine in all parts of the land. The Lord has His agents who will act a part in the mightiest conflict which the world has ever seen. If the workers remain humble, learning daily in the school of Christ meekness and lowliness of heart, the Lord Jesus will work with them. He who is a co-worker with Christ will realize that in conferring heavenly benefits on others, he himself will be benefited. He will know that "he that watereth shall be watered also himself." Proverbs 11:25

The plain testimony must be borne upon the necessity of self-denial. Through extravagant, selfish indulgence, money is embezzled from the Lord's goods to gratify unsanctified imaginations, and this needless expenditure binds about the work of God. Messengers cannot be sent into missionary fields without money. The expenditure of their travelling expenses, the outlay for food and simple clothing, for shelter, and life's necessities, must be met.

Satan is continually suggesting ways whereby man can invest their means to get honor and glory to themselves. They build when the Lord does not say build. They will bind up thousands of dollars when the Lord has warned them not to do this, and the result is that missionary interests must suffer. More ambitious enterprises swallow up money that the Lord designs should be invested to set in operation the work in new fields, to aid the missionaries already started that need encouragement and advancement that the work should not be lost.

Those who have the cause of God at heart will suffer some inconveniences, that the work may go forward. If every institution is to be made all which it might become, and we work to that end exclusively, we shall rob some other field where missionaries for lack of help are not able to find a standing place, to exert the influence the Lord would have them exert. We need to think more deeply and keep the glory of God constantly in view, and not mingle self in the superintending of the Lord's instrumentalities, and thus bring a burden upon the cause of God that it ought not to carry.

I plead with my brethren and sisters who believe that the Lord is soon to come to have more than finite wisdom. "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." James 1:5. We need not go stumbling along in uncertainty, thinking that the larger our institutions become, the more will they exert influence in

the world. The strength of our institutions is not found so much in their worldly prosperity as in the character of their managers. They are to be meek and lowly of heart, learning daily their lessons in the school of Christ, seeking by prayer and supplication to know the will of the Lord, and enquiring at every step "Is this the way of the Lord?"

It is not the imposing building that will strike conviction to souls, but the piety, the humility, the love and fear of God, which actuates the hearts of those who occupy positions of trust in the management of the work. Is it God's work? Is it receiving the worldly mold? Is the sacred and common so mingled that nothing stands clearly defined? O how the Lord has been dishonored by false ideas. Spiritual things have not been spiritually discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart holiness have been made a secondary consideration. That which should have been first has been made last and of least importance.

If we only had some of the means that has been invested in buildings to make a display that will never bring honor to the cause of God, what a good work might be done! How does the Lord, looking down from heaven, regard these things? How does He look upon the perversion of His goods when money is put to a wrong use? Will He not inquire, Why did you use My goods in this way? Brethren who believe the truth, we must have more of Jesus and less, a great deal less, of self. None of self, and all of Jesus. We must have a baptism of the missionary spirit. We should feel that we are a part of God's great whole, united in one common brotherhood. This will lead to a willing consecration of the property to the cause.

Shall the Lord Jesus Christ see His professed followers willing to deny self, to heed the injunction, "Sell that ye have, and give alms" [Luke 12:33]; and render a portion of your property for the same object for which Christ came to our world and gave His own life? "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9. Let no one think that he will meet the mind of Christ in hoarding up property through life, and then at death make a bequest of a portion of it to some benevolent cause. Men are expending millions of money for selfish indulgences, to gratify the lust of the flesh, the lust of the eye, and the pride of life.

May the Lord lay our human ambitions in the dust, in order that we may understand whether we are following our unsanctified imaginings of the natural heart, or the dictates of the Spirit of God. Self must be abased, and God must be obeyed and exalted. Let every soul who fears and loves God seek for deeper piety, and let those who are walking in darkness and have no light stay themselves upon God. We must have a deeper work of grace wrought in the soul, or we shall not be able to endure the test and trial of the conflict coming upon us in these last days.

We are here in a comparatively new missionary field, and we see much that needs to be done to advance the work; but it cannot be done without increasing a heavy debt that has already been incurred. A school is to be located and set in operation as soon as possible; but where is the means? We are left to the mercy of sharpers in order to secure a place for the school where a beginning can be made. The high rent of fifty dollars per week is asked for a suitable building, furnished in boarding house style; but this cannot be thought of, and another place has been found where there are two buildings in a terrace at the rent of twenty dollars per week. This is the best that opens now, and the

accommodation in room is limited. There is no money here that can be invested in purchasing land and building.

Lt 11c, 1892

Haskell, S. N.

Melbourne, Australia

February 11, 1892

Elder S. N. Haskell,

In the last mail I sent much important matter which will reach California before this is mailed. I hope the matter which I have sent to Elder McClure will receive due consideration. I have not much faith that Dr. Maxson and wife will go to St. Helena. I fear that [with] their false and distorted ideas of St. Helena Institute they would not work in faith, and with their present views and feelings in regard to it which is entirely the opposite of that which the Lord has presented to me, they will, unless changed by a new conversion, honor their own judgment and extol their own plans above God's ways and the Lord's plans.

The proposition of Dr. Kellogg I deem a wise one. This very thing has been laid open before me years ago—that it would be wise to have a branch office in or near Oakland. But the dearth of physicians seemed to make the beginning of this difficult. It certainly ought to be, and they should be physicians of sufficient ability and force to take in Oakland, Healdsburg, and Santa Rosa, to visit these places at set times and do a special work in this line.

Not half has been done that might have been done, because the physicians were not consecrated to God, but full of ideas and plans of their own. They wanted to be the first, where "I" should have the supremacy, where "I" is to have the control. This is the reason the Lord could do so little for them. This is the attribute of Satan, and the Lord Jesus and Satan can never work in co-partnership.

Had the Lord wrought in a wonderful manner all the glory would be credited to themselves. He that humbleth himself, himself shall be exalted. He that exalteth himself shall be humbled. He that would be first shall be last, and he that is last shall be first.

It is as much required of God that His followers shall in the medical profession reveal the spirit of Christ in harmonizing in their work as that the ministers of the gospel shall harmonize in their labors for the salvation of souls. This independence to do, every one, as appears right in his own eyes is after satanic order, but not after Christ. There is need of thorough order and all after Christ in the medical profession. One sets himself up in a certain place and commences practice, and another sets himself up in another place, and there is no more unity one with another than ropes of straw. This thing I have been shown is a disgrace to Seventh-day Adventists and a dishonor to God.

The medical line of workers should be subject to the church as verily as the ministers are subject to counsel and discipline. When this matter is established on a right basis then there will be a different mold placed upon the medical line of labor than has been in the past. I tell you if this should be there would be a telling influence go out from this branch of the work. There is need of physicians here in Australia and in New Zealand. There is much to be done and no time to lose.

Lt 12, 1892

Haskell, S. N.

Hanover Road, Victoria Park, Adelaide, Australia

November 5, 1892

Dear Brother,

My mind is much exercised in getting off the mail; there is so much to think of that I do not get everything out and on the wing that I desire. I hardly know what I have sent you, but I will drop a few words day by day, as I am impressed by the Spirit of the Lord, for I awake in the night season and you will come to my mind, and I am conversing with [you] upon some important subject. Last night I was saying to you, One thing we must do and that is to trust implicitly in the Lord at this time. This is our only safety. And if we have done this, then should the winds blow, and the vessel rock, Jesus is on board and He will speak the word that will bring calm and steadiness, and we will outride every gale and come safe into harbor. We have work to do for the Master, which we must do relying not on human wisdom, but upon the wisdom of God. How little real faith and trust we have in God after He has shown His tender pitying love towards us.

We need to drink of that never failing fountain. It is needless for us to continually keep our mistakes and errors before us; but we need to constantly look to the Lamb of God who taketh away the sins of the world. Are you not surprised to see how difficult it is for human minds to grasp the great treasures of truth on this point—the forgiveness of sins? The value of the mediation of Jesus Christ in our behalf seems so hard for the mind to grasp—to lay our souls open to Jesus, tell Him all in confession, and then believe the promise of God: My son, My daughter, thy sins be forgiven thee.

God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner's only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel, and that is accessible to all; and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul, and the darkest sins are forgiven.

These lessons were taught to the chosen people of God thousands of years ago [and] repeated in various symbols and figures, that the work of truth might be riveted in every heart that without the shedding of blood there is no remission of sins. The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself, was that through the blood of Christ alone is forgiveness of sins; yet how many carry the galling yoke, and how few feel the force of this truth and act upon it, personally, and derive the blessings they might receive through a perfect faith in the blood of the Lamb of God, realizing that through Him only is forgiveness of sins, believing that when repented of He forgives them whether great or small. O! What a blessed Saviour! Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as [a] gift; will he have it? His proportionate debt of sufferings was in accordance to His measureless holiness and untainted purity.

Now, the Father's work is to take man where he is, to accept the [merits] of the Substitute, the righteousness of the Surety and Mediator, and for His mercy to forgive the transgressor. How weak and earthly we are when we make such hard work of it to believe in Him who is righteousness and truth. We are weak, trembling, finite creatures; but in (Hebrews 2:10) we read, "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." Then trials and afflictions are not evidences of God's displeasure. The wheat is to be sifted, the chaff blown away, all impurities of sin must be purged from every soul.

The Christian life is not one of ease and restfulness, but is represented as a life of earnest work. The church must work. How? To please and praise and glorify self? Oh, no! Each sentinel must be at his post, each soldier in his rank; he is not to place himself as though he paid the purchase money for himself; he is the property of Jesus Christ, body, soul, and spirit; every part of him is to be treated as God's property.

"Here am I; send me." [Isaiah 6:8.] "Speak, Lord; for thy servant heareth." [1 Samuel 3:9.] How many lay all this responsibility upon the ministers, as though the ministers alone were meant by the working force. This is not the case. Every man and woman who has joined the army of the Lord is included in the working force, and not one is excluded. Then when the work shall close, every man shall receive the reward according to his deeds. Every one in Christ's army must fight the battles of the Lord. Trials will come, faith will be tested.

God has warned us against presumption. Hold fast; yield my post of duty? No, never. If resolutions which I know to be wrong are carried over my head, shall I be presumptuous? And shall I say as did Elijah, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." [1 Kings 19:4.] No. "Be still, and know that I am God." [Psalm 46:10.] You are not using yourself, you are only an instrument in the hands of God. If one pushes aside the instrument, he thrusts aside the hand that is working that instrument.

It requires fortitude to trust in God. Our Captain was made perfect through sufferings. Shall finite man expect perfection of character without trial of every sort that Satan can invent? "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." [Hebrews 2:11, 12.] Precious words to every son and daughter of God! How I prize these words, they are precious to me, more precious than fine gold. I meditate upon them. They guide me when I am overwhelmed with perplexities and lead [me] to fasten my hope upon the world's Redeemer, and in Him will I be confident.

Through faith, although I may be disappointed in the words and attitude of my brethren, there is no reason why I should withhold praises from God; for He has never disappointed me. There has nothing failed me of all the good things He hath promised me. Then is it proper for me to hide in the shadow? Is it appropriate for me to put my light under a bushel, or under a bed? No! Let it shine. Let every ray of it shine. Look to the Sun of Righteousness, and catch His bright beams. Shall I sing when under my bushel, or under my bed? No! "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee." [Verse 12.]

And as you sing, there comes a strengthening of confidence; and you will say, I will put my trust in Him. "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [Verses 16-18.]

Now, there is no excuse for us to feel that we are forsaken of God. We must endure the temptation, because Christ is helping us. We must consider Him who hath endured the contradiction of sinners against Himself, lest we become weary and faint in our minds. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Hebrews 3:14.] "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." In perfect patience we must possess our souls. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 4:15, 16.] This inspired Word is the voice of God to you and to me. Will we hear?

We are living in strangely solemn times when the people of God should be wide awake; but many are asleep or dead spiritually. There is great need of much work being done and every individual member of the church to look to his Captain for orders. Should the benevolence of the people of God dry up now? No, for it would be at the peril of their souls. All who have the truth of God at heart will act in accordance with the principles of truth. They will consecrate their property to the Lord.

The love of Christ for fallen man was such that He gave His own precious life. For the joy that was set before Him He endured the cross, despising the shame. The prospect of the salvation of many souls was joy to the Son of God. Wherein do we feel the deep interest? This work of intense interest in the cause of God does not rest upon ministers only. Every one who has joined himself to the Lord has, if truly converted, a work devolving upon him from which he cannot be excused. We should share the benevolence, self-sacrifice, self-denial of our Pattern, Jesus Christ.

Those who have given themselves to the Lord will contribute a portion of their property to advance the very work for which Christ gave His life. Christian liberality is far below the standard of God's requirement. No one will have the sanction of God in hoarding up his property. There should be many who should make bequests of their property; especially should the aged in life bestow a portion of their possessions and appropriate it to the different branches of the cause that need help.

Many seem to think it inappropriate to advise those who have money to make their will when there is no prospect of their dying. The doing of their work, in appropriating the means God has entrusted to their care, is a faithful discharge of their stewardship. They will not be approved of God unless they do their part as faithful stewards, that the means shall be returned to the rightful Owner of all they possess. Is it then a strange thing to call the attention of those who have means to their duty on this subject? It is in accordance with the light given me that it should be done. The numbers should be increasing of those who are ready to add their gifts upon the altar, not only of their means but themselves and their children.

There is need of more missionaries to bear the truth to the places near and far away. The heart must be enlisted. Benevolence is strengthened by exercise. Workers are needed who will engage in most

earnest, determined effort at home in their own family circle, feeling a burden for every unconverted member of their family, and who will not rest until every one is brought to the cross of Christ. This labor, commenced at home, will be a precious experience gained which will fit them to go outside of the home to the neighborhood, and to the church. All the time the angels of God are ministering not only to the worker, but to the ones for whom they are working, so as they receive the precious divine enlightenment of the truth, they cannot rest until they impart that light to others. Much work of this kind must be done by the members of the church.

Let every individual member of the church ask himself, What part can I act to win souls to Jesus Christ? I will, says one class, guard myself that my wants shall be so bound about that no needless adornment shall steal away the pence and shillings to gratify pride or display. I will consecrate myself to God, and my desire for selfish gratification shall be killed before it buds and blossoms and bears fruit. This is a good resolution. It will please the Saviour who has purchased you.

It is impossible to estimate how far-reaching the influence one sincere believer in Jesus Christ can exert. For they will be called upon to explain themselves; and they should do this without boasting, modestly, but with decision and firmness, as one who has counted the cost and set themselves to the work of thorough consecration to Jesus Christ.

One may say, I have no opportunity to obtain money, but I will set apart myself. I will educate and train myself that no opportunity shall be allowed to pass unimproved. I have always kept myself busy, but after all I have not felt a satisfaction in the way my time has been occupied. I see now, as never before, that very much of my time has been employed in doing nothing but those things that pleased myself. Now I desire to please God, and I will give a portion of my time in doing real service for the Master. I will visit the sick, I will train myself to have an interest and sympathy for the suffering ones, and I will add, if possible, some favors to make them more comfortable. Through this means I can reach their hearts and speak a word as the servant of Jesus Christ. Thus I can cultivate the art of ministering and may win souls to Jesus. Can you not see that Jesus will say, "Well done" to this line of ministry? [Matthew 25:21.]

Eternity alone will reveal how far-reaching such a line of labor can be. There are other lines of work. Some are capable of reading the Scriptures and communicating to others that which we believe. These may be channels of light and a precious comfort to some poor discouraged souls who seem to be unable to grasp hope and exercise faith. Others should search and study how they can be doing errands for the Lord.

If those whose employment takes the most of their time, excepting Sundays or holidays, instead of spending this time in their own pleasure use it in blessing others, they will be of service in the cause of God. Your example will help others to do something that will tell to the glory of God. Heed the words of the inspired apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.] Thus a living principle will be brought into your daily active life, of being good and doing good.

God calls for workers, not idlers; and church members are to be alive to their individual obligations under the divine administration of Him who can give the increase to all their willing, heartfelt service. Waiting, watching, working is the only right and safe position for us to occupy. Those who do

something will have an interest in the missionary meetings. They will have something to say and they will consider it a privilege to say it.

A missionary spirit is quickened by doing missionary work, and a spirit of earnest prayer is awakened. Doing work for others has an influence to drive them to the throne of grace, for they feel their dependence upon the gracious agency of the Holy Spirit for all success in their efforts and lines of work. If there were more earnest prayers offered to God, they would realize rich answers to their prayers.

But unless there are those who will devise means of turning to account the time, strength, and brains of the church members, there will be a great work left undone that ought to be done. Haphazard work will not answer. We want men in the church who have ability to develop in the line of organizing and giving practical work to young men and women in the line of relieving the wants of humanity, and working for the salvation of the souls of men, women, youth, and children. It will not be possible for all to give their whole time to the work, because of the labor they must do to earn their daily living. Yet these have their holidays and times that they can devote to Christian work, and do good in this way if they cannot give much of their means.

After a day of pleasure seeking is ended, where is the satisfaction to the pleasure seeker? As Christian workers, whom have they helped to a better, higher, and purer life? What would they see if they should look over the record the angel wrote? A day lost! To their own souls a day lost, a day lost in the service of Christ, because no good was accomplished. They may have other days but never that day which was idled away in cheap, foolish talk, of girls with boys, and boys with girls.

Never will those same opportunities offer themselves again. They had better been doing the hardest kind of labor on that holiday. They did not make the right use of their holiday, and it passed into eternity to confront them in the judgment as a day misspent. Notwithstanding there is so much to do to help and bless others, selfishness clothed them as with a garment, and they made a fire and walked in the sparks of their own kindling. They have no experience of growth in grace, nor in the religious life.

Do those who claim to be Christians (to be Christlike) expect to go to heaven without practicing any self-denial on their part? Do they expect to sit down with Christ on His throne when they would not submit to lift the cross of Christ? Who in our churches bears a cross and follows Jesus? Who is lifting our burdens? If these trifling young men and women continue to pursue the course they have done, their future destiny is settled. They will never enter into the kingdom of heaven. Their going to meeting is like the door upon its hinges, they go and come from the meeting, taking no part or interest in it, or in its work. This indifference on their part is an offense to God.

The whole heavenly universe is interested and ready to minister to every soul that will receive their ministry. Will the youthful, professed followers of Jesus bear in mind that in the society and association they choose, they are determining their own characters before all heaven?

Those who claim to be Christians are judged by the company they keep and the words they use. If they have love for Jesus, if they are transformed in character, they will speak honest and true, Christlike words. They will make manifest their moral worth, their religious standing, by their conversation, courtesy, their kindness of heart that will in no case make light of distress. The very

tones of their voice are cultured by the Spirit of Christ dwelling in them. Sincere Christians will not be soon angry and malicious. There will be no high-toned speeches full of bitterness and rasping, if you are in the habit of praying to Jesus. Out of the same fountain, proceeding from an earnest religious experience, will be no bitter water flow.

A transposition of character must take place with our youth. Lessons [must be] learned in Christ's school—of His meekness and lowliness of heart, pure words, [and] sound speech that cannot be condemned.

I am pained to see how little idea those who profess to be followers of Christ have of what it means to be Christians. It is the knowledge of Christ, as our crucified and risen Lord, that leads both old and young to adorn the doctrine of Christ our Saviour. We must be more diligent in giving the youthful members of the church something to do. We have failed to educate and train the abilities of the church members to become workers. Every one must be urged to realize his responsibility.

There are souls waiting and praying for the light, and will those who have the light, refuse to diffuse it? We should be grateful for the light God has given us. The amount of gratitude will be evidenced by our present, ardent devotion and thankfulness. There will be a connection between the proportion of light received and light given. Christian activity will testify much more distinctly than words how much we value the truth, the precious gift of the grace of Jesus Christ. When the Lord is weary of giving, then we may be weary of imparting.

Lt 13, 1892

Haskell, S. N.

North Fitzroy, Australia

August 22, 1892

Dear Brother,

We received your letters last Thursday evening. The coming of the mail with news from our American friends is always a great event to us. As soon as we get off the mail to America we begin to reckon the days when the mail will arrive. I was somewhat surprised to learn that your wife had safely taken the long journey to California. And I sincerely hope and pray that she will have the peace of Christ, and rest content, and be happy in His love. This is her privilege. Jesus loves this daughter of Abraham and He will not be unmindful of her, but will care for her as a tender mother cares for her child. I think of her with sympathy and tender compassion.

We ought to cherish more than we do the thought that God is love. He has demonstrated the fact that He loves us although we are weak and perverse and sinful. I am glad your wife is in California, and I hope she will receive every needed attention. I hope she will not desire to go back over the road to South Lancaster. I am glad that you write me particulars, and I am thankful to report that I am gaining in strength and do not suffer as much as I have done. I am unable to sleep much at night, and am glad the nights are shortening and the days are lengthening. Emily Campbell builds my fire at five o'clock and then she helps me dress, for I cannot dress or undress myself or comb my hair. Think how it seems to me to be so helpless; but the Lord is good, and in word or thought I would not fret

or murmur. He doeth all things well. I believe He will restore me to health, and I shall yet bear my testimony in Australia and New Zealand.

The school in Melbourne opens this week. Students are coming in. The brethren in the school are desirous that we should move near by. They are located in St. Kilda, not far from Prahran. I determined to ride over there, though it is a distance of ten miles from here, and going and coming would make a journey of twenty miles. But I endured the journey well. I was pleased with the location and with the building, for they can be accommodated nicely.

There are four tenement houses in the terrace. The school occupies two of these buildings, and the others are occupied by other parties. Our brethren are anxious to obtain one of these tenements so that we could occupy it, but we do not know that we can secure it. They think if we were close by the school I could speak to the students without difficulty. This I am willing to do if the way opens for us to secure a house free from the curse of open drains or sewage. Where the school is located there is no sewage that will offend.

The terrace stands alone, and on either side of the buildings are two acres of land. Everything is favorable in surroundings. A beautiful park is close by, and large, imposing buildings are all around. The deaf and dumb asylum, an institution for the blind, and the Wesleyan College are near by. The rents are high in this part of the city. We tried to secure a small wooden tenement which has none of the conveniences we have here, although they ask the same price as we pay now, \$25.00 a month. Should we take a building in the terrace where the school is located, we should have to pay ten dollars per week. I cannot see how I could pay that sum; but they will try to secure it if they can, for they say that dollars and cents should not be taken into consideration if I can benefit the school. We are praying to the Lord to open the way if He would have us move near the school.

August 23

I have slept only about two hours through the night that has passed. I am sleeping so little that I do not know how long I shall stand the strain. During the night season I devoted some time to prayer for it seemed to me that if there was ever a time when we needed to watch and pray continually, it is now. The Lord is soon to come, and the end of all things is at hand. The watchmen should be wide awake now and see eye to eye. Solemnity should be upon us all. There are to be but two classes in our world, the obedient and the disobedient. Our only hope is God. He loves us, and we must continue in the words spoken by Jesus. What pleases God? It is the loving obedience of every individual soul. The obedience of heavenly beings pleases God, and the sinner who unreservedly surrenders himself to do God's way pleases God. We must listen as God says of Jesus, "This is my beloved Son in whom I am well pleased: hear ye Him." [Matthew 17:5.]

Jesus reveals the Father's character, publishes the Father's grace, and in Him dwelleth all the fullness of the godhead bodily.

I see perplexities on every side. As character develops, man and woman will take their position, for varied circumstances brought to bear upon them will cause them to reveal the spirit which prompts them to action. Every one will reveal the character of the bundle with which he is binding himself. The wheat is being bound up for the heavenly garner. The true people of God are now bound up for the heavenly garner.

The true people of God are now pulling apart, and the tares are being bound in bundles ready to burn. Decided positions will be taken. Satan will move upon minds that have been indulged, upon men who have always had their own way, and anything presented to them in counsel or reproof to change their objectionable traits of character is considered faultfinding, binding them, restraining them, that they cannot have liberty to act themselves. The Lord in great mercy has sent messages of warning to them, but they would not listen to reproof. Like the enemy who rebelled in heaven, they do not like to hear, do not correct the wrong they have done but become accusers, declaring themselves misused and unappreciated.

Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way will suffer, as he did, loss of honor and finally the loss of the soul. God has a people, and they will be a field [?], a tried people; but the people will be humble. They are under the guidance of the Holy One in thought, in word, in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path; there is no self-glorying in it. But many will forsake this path where the true light shines and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul proving his own ways. What does he gain? Happiness? Peace? No. He has placed himself in the rank and file of the great rebel. Can nothing be done to save him?

August 24

I am now in the room occupied by Brother and Sister Starr, half sitting, bolstered up on their bed writing to you. Our entire family are here. We left Preston this morning as soon as possible after breakfast; drove ten miles to our school building.

The opening exercises were this morning. I endured my long ride well. I was carried upstairs in a chair by two men; after resting a while on the bed I was taken again down in the chair into the room appropriated for a chapel, where the opening exercises of the school were held. Elder Tenney spoke appropriate words, about forty minutes, and then I was called upon to speak. I was willing and gladly expressed my feelings in reference to the establishment of a school in Australia, and I had special freedom in speaking. Then Willie spoke well for about half an hour. His words were well chosen. Elder Starr then made good remarks. Then Elder Rousseau spoke well. Everything passed off very nicely, and all seemed pleased.

Sister Etheridge, who is living in Adelaide, was a missionary. She is seeking to sell her place in Adelaide, that she can send her sons to this school. She was to sail in the Pitcairn to unite with Brother and Sister Reed in their work upon the island. But she was taken sick and could not go.

We consider the opening was good. All are pleased with the buildings and location for the school. This is rather remarkable, for generally some have criticisms to make; but we have not heard one word of dissatisfaction expressed or even intimated.

We had conversation after the meeting with Elder Starr. The question was in reference to a teacher of grammar for the advanced classes. There is no perplexity in regard to the first classes of grammar, but we need well qualified teachers in all branches, and we hope Elder Olsen will find either [a] man or woman who can come to Australia as a thorough teacher. If only Elder Brownsberger had kept

himself straight, he would be just the one to come. But the question is whether his record will not follow him. We scarcely dare venture the matter and run the risk. That the man has sincerely repented I have not a doubt, and I believe the Lord has forgiven him. But if obliged to make explanations it would not be an easy matter to do; so what shall we do with Sydney Brownsberger? Leave him where he is a prey to remorse, and to be useless the remainder of his life? I cannot see what can be done. O for wisdom from on high! O for the counsel of One who reads the heart as an open book! How Satan watches for souls to bind them with his hellish cords that they become lost to the work and almost helpless in his hands. "Watch and pray, lest ye enter into temptation." [Mark 14:38.]

August 28

Last Friday Emily and I rode over to the school buildings and took dinner with them. On the way we looked at buildings to see if they would serve us, but all [were] unfavorable, sunless, or wedged in with other buildings. We had others still to visit when the storm struck us. [It was] a severe spurt of hail storm, so we made our way about one mile to the school and I was carried in a chair by three men up to Elder Starr's room. We met Willie there at two o'clock, and we went again in search of houses. We could spend but little time and it was a failure—no house for us. Everything that is desirable will cost us from thirty to forty dollars per month. We are seeking the Lord most earnestly for Him to guide us with His counsel and give us grace to do His will. We want to be just where the Lord would have us to be. Were it not for the school, I would not go through the process of moving, for we are pleasantly situated; but there is an urgent desire expressed that we be near the school building [so] that I can, as my strength will permit, give the students short talks. I know this is best, and therefore I desire to do this.

The school opened with twenty students and several more expected to attend but could not, up to the time of opening, see their way clearly in regard to finances. Every room is filled with teachers and pupils.

Elder Daniells and his wife were permitted to take a room and board in the building. They are not teachers but are very useful in many ways. He is to labor in the churches, which are suffering for help. Ministerial labor must be given to them. Brother Starr and his wife have a room. Brother Rousseau and wife have a room. Then the helpers and teachers have to be accommodated in the building. But whatever is going to be done with the students is a puzzling question. Either a cheap edifice is to be made of boards, or a tent will have to be pitched and serve as a dining-hall, or something planned. Many more will come in soon. You know something about the situation. Money is hard to get, and the prices of schooling and board must be sufficient to cover the expenses. I could not favor placing the tuition so low that there would be an accumulation of debts that could not be met. I think this rushing forward, setting low prices upon books, upon tuition, of students' board and rooms, is very poor policy. Let the number benefited share the expense, and if persons need to be helped, then help them. But those who can pay should pay.

We are glad the school is located in the very best locality. We shall have to begin to plan to build a meetinghouse; but where is the money coming from? We meet now in a dirty, unwholesome, ill-ventilated building. Oh! my heart sickens at the thought of worshiping God in these places used for theaters and for shows. It must not be; but you know it costs to build here, anywhere. There was a mistake in locating the office where it is hemmed into a crowded block—no chance to enlarge unless

it be heavenward. The time is not far distant when the office will be disposed of and a far better one secured, and suitable buildings erected for office, church, and school. As yet there is no way that we can devise, but the Lord knows best. "The cattle upon a thousand hills" [Psalm 50:10] are His, and He can work for those here in Australia if they will walk humbly with God.

I see so large a stock of human nature ready to spring into action that sometimes I am disheartened. I fear that the Lord cannot safely work for His people for He will not administer unto sin, or cover these selfish, unconsecrated workers with His robe of righteousness unless there is a deeper consecration, a more earnest faith. How can the Lord work for us? How can the Lord send us means to build churches and schools when the mold of unconsecrated minds will be upon the work? And unless there is decided transformation of character, I dare not expect the Lord to make bare His arm and reveal Himself in our behalf as a number working for God.

I have my fears for Battle Creek, that the light that has been shining upon them will not exalt them to a deeper, higher plain of action. Day and night these words are ringing in my ears, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes ... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." [Matthew 11:21, 23.] I tremble for Battle Creek. Oh, that God would roll back the mist and clouds that are gathering over her at the present time! But our trust must be in the Lord God of Israel. Jesus, precious Saviour, Thou alone canst be the help of Thy people.

We are amid the perils of the last days, and it makes my heart ache to read the articles in the Review that published to the world that we are at variance. One feels moved to present the coming conflict in strong lines as he views it. Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his work? Go to Brother Jones, talk with him before his piece was inserted in the Review. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is entirely contrary to the light which the Lord has given me.

Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ. This seems to be a seed after the same order of the Minneapolis meeting that is dropped into the soil already prepared for it which will produce a harvest of its kind. But we must look unto Jesus.

Sadness and discouragement must not be cherished, because we have a strong and mighty Leader. I think of the disciples in that sore tempest; the boat labored with strong winds and heavy gales. They have given up their efforts as hopeless, and while the hungry waves talk with death, amid the storm a light form is seen walking upon the foam-capped billows. This presence which should have been a blessing and hope to them, was a terror. They thought it a precursor of death. But a voice is heard amid the roar of the tempest, "Be of good cheer; it is I, be not afraid." [Matthew 14:27.]

Oh, how many are in this time of peril making a hard pull against a head sea! The moon and stars seem to be hidden by storm clouds, and in despondency and despair many of us say, "It is no use; our efforts are as nothing. We shall perish. We have toiled at the oars, but without any success." When Jesus, whose eye has been upon them in all their efforts, speaks, "Be of good cheer, it is I, be not afraid." In the fourth watch of the night, Jesus comes to His disciples, walking upon the foam-capped billows. Then the disciples cried out, "It is a spirit, it is a spirit"—when the known voice is heard above the tumult of the storm. "Be not afraid, it is I," comes to the tempted ones. [Verses 26, 27.]

Jesus is just as near to us amid scenes of tempest and trial as He was to His followers who were tossed on the Sea of Galilee. We must have calm, steady, firm, unwavering trust in God. Now is our time, my brother, to not be moved away from our Stronghold by anything that shall arise. We must now have an individual experience in holding fast unto God. Christ is on board the vessel. Believe that Christ is our Captain, that He will take care, not only of us, but of the ship. Satan will work with his masterly power to separate the soul from God. We hear the different voices sounding from every quarter that our attention shall be taken from the true issue in this time.

The end is near and let there not be a confusion of voices to misguide and mislead some astray. To say, "Peace, peace," to these souls who have long resisted the voice of the True Shepherd, who have contended long against Omnipotence, is to quiet his conscience to [the] sleep of death. [Jeremiah 6:14.] Will man in his pride forsake his own best interests by cherishing thoughts or doing deeds opposed to the mind and Spirit of God? God has been pleased to show me that men who ought to know the voice of the True Shepherd will be more ready to accept the voice of the stranger and follow in unsafe, forbidden paths because of the stubbornness of their human nature.

Dark hours of trial are before the church because they have not obeyed the warnings and reproofs and counsel of God. What a bewitching power comes upon human minds to do contrary to the oft repeated will of God, and close the eyes and stop the ears, when Jesus is calling to them to hear His voice. He says, "My sheep hear My voice." [John 10:27.]

That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterwards. The dark hours of trial are to come to every one as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually. Before the great trouble shall come upon the world such as has never been since there was a nation, those who have faltered and who would ignorantly lead in unsafe paths will reveal this before the real vital test, the last proving, comes, so that whatsoever they may say will not be regarded as voicing the True Shepherd. The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty because of uncertain voices.

We may stand close to the side of Jesus. Let none in his pride of self opinion shirk one hard lesson or lose the blessing of one hard discipline. Humble yourselves under the hand of God, warn all that they do not in stubbornness choose their own way and act like undisciplined, untrained children. Whatever be our condition in life, our business, we have a sure Guide. He is our Counselor. Whatever be our loneliness, He is our Friend in Whom we may ever trust. When voices on every hand are heard to lead us to wander away into false paths, there is a voice that is true that is heard, "I am the way, the truth, and the life." [John 14:6.] You may stop your contention over little items

and differences. "Believe in me; I am the true Shepherd." [John 14:1; 10:11.] "I and my Father are one. I in them, and they in me." [John 10:30; John 17:23.] "And that the world may believe that thou hast sent me and hast loved them as thou hast loved me." [Verse 23.]

The Lord would have us answer the prayer of Christ. Seek for unity and oneness. Seek for harmony, then we bear to the world a living testimony of the light of Jesus Christ.

Lt 14, 1892

Haskell, S. N.

Preston, Australia

September 2, 1892

Dear Brother in Christ,

I have been seeking to present before Elder Smith and our brethren in responsible places the dangers and perils of this time: the crisis [that] is just before us and the peril of those who were united in confederacy to resist the appeals of the Spirit of God at Minneapolis, that they would be in darkness until they should see where they had grieved the Spirit of God and confessed their wrongs and put up the bar, so that they would not go over the same ground again.

Now I have received letters stating that a proposition has been made by the Health Retreat for Bro. Morrison to come to St. Helena to be superintendent there. Since writing the things which I felt urged by the Spirit of the Lord to write, I must caution you not to encourage Bro. Morrison of Iowa to take any position in the Health Retreat. He has not cleared himself from the part he acted at Minneapolis. Blindness of mind is upon him. We want no more bodies of death to leaven that poor, unfortunate sanitarium. What kind of confidence can we have to do this in the light God has given? No; I cannot see one ray of light in Morrison's connecting with the retreat. There is needed there a man true as steel, who should be in principle firm as a rock, who will stand in defense of what he knows as right and truth.

Suppose this element from Iowa is introduced into California, where is there reserved power to operate on the mind and heart? Years have passed, and the testimonies have been speaking decidedly to them. He has attended our conferences at Battle Creek, and yet what stand has he taken? He has not confessed his sin in resisting the Spirit of God at Minneapolis. If he is not converted, Satan will find him a ready agent to work against truth [and] righteousness. Elder Healey and several others are ready to join hands with him. Let us not move blindly. Let us not plan unless we have God to plan with us.

Elder Olsen speaks of LeRoy Nicola as a good one to help him; he will be if he has made crooked things straight. But these men have done so much harm in their blindness, working against the messengers and messages God has sent, that I fear it would be a great mistake to reward them by giving them positions of trust as true men to be depended upon. It would reveal a lack of wisdom in those who ought to reason from cause to effect. Let him stay where he is, where his position is well known, and where his influence cannot be misunderstood, and where those who confederate with

him will not do it ignorantly but understanding just what it means. It is time that we know when to trust. The Lord says, "Them that honor me I will honor." [1 Samuel 2:30.]

Lt 14b, 1892

Haskell, Sister

Adelaide, South Australia

October 26, 1892

Dear Sister Haskell,

I sent you a letter in [the] last mail, and will write you a few lines to go in this mail. I am much pleased whenever I think of your being at Crystal Springs, St. Helena, and I hope you will enjoy much of the blessing of God. Our heavenly Father has His eye upon you, a daughter of Abraham. His angels guard you with unceasing diligence.

Now when you can no longer be active, and infirmities press upon you, all that God requires of you is to trust Him. Commit the keeping of your soul to Him as unto a faithful Creator. His mercies are sure; His covenant is everlasting. Happy is the man whose hope is in the Lord his God, who keepeth truth forever. Let your mind grasp the promises and hold to them. If you cannot call to mind readily the rich assurance contained in the precious promises, listen to them from the lips of another. What fullness, what love and assurance are found in these words from the lips of God Himself, proclaiming His love, His pity and interest in the children of His care:

"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." [Exodus 34:6, 7.]

The Lord is full of compassion for His suffering ones. What sins are too great for His pardon? He is merciful, and as such is infinitely more ready and more pleased to pardon than to condemn. He is gracious, not looking for wrong in us; He knoweth our frame; He remembereth that we are but dust. In His boundless compassion and mercy He heals all our backslidings, loving us freely while we are yet sinners, withdrawing not His light, but shining on us for Christ's sake.

Will you, my sister, always trust in Jesus, who is your righteousness? The love of God is shed abroad in your heart by the Holy Ghost which is graciously given unto you. You are one with Christ. He will give you grace to be patient, He will give you grace to be trustful, He will give you grace to overcome restlessness, He will warm your heart with His own sweet Spirit, He will revive your soul in its weakness. Only a few days more to be as pilgrims and strangers in this world, seeking for a better country, even an heavenly. Our home is in heaven. Then stay your soul in confidence upon God. Roll all your burdens upon Him.

O, how many times has your heart been touched with the beauty of the Saviour's countenance, charmed with the loveliness of His character, and subdued with the thought of His suffering. Now He wants you to lean your whole weight upon Him. I will give you a chapter to comfort you at all times. "And in that day thou shalt say, O Lord, I will praise thee ... draw water out of the wells of salvation." [Isaiah 12:1, 3.]

In much love.

Lt 15, 1892

Haskell, S. N.

Preston, Victoria, Australia

June 25, 1892

Dear Brother:

Evening after the Sabbath we received our mail from America, but no letter from you. I was disappointed because your letters are very welcome, and you give me particulars more fully than do others. In my last mail, which you will not receive for two or three weeks, I sent you such a long letter that I thought I should have nothing to say in this mail; but I am drawn out to write to you.

I received a letter from Sister Ings in which she stated that the ministers were so busy, she feared I would not receive information from them by this incoming steamer. When I found you had not written, I thought it was because of cares and responsibilities, and I feared you were working too hard. Be careful on this point. I send many cautions to Eld. Olsen, but fear he does not heed my anxieties on his account.

But you are well aware that we have few experienced workers left to testify as did John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." [1 John 1:1-4.]

The recounting of the past dealings of God will revive faith [and] encourage hope in the hearts of the people of God. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." [Verses 5-7.]

This is the testimony we are to bear, and it is an uplifting testimony. It is the testimony the people need everywhere. The many argumentative sermons preached seldom soften and subdue the soul. The workers who have been laborers together with God have had an experience of highest value, and this experience is needed at this very time. The churches everywhere need the message that was borne by John. It should be borne to them by men who understand the reason of our faith, men who have had a practical experience in the past history of Seventh-day Adventists, and who have a knowledge of God and of Jesus Christ our Lord. We shall have no dark, shadowy testimonies to bear if we walk in the light, as He is in the light.

I tell you, we need to present the leadings of God in the past, to recount His wondrous works in behalf of His people. We need to "Call to remembrance the former days, in which, after ye were

illuminated, ye endured a great flight of afflictions.” [Hebrews 10:32.] “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon thee, nor choose you, because ye were more in number than any people; for ye are the fewest of all people: but because the Lord loved you. 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.]

Those who have had long experience in the work and cause of God should be very precious in the estimation of their brethren, and their counsel should be regarded as of great value. There has been a drifting away from the pillars of the faith. It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ’s righteousness is not presented, the discourses are dry and spiritless; the sheep and lambs are not fed. Said Paul, “My speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.” [1 Corinthians 2:4.] There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon, for Christ formed within is the hope of glory.

The Lord would have us look away from self, cease to depreciate others. Let us gather together that which our own experience has revealed to us of the excellence of Christ, like precious gems that sparkle and shine. Thus will the sinner be attracted to Him who is presented as the chiefest among ten thousand and the one altogether lovely. The cross of Calvary is to us the pledge of everlasting life.

Faith in Christ means everything to the sincere, true believer. The merits of Jesus blot out our transgressions, and clothe us with the robe of His righteousness, woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of the conflict. These precious truths must be set forth in living characters. The Holy Spirit’s work is to open them to the mind. Jesus said, “He shall receive of mine, and shall show it unto you.” [John 16:14.] Has not this promise been verified in our experience?

The Lord is soon to come. There must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth or honor God. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? Soon it is to be seen who are the vessels unto honor. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.” [Revelation 18:1, 2.]

“Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For behold the day cometh that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings.” [Malachi 3:18-4:2.]

Here are brought plainly to view those who will be vessels unto honor, for they will receive the latter rain. Every soul who in the light now shining upon our pathway continues in sin will be blinded and will accept the delusions that come from Satan. We are now nearing the close of this earth's history. Where are the faithful watchmen on the walls of Zion who will not slumber, but faithfully declare the time of night? Christ is coming, to be admired in all them that believe. How painful it is to contemplate that the Lord Jesus is being kept in the background. How few magnify His grace and exalt His infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who are seeking to be like Jesus in character.

The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. Spirits of darkness combined with human agencies set themselves firmly against the commandments of God. They confederate together to make of no effect the law of God. Traditions, falsehoods, are exalted above the Scriptures; reason and science above revelation; human talent above the teaching of the Spirit; forms and ceremonies above the vital power of godliness. We now need the divine touch.

My heart goes out after God day by day, but much more intensely night after night when, because of suffering nerves, I cannot sleep more than two hours through those long Australian winter nights. But I do often feel the comfort of His promise. "My peace I give unto you: not as the world giveth, give I unto you." [John 14:27.] Never during my experience have I realized the preciousness of the Saviour as in this long trial of suffering and unrelieved pain.

Our Redeemer is a "Tried Stone." [Isaiah 28:16.] The experiment has been made, the great test applied, and with perfect success; in Him is fulfilled all the purpose of God, in the saving of a lost world. Never was a foundation subjected to as severe trial and test as this. The Lord Jehovah knew what this Foundation Stone could sustain. The sins of the whole world could beat against it and be piled upon it. The Lord's chosen were to be redeemed, heaven's gate to be thrown open to all who would believe; its untold glories were to be given to the overcomer.

"A tried stone," tried by the perversity of man, thou, O Saviour, hast taken the burdens, Thou hast given peace and rest; Thou hast been tried, proved, by believers who have taken their trials to Thy sympathy, their sorrows to Thy love, their wounds to Thy healing, their weakness to Thy strength, their emptiness to thy fulness; and never has one soul been disappointed. Jesus, my tried Stone, to Thee would I come, moment by moment. In Thy presence I am lifted above pain. When my heart is overwhelmed, lead me to the Rock that is higher than I.

I enjoy sweet communion with God. Precious to me is His atoning blood, precious is His justifying righteousness. "Unto you therefore which believe He is precious." [1 Peter 2:7.]

When I meditate upon this fountain of living power from which we may freely draw, I mourn that so many are losing the delight they might have in considering His goodness; to be sons and daughters of God, growing into an holy temple to the Lord, "no more strangers and pilgrims, but fellow citizens with the saints, and of the household of God:" "built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone"—this is our privilege. [Ephesians 2:19, 20.]

How is heaven amazed at the present condition of the church that could be so much to the world if every stone were in its proper place, a living stone to emit light. A stone that does not shine is

worthless. That which constitutes the value of our churches is not dead, lusterless stones, but living stones, stones that catch the bright beams from the chief corner stone, even the Sun of Righteousness—the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other.

If we are indeed followers of Christ, we must reach a higher standard. Heaven looks with pleasure upon one who worships God in spirit and in truth and in the beauty of holiness. All heaven is employed in seeking to save that which is lost. They are far from spiritual; they have lost the presence of God, lost the true ideal of character, and they copy the human instead of the divine.

All heaven is active in seeking to surround man with light—to give opportunity to present the highest motives that men shall return to the service of God. The Redeemer of the world has the lofty design of translating all who serve Him in spirit and in truth to His heavenly temple above. In Christ's school we are ever learners; human customs and authority are not to be a controlling power, for the lessons of Christ are spirit and life, and there are no limits to the rich mines of truth to be explored.

Are we Christians in deed and in truth, or are we such in name only? Christians are growing up, a holy temple unto the Lord. But “what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” [2 Corinthians 6:16.] This represents a constant growth in Christian character, growth in spiritual mindedness.

The church of Christ in the world is to be a powerful people, a name and praise in all the earth. Jesus has done everything to accomplish this. Now there need to be earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balances of the sanctuary; if the moral character and spiritual advancement do not correspond to the benefits, opportunities, and blessings bestowed, wanting is written against the name.

The Light of the world is our Leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. O that we may keep close to our Leader, and He will fill every heart with His divine love—love to God, and love for one another. How long shall entreaties and warnings be given before they will be valued sufficiently to be heeded? Why not now put away all selfishness, all sin through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. And while the atoning blood is presented in our behalf, why not make earnest, thorough work, and seek to be complete in Christ Jesus?

All who claim to be children of God should seek daily to understand why they believe, by searching the Scriptures for themselves. They, who with humble hearts study the character of Jesus, will come more and more to reflect His image. The descent of the Holy Spirit upon the church is looked forward to as in the future, but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and heaven is waiting to bestow it.

Many fail to meet their responsibilities and high privileges. O, how long will this deadness and insensibility continue? How long will differences rend the church? The Lord Jesus is our spiritual Head, and where are the members of His body? The church is represented as “Speaking the truth in

love, growing up into Him in all things, which is the Head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Ephesians 4:15, 16.]

I think I never saw so much meaning, so much power and brightness, in these representations as during my sickness. I hope never to forget them. I hope that these truths, with all their rich fulness, will ever be vividly before my mind. I want these elevated ideas of the church to remain always with me. Why? That I may present to others the light in which I view the sacredness of the church, that I may set before them that the divisions in the church are manifest to the world, greatly dishonoring God and pleasing Satan.

Elder Haskell, cannot we pray over this matter more earnestly, that the Holy Spirit of God may quicken the discernment of His people to see that by putting away envy, evil-surmising, jealousy, they may answer the prayer of Christ, that His disciples might be one, as He is one with the Father? Is it so, that the sensibilities of those who claim to believe the truth are paralyzed? Do they not see that they deny Christ, scatter from Him, in acting as though it was a light matter to disagree and engage in controversies? Brother looks coldly upon brother, minister mistrusts minister. The church seems to have lost the blending attributes of love, and its members unite no better than ropes of sand. And yet the great crisis of the day of God is at hand.

What is the reason of all this selfishness, this bigotry? What means this self-satisfaction, this disposition to tear down, and not build up? The truth is not sanctifying the soul, bringing every thought into captivity to the obedience of Christ. Many cling to their independence, choosing their own way, but not the way and will of God. The truth believed in theory, but not received in the love of it, leaves the heart as cold as an iron wedge. Those who are sanctified through the truth will be one in Christ Jesus. The cleansing blood of the Lamb of God cements their hearts together. The branches are united with the Vine.

Trials are to come upon God's people; the tares will be separated from the wheat. But let not Ephraim envy Judah any more, and Judah shall no more vex Ephraim. Kind, tender, compassionate words will flow from sanctified hearts and lips. We must make it appear essential to be united, not that we are to require others to come to our ideas; but if all are seeking the meekness and lowliness of Christ, they will have the mind of Christ; then there will be unity of spirit.

Monday, June 27

This morning the postman brought three letters from Elder Haskell; being sent to Preston, they did not reach me quite as soon as the other mail. These letters I find full of interest. Thank you for writing them. As I have already written you quite fully, I will add but little more. I am pleased that Dr. Maxson and his wife have decided to take hold earnestly at the Health Retreat. This is as it should be, and if they remain humble, the Lord will bless them.

I am sure there should be no mincing the matter now in regard to Dr. Burke. I was surprised to see the remarks made in the Health Journal in regard to his leaving. It looked to me like the work that was done in the case of D. M. Canright. It is daubing with untempered mortar. After they have the facts which I have placed in the hands of the leading men in California, then if any of our people give

their influence and sympathy to the smooth-tongued Dr. Burke, who has proved a traitor the second time, they show that they are on the enemy's side of the question. I have no flattering hopes for the man. He has for the second time betrayed the holy trust, and shall those who have the light follow this man as in ancient times men followed Korah, Dathan and Abiram? Will any now show as great blindness and deception as was shown in that case of rebellion?

May the Lord give His people wisdom that He may teach their fingers to war, but not on the enemy's side. It is time that those who have had light take their position, and that speedily. "Choose you this day whom ye will serve." [Joshua 24:15.] "If the Lord be God, follow Him: but if Baal, then follow him." [1 Kings 18:21.] It is this halfhearted work that brings the frown of God upon those who claim to believe the truth. Let not Satan triumph.

I am glad you feel that it is time to call things by their right name. I am glad you are in California and holding positions where you can exert an influence. Now cling to Jesus. God calls for the faithful Calebs to come to the front. Dr. Burke's smooth words and fair speeches will deceive many, to their ruin; but this need not be. The history of the rebellion of Dathan and Abiram is being repeated, and will be repeated till the close of time. Who will be on the Lord's side? Who will be deceived, and in their turn become deceivers? Everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. There are times when there is a special necessity of standing stiffly for the truth, and such a time has fully come in California. Through the influence of E. P. Daniels, Dr. Burke, and others, many have been unsettled and, like children, tossed to and fro. Let these poor, unsettled, wavering souls place their feet upon the eternal Rock, and cease from man. It is time for some one to bear a straightforward, living testimony, but as it is in Jesus. Let there be no mingling of self, no harsh, denunciatory spirit, but speak plain truth, just as it is, without daubing with untempered mortar.

Well, I must close. God bless you in your work.

Lt 16, 1892

Holland, Brother and Sister

Adelaide, Australia

November 10, 1892

Dear Brother and Sister Holland,

Since leaving your home, I have felt an increased interest for you that you should both walk in the light as Christ is in the light. While we are in no case to extol the power of the prince of darkness, we are to be wide awake and <not> be ignorant of his devices. His temptations will come in a variety of ways. He will suggest many things to the mind.

I thought perhaps I might have left the impression on your mind that I did not appreciate the church in this place, but I do; that is why I am here in Adelaide. There are many precious souls in the church. They have their defects and weaknesses, but the Lord does not forsake them for this, He loves them still. The church militant is not the church triumphant. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every

man that hath this hope in him purifieth himself, even as he is pure.” [1 John 3:2, 3.] (As God is pure in His sphere, so may the believing, trusting child of God be <pure> in his sphere.) “He that abideth in me and I in him, the same bringeth forth much fruit.” [John 15:5.] We have precious truth, and we want to enjoy it and be sanctified through the truth.

The church here in Adelaide is going to arise, and are you <not> going to arise and be a help to the church? I am praying for you that your faith fail not. The tender, pitying love of Jesus is toward you. My dear sister, the truth is precious, and my heart yearns toward you that you should rejoice in the truth. You have been discouraged, and you need to place yourself in the channel of light as much as possible. When the Lord sends His messengers, He has a message for you—words from the Lord that will let light into the chambers of the mind and inspire hope in the heart and dispel doubts.

The office of the Holy Spirit is to comfort, to bring things to your remembrance that will increase faith. We need to contemplate the love of Jesus, His mission and His works in reference to us as individuals. Jesus so loved me that He gave His own life to save me. The Father loved me. “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.]

This life is the greatest blessing ever promised to man. But it becomes us to know what are the terms that are made with us. I answer: It is to believe. Yes, we must have a faith that is in accordance with the promise, “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 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 any thing in my name I will do it.”

Now the terms. “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; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye (who love me) know him; for he dwelleth with you, and shall be in you ... He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” John 14:12-17, 21.

“He that hath my commandments” means he that hath light upon what constitutes the commandments of God and will not disobey His commandments although it might apparently seem a temporal advantage to do so. The 23rd verse of the same reads, “If a man love me he will keep my words: (my commandments) and my Father will love him, and we will come unto him and make our abode with him.” Now the test, “He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” verse 24.

Now my sister, if it were not possible for human beings under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace. “By grace ye are saved.” [Ephesians 2:5.] “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.” [John 1:11, 12.] Disobedient children? No, obedient to all His commandments.

If it were not possible for us to be commandment-keepers, then why does He make the obedience to His commandments the proof that we love Him? (Verse 14) reads, “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.” “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” [1 John 3:4.]

How can those who minister in word and doctrine call upon the sinner to repent of his sins, and yet not explain to him or define what sin is? Sin is the transgression of the law. The sinner may well ask, “Sir, tell me, if you please, what is sin of which I am called upon to repent?” We must know of what we are required to repent. If there is no moral standard which defines sin and which we can present to the sinner, then he is left in the dark, as far as an intelligent knowledge of [what] sin is.

In (1 John 2:1-7) [we read], “My little children, these things write I unto you, that ye sin not. And if any man sin,” you need not give up your hope in Christ. You need not say, It is of no use my any longer attempting to keep His commandments, for this would be placing yourself wholly on Satan’s ground. Satan follows you with his temptations, in order that he may get you to yield and sin; and when you sin, then he tells you it is of no use for you to try, and you might just as well announce yourself an open transgressor of the law of God, for you cannot keep His commandments.

In the name and strength given of God, we may be obedient to all His commandments, and His commandments are not grievous. We are happy in doing them. But we are often taken unawares and led into sin, and that discourages us. Shall we then say, I will no longer try to walk in the way of His commandments? Well, that is exactly the thing Satan wants you to do, and if he sees you will allow yourself to favor his temptations, he knows that his purpose is gained. We cannot afford to do this; it is running altogether too perilous a risk. We shall never be saved in transgression of the commandments of God if we have had light as to what the keeping of His commandments comprehends.

When any one feels that he has committed sin, been surprised into sin, shall he then cease to pray? No, for this is exactly what Satan hoped he would tempt the individual to do—what he would tempt us to do. But the Lord Jesus has left a precious promise full of hope and comfort. “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren I write no new commandment unto you, but an old commandment which ye had from the beginning.”

He would not leave the enemy any opportunity to perplex the mind, to leave it to wander about in Satan’s mist and fog as to the commandment of which he is speaking. It is the commandment which He made when the foundations of the earth were laid, “When the morning stars sang together, and all the sons of God shouted for joy.” [Job 38:7.] Away back in the world’s history, before there were any people distinguished as Jews, he laid the foundation of His law when He laid the foundations of the world. “The old commandment is the word which ye heard from the beginning.” [1 John 2:7.] Who is speaking? John, the beloved disciple, was giving the inspired message as mouthpiece for God, and it comes echoing down the lines, from age to age, to our time. Thank God we are not left in mist and confusion in regard to the commandments.

We are required to keep [His commandments,] and to demonstrate before the heavenly universe <and the world> that we are obedient children, loyal and true to the government of God. We may not expect the world, who are under the power and dominion of Satan, to obey God and keep His commandments. There are but two classes in our world, the obedient and the disobedient, the holy and the unholy. When our transgressions were laid upon Jesus, He was numbered among the unholy on the sinner's account. He became our substitute, our surety before the Father and all the heavenly angels.

By imputing the sins of the world to Jesus He became the sinner in our stead, and the curse due to our sins came upon Him. It becomes us to contemplate the life of humiliation of Christ and His ignominious death, for He was treated as the sinner deserves to be treated. He came to our world clothing divinity with humanity to bear the test and proving of God. By His example of perfect obedience in His human nature, He teaches us that man may be obedient. How can this be? Jesus took the nature of man while He lay hold on the throne of God with His divine nature. In His humanity and divinity combined, He overcame every temptation of Satan.

Please read 2 Peter 1:2-4. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Here it is plainly revealed that whosoever believeth in Jesus Christ becomes a partaker of the divine nature. Let divinity and humanity co-operate and fallen man may be more than conqueror through Christ Jesus.

The world's Redeemer was treated as we deserved, in order that we might be treated as He deserved. He came to our world and took our sins upon His own divine soul, that we might receive His imputed righteousness. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. The world's Redeemer gave Himself. Who was He? The Majesty of heaven, pouring out His blood upon the altar of justice for the sins of guilty man.

The question is often asked, why do you keep the commandments of God, since Jesus came to abolish the law? Was it essential that the Son of God, who gave the law, should see such a necessity of abolishing it, that He left the royal courts of heaven to die upon the cross of Calvary that He might give the world license to break the law? Is there reason in this? What a wonderful costly process for the Father and the dear Son to go through in order to abolish the law and give men perfect freedom to trample it in the dust!

The Lord's standard of righteousness remains firm as His eternal throne. It is His holy law, and because not one precept of this law could be changed or altered to meet man in his fallen condition, Jesus consented, and the Father consented, to give His only begotten Son to die, (To abolish the law? No,) but to save the sinner. The cross of Calvary is the unanswerable argument of the perpetuity of the binding claims of the law of Jehovah. When the great Teacher gave His sermon on the Mount, showing the immutability of the law of God, He was expounding the law that He gave.

Satan had so beclouded the understanding of even the chosen people of God, that in their separation from God they could not discern sacred things. The prophecies are made so indistinct,

that truth, precious above gold, or silver, or precious stones, was buried beneath a mass of rubbish and their glorious character hidden out of sight. The precious Sabbath, given at the creation of the world, lost its true significance by the rubbish of human inventions piled upon it in maxims and traditions of men. Said Christ, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." [Matthew 15:8, 9.]

Jesus Christ was the foundation of the whole Jewish economy. He established the sacrificial offerings typifying Himself. The whole system of types and symbols was one compacted prophecy of the gospel, a presentation of Christianity in which were bound up the doctrines of the gospel. While the multitude, Jews and Gentiles of all nations, were listening to the words of Christ, He presented before them the real truths connected with His kingdom. He would clear away the mist and fog of their false, cherished ideas in regard to His mission and His kingdom that was to be set up. It was not a temporal, earthly kingdom, as they supposed. He unfolds before them the far reaching principles of the law of God; commandment after commandment, He lays [it] open before them in its true spiritual bearing and shows the extent of the requirements that these precepts reached, not only the outward ceremonies, but in conduct, the state of the heart.

The lessons given by Christ were so different in character to anything the people had listened to from the scribes and Pharisees that all were astonished at His doctrines. There were no labored, intricate arguments burying with exactions the commandments of God so that no one could ever hope to keep them. Jesus, the great Teacher, laid open, in the simplest language, the great moral truths, clothing them with freshness and power that they had never heard or seen before.

The Pharisees and scribes were thinking in their hearts that He is making of no account the law of God. He is certainly arriving at a supervision of the law of God. And then fell upon their startled ears these words, as if Jesus had read their hearts as an open book, "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. 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." [Matthew 5:17-19.]

That is, all the heavenly intelligences will look upon the human agents on earth with favor, estimating their value according to the respect and reverence they manifest toward the great moral standard of righteousness—the holy law of God. "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." [Verse 20.] How can any one of us in the judgment meet the great Lawgiver over His broken law which is so plainly stated in its importance by the words of the Redeemer.

The righteousness of the Pharisees consisted mainly in a form of ceremonies, complicating the plain and simple precepts, and making them a rigorous burden of exactions to the neglect and contradiction of the vital principles and spirit of the law. This error, fatal to the soul, Christ was, in His sermon on the mount, correcting. The Pharisees, in their false ideas of the keeping of the commandments of God, cherished every sentiment of malice and revenge; but Christ taught that all this malice must be expelled from the soul. The evil done to us by another must remain unresented, unavenged, and the enemy [is] to be loved, because God loved him when he was his enemy.

“Love your enemies, bless them that curse you; pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” [Verses 44, 45.] Here are the principles of true Christianity, and He presented these principles in no hesitating manner, but taught them as one having authority. They must be imitators of God, pure and holy and undefiled by the maxims and traditions of men. These principles were too holy to be corrupted by the inventions of man.

No man can serve two masters, “Ye cannot serve God and mammon.” [Matthew 6:24.] Why should we have overcarefulness for earthly things? We are but living, human agents, dependent upon God for every breath we draw; and we are not to be so anxious about food and raiment that we will always be distrusting God for the future. The Lord has His thoughts of love, of care for the future which is not ours but is in the Lord’s own keeping. It is God’s will that we are to be anxious to know and to do His requirements at all hazards. We are to trust God implicitly for not only the little things, the temporal things of life, but for the greater which is the redemption of our souls.

Christ’s lessons were given to implant the right spirit and motive power in controlling the actions. Having faith and confidence and trust in God we have everything, and God will never betray our confidence. He is ever loving, and patiently bearing with our weaknesses and infirmities, and ever willing to forgive our perversities. Then let us walk meekly, trustingly, and humbly before him. Commit your way to Him. Cast all your care upon Him, for He careth for you.

Our Lord Jesus who gave His own life that He might save us from death, asks of you the fullest service. You want to know your relationship to Christ and His relationship to you. We are to trust God fully and ask Him to supply the least want as well as the greatest. The Lord encourages your confidence. The Lord Jesus tells us what is the great proof of our union with Him and the best expression of love to Him: “That ye keep His commandments.” [1 John 5:3.]

If you have love to Jesus Christ, which is an expression for the life of Christ in the soul, then you will do what He commands you, which is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to His commandments. Not only does He ask you to bring forth fruit by doing His commandments because you are branches of the living vine, but He plainly states that in doing so, that it is His prayer that His joy might remain in you, and that your joy might be full.

What was Christ’s joy? It was, “He shall see of the travail of His soul, and be satisfied.” [Isaiah 53:11.] “For the joy that was set before him he endured the cross despising the shame.” [Hebrews 12:2.] That joy was the result of His suffering, His agony, His death, that souls might be rescued from sin. Whenever there is a soul converted and brought to Jesus Christ, there is a thrill of joy circulating through heaven. A soul is saved, a precious soul snatched from Satan’s grasp and given as a precious token to Jesus Christ that He has not suffered and died in vain; and then there is joy and rejoicing in heaven. The lost is found, the dead in trespasses and sins is alive; and Christ prays that this joy may be yours. A joy that is rich, deep, full, and abiding. A joy springing from the triumphs of the cross of Christ.

Christ calls for you. He has given me a message to you. “Return unto me, and I will return unto you and heal all thy backslidings.” [Malachi 3:7; Jeremiah 3:22.] He calls for you to be a laborer together

with God. He tells you, "Ye have not chosen me, but I have chosen you." [John 15:16.] O how true are these words. You did not make the first movement toward Christ, but He made the first movement toward you. He drew you by the cords of His love. He touched your hearts by His grace. Your approach to Him was the response of His drawing. If Jesus had left you alone, you would have perished. Truth you want at any cost.

My dear sister, you know what is truth. Our duties are to be governed by plain precepts which we must attentively obey. I invite you as an ambassador of Jesus Christ to exercise your talents and your influence, to be sanctified, elevated, and refined that you may win souls to Christ. No longer be idle, there is work for you to do, Jesus has purchased you with His own blood.

You are not your own you are bought with a price, and your time, your entrusted capabilities belong to God. He has given you His only begotten Son to a life of humiliation and shameful death for you and me, and in return He has asked us to give ourselves to Him. And through the grace of God we will do this. The Lord will help you, my sister, to plant your feet on solid rock.

Lt 16a, 1892

Jones, Brother and Sister [C. H.]

Preston, Victoria, Australia

July 4, 1892

Dear Brother and Sister C. H. Jones:

I have not written you much since coming to Australia; nevertheless, I have not forgotten you. I am hoping and praying that you will have strength and courage in the Lord. "Without me," says Christ, "ye can do nothing." [John 15:5.] You should have a full sense of the fact that Jesus is by your side constantly. By faith you may have converse with Jesus. You may take Him as your counsellor. You may have Jesus as your refuge, to whom you can run and be safe. We need to understand that we are living in a time of great peril, and we should "watch and pray lest we enter into temptation." [Mark 14:38.] I know unless we do this, Satan will overcome us.

We must know that a cunning and powerful foe is upon our track, trying to surround our path with darkness, that he may lead us into his snares. He watches our going out and our coming in, and by every means in his power he intends to hurt and destroy us. He works undercover. He works successfully in secrecy; and if he can keep us ignorant of his devices, he is the more likely to deceive us. I have thought much of how easily we may be led to take false positions.

In regard to Dr. Maxson and his wife going into the Health Retreat, it is well. I have been surprised that notwithstanding all the light which the Lord has been pleased to give to His people, there were so many well pleased with the idea of erecting a new sanitarium and dropping the old. Those who were so willing to do this, do not look on all sides of the matter. Some places strike the mind as favorable, and they give sanction to propositions which should not receive strength from their voice or pen.

The branch institutions in Oakland and in Healdsburg will do well if there is sufficient working force to provide helpers for both the branch and the main institution. If there is only enough to manage

one institution, then how can these side interests be carried on? It ought to be done. There should be a good strong force of help laborers. But I felt to tremble for our people in Oakland and in California when I saw how readily they are worked upon and influenced by new projects which call for that which we have not, an outlay of means. Our influence must be steady, strong, and healthful. We attempt to do too much in ourselves. We must let the Lord work, and give the heavenly intelligences some room to work.

Brother Jones, you must not think that you can carry the load. You cannot do this. You should make the Lord your only dependence. I was alarmed as I saw how easily our brethren in Oakland could be swayed because propositions were made which would convenience them. Here is our danger. Self comes in at every point and bears sway, and self tangles up the work of the Lord sadly. In some things we need to make haste slowly. Then again, when the providence of God moves to clear the way before us, we need to have the clearest discernment to seize the precious golden chance and make the most of it. The Lord alone can guide. The Lord alone can be our wisdom in planning now. Let every one of us seek the Lord, and abase ourselves in the dust before Him.

You, Charles and Josie, have seemed almost like my children. My heart is drawn out in great tenderness and love for you both. I long so much that you shall prosper, both physically and spiritually. Whatever shall come, quietly, firmly put your trust in God. You have had to drink of the bitter cup again and again. But have you not always had the cup of consolation presented to you by the One who loves you, who gave His precious life for you? During my painful, wakeful nights I have done much thinking, and I see as never before that I must trust the Lord in the darkness and without a murmur walk with Him wherever He leads the way. I know that Jesus loves you both, and He will teach you, and will guide you in judgment, if you will put your trust in Him. But never withdraw your hand from that of Jesus.

As you have advanced from one line of the work to another, temptations have laid wait for you; Satan has desired your souls, that he might sift you as wheat. But Jesus declares, "I have prayed for thee, that thy faith fail not." [Luke 22:32.] Be of good courage. Do what you can do well, but do not gather responsibilities upon you which you are not able to bear. Cares and responsibilities will come upon us, but if we keep in mind that Jesus is close by our side, we shall not fear though a host should encamp against us.

Precious, precious Jesus! O, how the enemy has tried to assail me during my suffering, wakeful hours in the night season. But always as I have prayed, hope and brightness from Jesus have dispelled every shadow. My heart is filled with His love. I will offer to Him my tribute of praise. We are nearing the judgment, when every case is to be decided according to the deeds done in the body. Let us make Jesus our all and in all. Our work is to form character for the future immortal life.

How sorry I feel for Dr. Burke, that instead of being an overcomer, in warring against principalities and powers and spiritual wickedness in high places, he is overcome. Why? Because he did not make the Lord Jehovah His strength. The Lord has sent him many warnings and reproofs, which he would not receive because the light given did not coincide with his ideas and plans. He followed the imagination of his own heart, as did the inhabitants of the world before the flood. O that he would repent and be converted, that his sins might be blotted out!

Anciently the Lord sent to His people prophets, rising early and sending them, that the people might not destroy themselves; but they beat one, and killed another, and stoned another. How solemnly has Jesus warned and graciously invited the erring, presenting eternal rewards for a life of obedience. For the children of men He has toiled and travelled and interceded, enduring privation, and laboring with self-consuming zeal to relieve the wants and woes of the fallen race. For their sake He made Himself of no reputation; but He utters the mournful cry, "Ye will not come to me that ye might have life." [John 5:40.]

We shall meet with something of this experience as we seek to work the works of God. But shall we falter, shall our steps slide now? God forbid! The word of command comes from our Captain: "Go forward," though the Red Sea is before us and insurmountable mountains [are] on either side. [Exodus 14:15.] Shall we stop to confer with flesh and blood now, or shall we move forward in faith? We read in the Living Oracles that some shall depart from the faith, giving heed to seducing spirits. [1 Timothy 4:1.] Now, there will be those who will deceive, who will appear to be righteous, but when the judgment shall sit, and the books shall be opened, the actions of all will then appear just as they are.

Let me tell you from that which I know, I would not be in Dr. Burke's position today for all the gold of California. But try to save the man; do all that you can with the matter that I have furnished you. Put forth labor to this end; and if he will not heed this labor, then try to present the matter so that he shall not deceive those that are ignorant. Prepare the matter in some kind of shape to use when necessary. He is not a man of truth. He makes crooked statements, voluntarily stating that which he knows is not true. This seems to be a trait of his character. He will say many things about me and my work which he knows are not true; he does it in order to influence others against me, to hurt my influence and justify himself. But the Lord will take care of that. I hope that our people will not be deceived by appearance. This is the second time he has proved traitor. Dr. Burke has kept his connection with the world unsevered, and he has gone to those who will extol him as a fine fellow.

Those of our people who understand the matter as it is, and will then vindicate him, are chargeable with the result of his influence. They are alike guilty with him. There is to be some very decidedly plain work in California to set things right in order. "Wherefore the Lord hath said, Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men, therefore, behold, I will proceed to do a marvelous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" [Isaiah 29:13-15.]

This is the work of the confederacy of evil. It has been going on in a decided manner, and many of those who claim to believe the truth are in the dark, because they have not purified their souls in obeying the truth. And while the enemies of the truth are working in secrecy, and through concealed channels make void the law of God, the work does not end here. The very same principalities and powers of spiritual wickedness are at work with those who are pretentiously "near God with their mouth, and with their lips do honor Him, but have removed their heart far from Him."

These words present what is taking place in our very borders. Nothing pleases the enemy more than to find agents for his use, those who will accept his plans, among the people who claim to honor God by keeping His commandments. Satan has a multitude of plans to ruin and destroy souls.

This movement of Dr. Burke's is one of the enemy's masterly efforts to deceive souls and lead them on step by step to their ruin. Those who cannot discern the plotting of Satan in this very matter that is enacted before them will not have spiritual eyesight to see his workings in other lines. They give their assent and influence to the working of principalities and powers and spiritual wickedness in high places.

Those who have had warnings and reproofs from the Lord, but have not accepted them, turning from their evil ways, will in heart and spirit unite with the confederacy of evil. They will profess to believe the truth, but their hearts are afar removed from the Lord. They do not love Him, they do not tremble at His Word, but walk in the imaginations of their own thoughts, in the sparks of their own kindling.

There have been those in California who have been preparing to form a confederacy against the truth. They will do this. All who do not repent and turn to the Lord with full purpose of heart will find themselves in bundles with the workers of evil. Such men as E. P. Daniels and those who accept of Dr. Burke in his present position, will, unless they repent, be led on step by step until they will engage in any kind of work that Satan will place in their hands to do.

This class, that have been gradually departing from God, will become bold as they reject the invitations of mercy, the calls to repentance. In their spiritual blindness they will take positions that will reveal the wisdom of God in graciously giving man probationary time, placing him under various circumstances, proving him, that his character may be fully developed before the heavenly intelligences and the record made that will decide the case of every individual by the principles they manifest in the world.

Lucifer was once in heaven. He sinned, and drew away many angels into his rebellion. There came a change in Lucifer. God said of him, "Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." [Ezekiel 28:17.] The sin of Lucifer is unexplainable. He was disloyal to God. His mourning and complaining aroused sympathy among the angelic hosts, and many took the same position as did Satan. How did the Lord break the force of these accusations?

Because of Satan's accusing power, it was not the plan of God to deal with him as he deserved. The tempter would throw all the blame of his course upon others who were below him. He would make it appear that if he could have moved according to his own judgment all this demonstration of rebellion would have been avoided.

The condemning power of Satan would lead him to institute a theory of justice inconsistent with mercy. He claims to be officiating as the voice and power of God, claims that his decisions are justice, are pure, and without fault. Thus he takes his position on the judgment seat, and declares that his counsels are infallible. Here his merciless justice comes in, a counterfeit of justice, abhorrent to God.

But how shall the universe know that Lucifer is not a safe and just leader? To their eyes he appears right. They cannot see, as God sees, beneath the outward covering. They cannot know as God knows. Then to work to unmask him and make plain to the angelic host that his judgment is not God's judgment, that he has made a standard of his own and exposed himself to the righteous indignation of God, would create a state of things which must be avoided.

It was on account of Satan's deceiving power that many angels became disloyal to God. God was true and right; Satan was wrong, and he was convinced that he was wrong. He must now choose, either by submission to place himself on the Lord's side, or by lying to sustain himself. By sophistry and fraud he appeared to gain an advantage, but it was only for a short time. God cannot lie; He moves in a direct line. Lucifer could speak the truth when it served his purpose best, but he could move in a crooked course to avoid humiliation and defeat.

Lucifer and the angels who united with him were warned of the terrible consequences of deception, but this was set aside by unbelief in the message. Satan triumphed in a supposed superiority; he had concealed his real character and purpose by deception. Satan could not be presented to the universe at once in his real character. His crooked course must be allowed to continue until he should reveal himself as an accuser, a deceiver, a liar, and a murderer. In the latter act, Satan uprooted himself from the affection of the loyal universe. In the death of the Son of God the deceiver was unmasked.

We shall see just such workings of the arch-deceiver through his human agents. Satan has not been converted; he is Satan still, and he has come down in great power just prior to the close of this earth's history to work through deceiving human agencies in order to secure every soul on his side that he can. As Satan worked in heaven, so he works on earth. We must be blinded indeed if we cannot discern his devices.

"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." [Ephesians 6:10, 11.] Where do we see his wiles? They are certainly in this world. Where are they? Is it not best for us to be wide awake, to discern the Lord's side of the question? "Let no man deceive you with vain words; for because of these things the wrath of God cometh on the children of disobedience." [Ephesians 5:6.] We shall have just such a class among us to try our faith.

Now the warning: "Be not ye therefore partakers with them, for ye were sometime darkness, but now are ye light in the Lord; walk as children of light." "For the fruit of the Spirit is in"—smooth words and fair speeches?—"all goodness and righteousness and truth: proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things that are done of them in secret. But all things are reprov'd and made manifest by the light, for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." [Verses 7-14.]

Just such an awakening is essential at this time in California. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." [Verses 15-17.] Had you not better now, in California, draw nigh to God, and obtain spiritual eyesight to discern Satan's snares? "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." [Ephesians 6:12.]

Lt 16c, 1892

Haskell, S. N.

Preston, Melbourne, Australia

May 12, 1892

Dear Brother Haskell,

Willie White arrived here last Thursday [Tuesday] evening. No one let me know he was here until morning. We met, unexpectedly to me, in the dining room as we were about to take our breakfast. Willie is looking real well. His journey has been good for him every way.

The meeting was a success. The Brethren Hare, and the one in Auckland, left when the meeting was half over. They said that the American brethren were determined to have everything their way, and they would not stand it. They said they did not come up to the conference to be educated as children, but to do conference business.

Willie and Elder Starr designed to go to their place from Auckland. Willie got of Brother Starr and wife promise to meet them in a few days. Meanwhile I had telegraphed for Willie to come home, for I must have his counsel to know what to do in my feeble condition of health.

Our brethren were so anxious about me they were going to take the responsibility of moving us at once to Adelaide. They were so earnest in the matter, and I so suffering, they would not consent for Willie to remain away eight weeks longer. So Elder Daniells and Willie returned. Elder Starr and wife are in the Hare neighborhood. We shall go to Adelaide in about one week, if the Lord wills.

You mention in regard to your wife coming to California. If you go to Healdsburg, I have plenty of furniture. You are welcome to the use of the same. It is stored in the church basement. But do not bring any furniture, for the furniture second hand is nearly as good as new [and] is purchased at a reasonable price. I call it very cheap; but you are welcome to my furniture, any part or all of it. I have good easy chairs. I lent two of my best chairs; these were merely for safe keeping. You are welcome to use all of my goods, without a fear that you will hurt anything. I have a good piano [and] canopy top buggy. I have a horse, Billy, that you can drive; he is a little odd, a good traveler, but all you need is to understand him.

I have a phaeton that you and your wife are welcome to. It is old, but easy and safe. The spindles are good; got them while over there. You can have horse and carriage. Wish I could say, "You can have the house," but we felt compelled to cover, nearly, the note to Brother Lockwood before leaving, so sold the place to Brother Leneinger. But you can find good locations up high and dry, [and] quite cheap rent. I think it is a good move to make to bring your wife to a milder climate. Willie is of the same mind.

May 28, 1892

The mail has come. How glad I was to receive your letters and the encouraging words you wrote. I hope you are being encouraged by the same in your trials and bodily infirmities. This mail is an important one and has many encouraging things. Dark clouds fling their shadows far and near, but we will not let go our faith. I am here in a strange land and shall be tempted, in suffering day and night, to lay some plans myself to go here or there for relief, but I hope to be able to patiently wait God's time, when He shows me the next step to take, to move as God directs. The word of God came to Elijah, and he followed His directions. I want patiently to wait until I see the unfolding of God's plans, and then move where He says.

Elder Haskell, if you would please to have someone copy the general matter in the pages I send you and return me a copy, I would like to preserve that portion in reference to the necessity of teaching the church how to work. Fannie does not copy at all; she has been in poor health, but manages to get off the articles for the paper. Emily is a new hand at the calligraphing and is very slow; that is the reason you have received letters from my own pen. I think I must have unburdened my soul, so that I shall not trouble you with as long communications hereafter. I am deeply moved to write and, although it is tiresome, I dare not neglect it. These matters I cannot neglect. I have written Elder Smith a long letter, and have one to send this mail. Nothing of a special personal character, but I wish to keep in communication with him and let him know I have an interest for him.

You will excuse the poor writing, for I am obliged to change my position about every hour to be able to be made any way comfortable to write at all.

I send in this mail sixty pages of letter paper written by my own hand. First, my hair-cloth chair is bolstered up with pillows, then they have a frame, a box batted with pillows which I rest my limbs upon, and a rubber pillow under them. My table is drawn up close to me, and I thus write with my paper on a cardboard in my lap. Yesterday I was enabled to sit two hours thus arranged. My hips will become so painful, then I must change position. She [May Walling] then gets me on the spring bed and bolsters me up with pillows. I may be able to sit some over one hour, and thus it is change, but I am thankful I can write at all.

I have done nothing scarcely on The Life of Christ. I am burdened with other matters, so it is all that I can do to keep the mails supplied. I have hoped my arms would be restored, but they are still very painful. I write to you that I wish to have these things copied, for if I should wait to have them copied, you would get but very little. I promised articles for the Instructor, articles for the Signs, [and] Sabbath School Worker. Missionary papers and the Echo do not trouble me, for they take from other papers; but the will of God be done.

Now, Elder Haskell, do not you think of looking down. Be of good courage in the Lord. I still think you are regarding matters in the right light. When I see things arise right in my own family and impressions received that are not correct in any wise, and yet do all the mischief as if they were correct. I feel that you will make yourself unhappy in having these thoughts, and I beg of you not to entertain them, for I have been shown this was Satan's device to make you discouraged. I have seen the pitying love of God toward you; I have heard the words spoken to you, "Satan has desired to have you that he might sift you as wheat, but I, your Lord and Master, have prayed for you that your faith fail not." [Luke 22:31, 32.] You have aged years more than you need to have done because you entertain the ideas that you were not having confidence in your brethren, and you acted as you felt, and the result was you did not draw close to them, and they could not draw close to you.

Now, in the name of the Lord Jesus, put these things from you. Act trustful, act confidently, and your brethren will see you are not changed. You will never be happy if you feel these suspicions. "Rebuke the devil, and he will flee from you." [James 4:7.]

Lt 16d, 1892

Haskell, S. N.

Preston, Melbourne, Australia

May 7, 1892

Dear Brother Haskell:

I am trying to write a little. The rheumatism is still upon me. In some respects I am physically better. I think the malaria has been mastered, for the present. I have great difficulty in using my hands; for my arms and shoulders are full of soreness and the pain I suffer with sciatica in hips and my knees makes them stiff and painful. Yet I do not lose my courage; I will trust in the Lord. I am so thankful that we have a living Saviour in whom we can trust, and Who has promised to be a present help in every time of need.

Wakeful nights, suffering with pain, I pray much and think much, and let me tell you, there certainly is much to be done in Australia. They need more efficient and experienced hands, and more devoted piety to carry forward the work from point to point. Nothing, comparatively nothing, is being done in these large cities. You and Elder Corliss advised us not to locate in Melbourne. And I am puzzled to know why the Echo office was located in North Fitzroy. Now, if we [are to] have a molding influence on the work, we should be at the center at the very heart of the work. If Willie is connected with the Echo office it will make it necessary for us to be subjected to the objectionable climate of Melbourne, for I cannot well be separated in my present state of health from Willie, and if my health was the best, we should compose one family.

The work in Australia, and my work, if I can do any, demands that we are together. All say that I must seek a dryer climate, especially for winter, and talk of my going to Adelaide. Well, I am at present very helpless; and for Willie to be in Melbourne, as Eld. Tenney thinks he should be, and I and one or two of the others go to Adelaide, we are at a disadvantage every way. We cannot consult together, or work together. I see more need of our help right here in Melbourne than any other place.

The fact is, there are not the very best kind of leaders in the office. There is not the spirit of love and of blending together, and how this order of things is to be changed seems difficult to determine. One thing I am thoroughly settled upon, that a great mistake was made in locating the office where it is. Brother Tenney and many others say it is a disreputable part of Melbourne, but what can be done now remains to be seen. The school should not be located in Melbourne.

I cannot explain why I have been so sick here when my testimony is, I know, needed so much. I think it must be a trial of my faith, and if I come forth from the furnace purified and refined, thank the Lord for the furnace fire. I am not discouraged, but I have felt many times that I have made a mistake in this move; but I am here now and will do all I can.

I cannot see in Eld. Tenney the right man to have the best uplifting spirit and influence in connection with the workers. He needs much that he has not, but the Lord knows all this.

We are to have some decided meetings as soon as possible after Willie returns. He will be here next Wednesday. Then I will have some things to say and a testimony to bear in regard to the spirit of love and sympathy and kindness that should be exercised in the management of the things in the office. It requires a leading man who can make rules and educate; and [who] would mingle with this management tact and skill, and a sympathetic, loving heart that will not willingly wound and bruise the soul of one of the workers, for they are the purchased property of Jesus Christ.

The words of Christ are applicable to every church who claims to believe the truth. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen;" the losing of love out of the heart is pronounced by Christ as a fall, a moral degeneracy. "And repent and do the first works, or else I will come and remove the candlestick out of his place, except thou repent." [Revelation 2:4, 5.]

"And unto the angel of the church in Sardis write: these things saith He that hath the seven spirits of God, and seven stars, 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. Remember therefore how thou hast heard, and hold fast, and repent. If therefore thou shalt not watch, I will come in as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:1-3.]

The love of Jesus Christ has been left to die because it has not been cherished by watchful, persevering effort. There are men better, far better, calculated to till the soil than to deal with human minds; they are not sensitive nor sympathetic. Those who would do the best and highest service for Jesus Christ must copy the Pattern in all their associations, in business deals, and in spiritual things.

God sees, as men do not, the result of this hardness of heart toward one another. It is an offense to Him and dishonors His holy name and places Him, "the Lord God full of compassion, of loving kindness, and abundant in mercy," in a false light. Professing to be Christians, they drop out the soft pencilings of character and make wonderful blunders in their example and in their process of molding other minds.

Discipline must be maintained in all of our institutions, and if the gentleness of Christ is [not] revealed in the process, if there is seen in the leading men in any of our institutions an impelling hardness of heart, critical [and] exacting, any injustice done the workers, they cut them loose from them where it is impossible for them to love or respect them. Then their influence is not what it should be if these men occupy their positions. This spirit of failing to put themselves in the place of others whom they are dealing with disqualifies the men for their position. There never will be sweet accord, harmony, and love. The Lord would have those who lead feel the importance of being learners. Now, Eld. Haskell, this is about the measure of things, in every respect, in every place where we have any knowledge here in Australia.

There is needed ability in talents in the office combined with thorough consecration which will be evidenced by the meekness and lowliness of Jesus Christ. There must be a steady, earnest, decided,

firm holding to the right and keeping the great Example in view. But I do not hope much from the men now in positions of trust unless there is brought in an element which does not exist here now.

When we first came, there was a seeking to draw us out to contrast the believers here in Australia with those in America for capabilities, for intelligence, for consecration. I told all who presented things in this light, "judge not from appearance." [John 7:24.] But even in appearance I see nothing superior or in advance of our believers in America. But I do see a people here with proper agents working disinterestedly for the Master who may be molded and made vessels unto honor.

There is such a stock of independence, of every one set to have his own way, and feeling fully competent to do their own business without the help from America, that the prospect is [that] less can be done with them that are abiding, than the same labor put forth upon our believers in America.

Human pride is a terrible element to come into our churches, or into any part of the Lord's vineyard, for it hinders, it destroys more than it builds up. Leaders in this work cannot be men who throw off responsibility and become as children in understanding. Oh! that all in responsible positions may be fully qualified with symmetrical characters for the great, glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth.

Now, if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work. We want more men of real, genuine common sense, putting forth their highest energies to press on and attain a high moral and spiritual elevation, that all who are brought in contact with them will respect them. They are convicted that they are on solid ground, and their judgment and council may be depended on because they seek counsel of God.

The Lord will work in this country. And if the living agents who claim to believe the truth refuse to become missionaries and co-operate with the heavenly forces with Christ at their head, "God is able of these stones to raise up children unto Abraham." [Matthew 3:9.] But what a loss will the indolent, professed Christians sustain; what a precious experience they might have obtained had they yoked up with Christ, had they lifted His burden.

Oh! that those whom the Lord has blessed with the treasures of truth would awake and say from the heart, "Lord what wilt thou have me to do?" [Acts 9:6.] Light is increasing to brighten every soul who will diffuse the light to others. God will have His witnesses, [even] if one refuses, if one hardens his heart, if he falls from his first love, if he does not quickly repent, his candlestick will be removed out of his place, and the light which he has enjoyed go out, [and] the heart grow hard and selfish in contact with the world. Indulgence of self, selfish pride, the following of inclination is not at all in harmony with the life and character of Christ.

We do want men and women to settle in Australia who have a solid Christlike influence. The burden of this work should not rest upon the conference wholly. Many can come to this missionary field and improve in health, not by following the customs of the people here, but careful and prudent and sensible to respect and act in reference to the laws of life, and of health. And they can be educating others; they can have a molding influence. Oh! that many may be uprooted from where they are to become workers with Jesus Christ. What can be done to make every believer feel that the heavenly

intelligences are waiting for the consecration of the human, living agents to carry the truth of God where it is not known?

My heart is full of this matter. The Lord is going to raise me up and restore me in His own good time. I mean to be patient and cheerful and talk faith and act faith.

Unbelief, like the pall of death, is surrounding churches because they do not exercise the talents God has given them by imparting the light to those who know not the precious truth. The Lord Jesus calls for pardoned souls, those who rejoice in the truth to make known the truth to others. The truth is seeking to lay its molding hand upon our youth; but the living agents are needed to communicate the light of truth, and the result will be [that] those who are now ignorant of the truth will through the grace of Christ become precious in the sight of the Lord. Redeemed humanity is to exert an influence to the glory of God.

I trust that you will keep the matter agitated. Those who wish to sacrifice for the truth's sake, let them answer to the call, "Whom shall I send?" [Isaiah 6:8.] The truth is soon to triumph gloriously, and all who will triumph with the truth must be laborers together with God.

Time is short, the night cometh in which no man can work. We must do what is possible for us to do now, in earnest effort. "A city set on a hill cannot be hid." [Matthew 5:14.] Believers, we not only have lessons to learn for our own benefit, but in our improvement of the grace of Christ, bestowed in privileges and opportunities, we are helping others to follow our example.

I feel a deep interest that the old standardbearers shall abide with the army in active service as long as possible. Then let them place themselves in positions where their influence will tell without sacrificing themselves. Be careful of your strength.

I thank you for the trust you repose in me in the note sent. I will not disappoint you. I will respond to the first intimation of your need of means, but the Lord will help us, I believe.

I must now close this letter. It is larger than I meant to write, pardon me.

Fannie is sick and I cannot get this copied. I hope you can read it. Love to yourself and wife. I hope and trust the Lord will make plain your duty, that you may know just what to do.

The Lord bless and comfort you, is my prayer.

Your sister in Christ.

Lt 16e, 1892

Haskell, S. N.

Preston, Melbourne, Australia

February 6, 1892

Dear Brother Haskell:

I am still a cripple with rheumatism. I suffer severe pains every time I move my arms, through the shoulders and arms; and every time I move my limbs in any way, through my back and hips and knees, also. I am trying to do a little writing, but think [it] best not to use the nerves. Yesterday we had a visit with Brother Curtis. He came with Willie from teachers' meeting in the evening and tarried over night. I see an improvement in one respect.

Brother Curtis is seeking to change his discourses and dwell less upon the argumentative and more on the practicable godliness. But how hard it seems to get out of the rut. He also seems to feel a burden to know better how to visit in families and do them, through personal labor, real good. This is an encouraging feature. He speaks in the morrow in Melbourne to our people. They were planning for me to ride into Melbourne and to have two strong men to make an armchair and take me up the long flight of stairs into the meeting hall, but I feel much relieved that this need not be done, on the morrow.

Malaria clings to Fannie and me, and the Lord will break this from us, in His own good time. I am watching and waiting and praying and working with my pen, what I can.

Brother and Sister Starr have been at Adelaide; they are busily at work both of them, visiting, giving Bible readings, and holding all the meetings that they can. If we had fifty of like zeal and spirit, full of earnestness, there would be all the fifty could do, and a call would soon be made for an additional fifty.

Elder Daniells and his wife are at Adelaide. Brother and Sister Starr have been at Tasmania, and tomorrow they will labor in Hobart. Their next move will be to New Zealand. Brother Gates joined them last Wednesday.

This day, Bro. Robert Hare and wife called upon us and spent several hours. They are on their way to Sydney. I was pleased to see that Bro. Hare and wife are trying the burden of visiting. This is the very work that must be done, and is not done because the men laboring in word and doctrine do not feel the burden of making personal efforts. Brother Hare says he kept as close as possible to Brother Starr, that he might learn of him and see how he managed in [the] visiting line. This is what I urged upon them, in our conference in Melbourne. I told him this kind of work could only be done aright through a living connection and abiding with and in the presence of Jesus Christ. He says, "Without Me, ye can do nothing." [John 15:5.]

But there is reason for encouragement if our ministering brethren will only feel the importance attached to this kind of work. I have written something on this subject, hoping to send by the next steamer. There is need of education, the training every one who shall enter the Gospel field, to not only use the scythe and mow the crop, but to rake it, to gather it, to care for it properly. This mowing has been done everywhere and amounted to very little, because there has been so little earnest work done by personal effort to gather the wheat from the chaff and bind it in bundles for the garner.

The union of the stalk with the living vine will result in bearing much fruit. What a remarkable and beautiful representation has Christ given us in the symbol of the vine. All the believers are brought into vital connection with Him, as a branch growing out from the parent stock, sustained and

nourished and fed by it. The branch grows from the vine and is a part of the vine, and believers are represented as in Christ—one with Christ, as He is one with the Father.

The branch has a living union with the living vine, and as such the words of Paul are appropriate, “Who shall separate us from the love of God, in Christ Jesus?” [Romans 8:35, 39.] Shall affliction, storm, tempest, persecution, life, or death? Paul says, No, nothing shall be able to do this. The branch derives all its fruit-bearing qualities from the parent stock. The branches do not sustain the vine, but the vine sustains the branches. “Herein is my Father glorified, that ye bear much fruit.” [John 15:8.] Here is the test, the criterion before the world that we are branches of the True Vine. Our profession alone is no proof. The only real proof that we bear to the world that we are Christians is the quality of fruit which we bear. “By their fruits ye shall know them.” [Matthew 7:20.] Heavenly intelligences never make a mistake.

If we are branches in the True Vine, we will bear fragrant fruit; the Holy Spirit inspires all who are branches in Christ Jesus. We derive our support and strength from Him. If, by our fruit, we show that we are branches of the True Vine, we have the divine credentials; we have the witness that our ways please God. “Every branch,” He says, “that beareth fruit, he purgeth it, that it may bring forth more fruit.” [John 15:2.] The Master prunes His true branches, stirs its roots, cleanses, purifies it that it may bring forth more fruit. And the fruit may abide.

I feel most deeply over the little burden many carry for the missionary work in foreign fields, and in home missionary work where there are thousands to be [reached], where the standard of truth has never been raised, where the proclamation of truth has not been heard in America. There are thousands who might enter the harvest field who are now religiously idle and, as the result, go crippling their way to heaven, expressing their doubts whether they are Christians. These need a vital union with Jesus Christ, then it can be said of them, “Ye are laborers together with God.” [1 Corinthians 3:9.]

I want to say to many, “You are waiting for some one to carry you to the vineyard or to bring the vineyard to you and set you to work, that you will experience no coming in later; you will wait in vain. If you lift up your eyes, you would see that the harvest is white for the sickle whichever way you may look. You will find work close by, and afar off, but to how many will Christ say in the judgment, “Good and faithful servant”? [Matthew 25:21.]

I think how the angels must feel seeing the end approaching, and those who claim to have the knowledge of God, and Jesus Christ whom He hath sent, huddle together, colonize, and attend meetings and feel discouraged and dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. If they are branches, really and truly, of the True Vine, nourished by the sap which flows through the vine to the branches, they are indeed partakers of the Divine Nature. They have moral power from Christ to overcome sin, and to hate sin, and these cannot be silent. Souls are perishing for the light, for the knowledge to use, to save souls.

If, then, temporal [and] financial prospects are liable not to be as prosperous if they move to localities where the truth has not yet been proclaimed, or where there has been but a glimmer of light, will they not be doing just the work Jesus has done to save them?

I do not urge any one to change their location to please their own ideas, for Christ lived in our world, all seared and marred with the curse, that humanity might touch humanity to save souls from eternal ruin.

Jesus did not leave the royal throne, the royal crown, and His high command and come to our world to please Himself. "For our sakes he became poor, that we through his poverty might be made rich." [2 Corinthians 8:9.] What is the character of those riches? Is it thrones and lands and bank stocks in this world? Or is it that the unsearchable riches of Christ shall be so presented before our minds, [as] to attract their own hearts that they shall accept them and count all things but loss and dross that they may win Christ?

Brother Olsen, my heart is pained when I think of how little our churches sense their solemn accountability to God. It is not ministers alone, but every man and woman who has enlisted in the army of Christ, as soldiers. As such they are to be willing to receive a soldier's fare, just as Christ has given them an example in His life of self-denial and self-sacrifice. What self-denial have our churches as a whole manifested? They may have given donations in, but they have withheld themselves.

The heavenly agencies are waiting for co-operation with human agencies in the grand work of reflecting light to the world. Wherever there is a conversion of even one soul on earth, there is a responsive joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God and Jesus Christ and holy angels because the lost is found. I send my appeal to the churches to "arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.]

"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain; that whatsoever ye ask of the Father in my name, he may give it you." [John 15:16.] O! what a depth of meaning [is] in those words! We can say from the heart, "Truth, Lord!" [Matthew 15:27.] We were not the ones to make the first movement toward Christ. It was our Redeemer who made the movement toward us. "And I, if I be lifted up, will draw all men unto me." [John 12:32.] He touched your heart; by His grace, you responded and drew toward Jesus. Man would not make the first movement; he could not. Christ was lifted up on the cross. It was His love that brought Him to our world, His love expressed for fallen man that led Him to make an offering of His soul for sin. And as the heart responds in gratitude to this unspeakable love, the language of the soul is, "Thy gentleness hath made me great." [Psalm 18:35.]

Then what is the duty of every enlightened soul who should feel, as he looks upon the infinite Sacrifice of the Only Begotten of the Father, "that whosoever believeth on him should not perish, but have everlasting life?" [John 3:16.] What are you doing by personal efforts to lead souls to believe? There are not many ordained ministers, but this is not necessary before you deny self. Lift the cross and carry the burdens of Christ.

Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in this world, Christ has laid His hand upon you and said, "Ye are my witnesses." [Isaiah 43:10.] "Go trade on the talents I have given you." [Matthew 25:16.] "Ye are the light of the world, a city that is set on a hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.]

There will be an antagonism between the world and the church, but the church is to shine. Let yourselves become consecrated, living channels of light to the world, whatever may be the consequences to you financially. Let those who truly love God step out from where there are large churches of Sabbath keepers, and the cause that they know not, search out. This is work to be done by every branch that has vital union with the Living Vine. It is My Father's good pleasure that ye bear much fruit.

Where is the fruit borne by the branches in those large churches? "Every branch in me that beareth not fruit, he taketh it away." "If a man abide not in me he is cast out as a branch, and is withered." "And men gather them and cast them into the fire, and they are burned." [John 15:2, 6.] Does not this statement from the lips of the great Teacher alarm you who have taken such an easy position, bearing no burdens, gratifying self, lifting no cross and not following Jesus?

Let us ask why there are so few martyrs now; what is the reason that Christians and the world confederate together in conferences? Has the world become converted or has the church lost her peculiar, lovely character? The church associated to the world does not come out and be separate from the world, and does not maintain her higher and holy character. The professed followers of Christ feel, many of them, no more burden for souls than does the world. "The lust of the eye, the pride of life" [1 John 2:16], the love of display, the love of ease, has separated the professed Christian from God. And the missionary spirit exists in reality with but few.

What can be done to open the eyes of the sinners in Zion and make hypocrites tremble? The Spirit of truth must become a living principle in the soul. What shall we do that we might work the works of God? is asked by many souls today. The answer comes, "This is the work of God, that ye believe on him whom he hath sent." [John 6:29.] When you have true faith, this will be evident, for your works will show and testify of the fact. You will constantly draw to Christ, exercising your minds to plan and devise means to save perishing souls. You should cultivate love; your work will be done in love, and you will deny self because you love Jesus who died for you. You will shine as lights in the world; you have received light; you will diffuse light.

I have been alarmed for some years because I see the line of demarcation between the church and the world almost obliterated. The design of God in the formation of a church is that the very action of the separation from the world in itself is sufficient to attract attention. The formation into church capacity has a meaning in it which the world can read; they are formed into a distinct power. They are to consider themselves the peculiar people of God and an object to be rendered conspicuous. Detach it from other objects; stand it apart.

Believers are to be as Christ was, one with the Father. The sons and daughters of God are to stand a distinct, pure, holy people from the world. And if these signs are not seen in the members of the church, it is the duty of the church to faithfully investigate the matter, for if there is not a decided transformation of character, from a life of sin to a life of holiness, then, Why? If there is sin practiced in their daily life, there is no real value in all their profession, and they will not act in harmony with God, as His agents in the regeneration of the world.

The children of God will not answer the purpose of God unless they are united. As branches are attached to the parent stock, so will the diverse branches be centered in Jesus Christ, continuing their influence to the conversion of sinners. All believers in truth will shine as lights in the world by

union with Christ and oneness with Him. All their works are wrought in God if they really believe in Him whom the Father hath sent. An organized body, allied to Jesus Christ the living Head, will be, through that Head, identified by the universe as the excellence of Christ.

The least of all saints, if he believes in Jesus Christ as his personal Saviour, is a vital member of the church. With the body he is to be united.

All ye are brethren, as a whole, and individually, to carry with you in all communication with the world an influence, an atmosphere that is to surround the soul which is distinct from the world, and [in] every way superior to the world. What influence for good, as followers of Christ, as believers in the truth, they may have, to improve, refine, and elevate the world through association and positive personal effort put forth, will depend on their vital connection with Christ, on the breadth and distinctness of the line of demarcation which characterizes them as separate from the world, and the perfection of contrast to the world which they reveal in spirit [and] in words.

The world loves not God; the world is disobedient to God; the world is selfish, and acts without feelings of dependence upon God's will, without reverence and respect to God's commandments. If professed followers of Christ, even in part, act the same, they may have their names on the church books, but while joined to the church, they are not joined to Christ. Therefore, the same spirit has, to a limited or large degree, a controlling power upon mind, heart, will, and temper. Their standing in the church is that which Christ named hypocrisy—a cause of stumbling to those who, but for them, would have altogether a higher idea of truth and its sanctifying effects in the character.

Christians, in deed and in truth, will have the spirit of Christ. They will naturally develop the mind and spirit which dwelt in Christ. They will contemplate [the] solemn import of the words of Christ, "He that will come after me, let him deny himself, and take up his cross and follow me, so shall he be my disciple." [Mark 8:34.]

It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving Mammon. This "half and half" work is a constant denial of Christ, rather than a confessing of Christ. So many have brought their own spirit—unsubdued, unrefined, their spiritual taste perverted by their own immoral debasing corruptions (symbolizing the world)—with them, in spirit and in heart and in purpose, into the church, confirming themselves in the lustful practices and deception through and through their professed Christian lives, living as sinners and claiming to be Christians.

Those who claim to be Christians will confess Christ who says, Come out of the world and touch not the unclean thing, and to be separate.

This is [a] Satanic policy that is practiced by those who are spiritually blind: that they can mingle safely with the worldly element, confederate with them, be in co-partnership with them. But it will not require a great length of time to discern that they are no longer one with Christ, or place the least value upon being with their brethren. They have left the cool snows coming down from Lebanon, for the muddy streams of the valley.

The words of God are: "Come out from the world, and be ye separate, and touch not the unclean thing." [2 Corinthians 6:17.] The words of the great deceiver are, You will greatly augment your influence if you confederate with the world; your usefulness in receiving of their knowledge will be greatly increased; your popularity by connection with them will be made larger; therefore, you can do a much larger work.

Let all who are not completely deluded pray as never before to be kept from the bewitching snares of Satan to delude unwary souls in these last days.

The work of every Christian has ever been to stain their door-posts with blood, to gather their children unto their houses with them, that the destroying angel might see the mark of blood—the acknowledgment of faith in the only begotten Son of the Father, for "whosoever believeth in him shall not perish, but have everlasting life." [John 3:16.]

The end is near. Every soul will have, in the judgment, just that spirit exactly, and the same tone of character and morals, which they cultivated in this life. Every soul will have in the judgment just that spirit and character they cherished and indulged in their home life, in association with their neighbors, in connection with the members of their own family. And according as they have appreciated the words of Christ, and obeyed them, will be the judgment pronounced upon them by that man Jesus who came into the world to give His life a sacrifice for them.

If they had firm faith in Jesus as One able to save them from sin, if they obey the invitation, "Let Him take hold of my strength, and make peace with me." [Isaiah 27:5.] Then their whole dependence will be in the Lord Jesus. They will show their love for Jesus by doing His words. This is the mark and spirit of all united by vital connection with Jesus Christ. "Give ear, O, ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He. They have corrupted themselves, their spot is not the spot of His children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not He thy Father, that hath bought thee? Hath He not made thee and established thee?" [Deuteronomy 32:1-6.]

I lay down my pen and lift up my soul to God in prayer, that the Lord would breathe upon His backslidden people, which are as the dry bones, and they shall live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night to suddenly surprise the sleepers who are off guard, and unready.

May the Lord grant to bring His Holy Spirit to bear upon all hearts that now are at ease, that they may no longer sleep as do others, but watch and be sober. Who will consent, even now, after waiting and wasting much of your lifetime, to give your will, as clay is given into the hands of the potter, and to co-operate with God in becoming in His hands a vessel molded unto honor. Oh, how passive must be the clay in the hands of the potter! How susceptible to receive divine impressions! Standing in the bright beams of the Sun of Righteousness, no earthly or selfish motive is suffered to live, for if you give it place, you cannot be renewed in the divine image.

The Spirit of Truth must sanctify the soul; it will inspire and it will govern all the life and character. No outward worker may have power over the clay; otherwise, the vessel is marred in unskilled hands and is good for nothing. God is perfect, and said Christ, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] He designs, and has made every provision, to make every creature like Himself, unless man, by his perverse will and earthly, selfish spirit, will not accept the grace so richly provided, and resists His will.

The greatness of this work, which if completed, will bring even the thoughts into captivity to Christ, is beyond our finite comprehension; but thus it will be. Then it is wisdom on our part to cease from putting dependence upon our own works. We must let God work for us. Is there any excellency that appears in our character or in our conduct which originated with the finite human feelings? No, it is all from God, the great center or expression of the power of the potter over the clay.

February 19

Malaria still strong upon me; and I am suffering still with rheumatism, but not quite as severe as it has been. I spoke last Sabbath to a houseful. [I] was carried to the place of meeting in the arms of Willie, and Brother Stockton. Fannie still goes on crutches.

I [received your letter] stating you have the manuscripts I have sent to Elder McC____. I hope you will not leave California, for they need you there now [words missing]. May the Lord bless you and give you heavenly wisdom, is my prayer. I left this letter, thinking I could write to you more fully, but a great weakness came over me, and I have been unable, for one week, to use my arm or my brain before today. The pain at the base of brain warns me to be careful. My heart has been giving me some trouble. Be of good courage in the Lord. Faint not nor be discouraged. God lives and reigns.

Your sister in Christ.

Lt 16f, 1892

Haskell, S. N.

Preston, Melbourne, Victoria, Australia

May 9, 1892

Dear Brother Haskell:

I find, after our American mail is closed up and gone, a letter written to you. Well, I am sorry, but will put it in the mail for the next steamer to convey to America.

My mind is exercised day and night in regard to our missionary work. I am alarmed because there is so little genuine burden for perishing souls. The church knows her duty well, if she would only contemplate the situation. There is work to be done in Home Missionary efforts. There is work to be done in far-off lands. Why are there not hundreds giving themselves to the performance of the work, where there is one? The truth of God which they profess to believe should sanctify the soul, stirring every power that God has given them—the deep and living fountains of motives and sympathies, that they will co-operate with the heavenly intelligences. It is the Holy Spirit that accomplishes the work. "Without me, ye can do nothing." [John 15:5.]

Keep this before every congregation, that it is earnestness, wholeness of purpose, that God will accept. But what is the matter, that the church does not arouse and seek with earnest prayer and determined effort to set their people in the church to work? Are elders of these churches carrying any burden? Do they feel any love for the souls of the sheep of God's pasture? Do they humble their hearts before God and by faith lay hold on the grace of Christ and put away their sins and believe their repentance is accepted of God? Have they piety, have they devotion to God? Will the elders of the church—the officers of the church—draw nigh to God? Will they, now in probationary time, learn the lessons of Jesus Christ and practice them until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation?

There has been an abundance of slipshod work done. The only conclusion the world can come to, is that those who profess to believe [that] the end of all things is at hand do not really believe the tremendous truth that Christ is at the door. Do they believe the mission of Christ was to save the lost and perishing? That Christ is the only remedy for sin, and that the world's Redeemer came to the world all seared and marred with the curse to lift up fallen man, to reveal to the perishing the love of the Father, and [to] bring them to look and live and thereby bring many sons and daughters to glory? But every one must strive lawfully to win the crown of everlasting life. They must believe, The only name given among men whereby we may be saved is Jesus Christ. And this must be no pretentious faith, but that faith that makes Christ a personal Saviour.

There has been very little deep piety and wholeness to God. When the Spirit of Christ takes possession of the heart, then there is a missionary for God. The most grievous sin of idolatry exists in the church. And those who interpose between the professed Christian and their wholehearted service to God, takes the form of an idol, and the most grievous sin of idolatry is idolatry itself.

The testimonies of God's Word are plain and clear in regard to the snares of the devil. Yet there are not only church members on the devil's ground, but those who are opening the Scriptures to others practice evil and defile soul and body. They are guilty before God because they are unholy. Were the church living by faith, had the oil of faith been in their vessels with their lamps, their guilty repose would end. They who believe the sacred, elevating truths for this time cannot sleep over them. A burden is upon them to reiterate the words of Christ, "And the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely." [Revelation 22:17.]

I look over the large fields here in Australia and New Zealand destitute of laborers, calling for laborers and this is an English-speaking people, and our brethren in these places are disappointed because no laborers are sent to them.

Many in America who can, might move their families into different towns and cities and there lift the standard of truth. From the light given me of God, there is need of workers; and there has been existing the same need for years, even from the commencement of the work in Australia and New Zealand. There can be persons, lay members of the church, who can, for Christ's sake, move to these places and raise the standard of truth in the islands of the sea.

"Ye are the light of the world." [Matthew 5:14.] Is this exclusively addressed to a few men who have been ordained to the ministry? No! but to every Christian, young or old, rich or poor. If Christ has forgiven them of their sins, if the truth hath made them free, have they not a work to do for the

Master? If they are Christians they will present the truth to others. They will not consider that all that they have to do is to serve themselves—live to please themselves and to glorify themselves. They will have a sense that they are Christ's, bought with a price, and will concentrate their energies to the work of building up a kingdom of God by raising souls that are ready to perish, seeking to save the lost.

When believers are rejoicing in God because they see the beauty there is in Jesus, because they see He is Chief among ten thousand the One altogether lovely, do they consider how many know nothing of the saving grace of Christ? Many have not the joy and happiness of anticipating the heaven of bliss awaiting the faithful. While the church is indolent, not doing the work God has given them to do, men are sickening and dying without a ray of saving light, without being pardoned of their sins.

And what are we as a people doing, to whom Christ has entrusted precious light and a knowledge of the truth? Jesus has made us the depositories of sacred truth, and so many are burying their talents in the earth, and point not out the antidote of sin. If they do thus neglect their duty, God will pronounce them slothful servants, and will not, cannot commend them. They will not receive the benediction, "Well done good and faithful servant." [Matthew 25:23.]

Elder Haskell, our testimony must be clear cut; there must be no daubing with untempered mortar. Sins of a grave character are cherished in our borders, and unless there is an awakening, such as we have not seen for some time, which will convict and convert professed Sabbath keepers, they will die in their sins. The punishment of Sodom and Gomorrah will be light in comparison with that of those who have had great light and precious opportunities, and have been earthly minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth.

Now, we see need of workers in the opening fields before us, but where are the men that can be trusted? Where are the men who have been year by year growing into a better knowledge of God, and His ways, and the movings of His providence? I want to sound in the ears of these sleepy, half-paralyzed souls the words spoken to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [John 3:3.] There is need to seek God with all the heart. Elevate the standard; the commonness, the cheapness of conversation reveal the measure of the spirituality of members of the church.

Now, those who have had years in this same experience know not God, nor Jesus Christ whom He hath sent, and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds. They have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be, until they are born again and learn the ABC's in [the] true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian.

The worshipers of God are in need of transforming grace to subordinate the world to religion. In the place of making the temporal interest first, exhausting soul, body, and spirit to secure temporal advantages, Jesus points us to the heavenly treasure and tells us to lay not up treasures in this earth,

which will perish, but [to] lay up for yourselves treasure in heaven, which will not perish, for where your treasure is, there will your heart be also.

Jesus would have all that profess to believe in Him deal in the currency of heaven, handling those things upon which God has stamped His image and superscription. These He presents before us [as] of infinite value. We see the need of a deep and thorough work in our churches, but the Lord alone can by His spirit make the hearts that are as steel soft and sympathetic and true to the service of Christ. We are far behind, because the churches have folded their hands in a peace and safety attitude and are at ease in Zion, doing almost nothing.

When the living zeal should be in their hearts, now as before, Satan is stirring the powers from beneath to make one last desperate effort to convert the world to his principles. He has his plans laid with satanic subtlety; and destruction cometh suddenly, while those who have the light, the warnings that such a crisis is before us, are almost unmoved.

I can but feel deeply over the indifference of those who claim to be the repositories of sacred truth. They seem to be blinded in the way they view sin. They cannot see afar off and have forgotten they were purged from their old sins. Why? Because they did not advance in the knowledge of the truth. They did not practice the truth. They were not sanctified through the truth. The Pattern was before them, but they did not copy the Pattern. So perfect was the example and life of Christ that not the least jot of inconsistency existed between His instructions and His life. What a marked contrast is seen to exist in the truth we profess to believe as a people and the life and character!

Then there is not a vigilant supervision over self. There is not felt a necessity of placing self under the control of the Spirit of God, and [of] shunning, as they would a serpent, all facilities and temptations to evil. The Holy Spirit alone can be the positive, remedial agent. We can put no confidence in humanity. Perfect humanity without Christ does not exist in human society. Watch it, and degeneracy will be revealed. Active agencies are at work to pollute and stain the soul. The cross, the cross of Calvary presented again and again and plainly dwelt upon in every discourse, will prove the life-healing balm, will reveal the beauty and excellence of virtue.

Those who quibble over the authenticity of the Scripture and question the authority of revelation will not be influenced. Their hearts are not sound. They are not at enmity with Satan. The heart is the treasure house of sin. Not being expelled, it is hidden until an hour of opportunity, and then it is revealed and springs into action. The first work is with the heart. Truth—the love of Jesus—must supply the vacuum. Said Christ, “Make the tree good, and the fruit will be good.” [Matthew 12:33.]

Elder Haskell, the Lord is waiting to do great things for His people, but they must be pure in heart before they can see God, or know Him as a pure and Holy God. Jesus led His disciples into the audience chamber of the Most High. He impressed upon their minds what was to be the burden of their prayer. They were to pray for the gift of the Holy Spirit, which would supply every need of the soul, for it would work by love and purify the soul. The Spirit, taking its abode in the heart, will transform the entire being, conforming it to the likeness of Christ. Let us humble our hearts before God and believe He has pardoned all our transgressions and forgiven all our sins. We cannot honor God unless we do believe this and make Jesus our personal Saviour.

We must as a people rise up from our formality. We must enter the strait gate. Satan has placed his active agents along the passage to dispute the way of every soul. Christ has encouraged His followers to not be intimidated; press on; urge your way through. "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." [Luke 13:24.] Darling cherished idols will have to be given up and the sins that have been indulged [in], even if it comes as close as plucking out of the right eye, or cutting off the right arm. Agonize! Force your way through the very armies of hell that oppose your passage.

Oh! We must be terribly in earnest to impress upon every soul that there is a heaven to win and a hell to shun. Every energy of the soul must be aroused to force their passage and seize the kingdom by force. Satan is active, and we must be active too. Satan is untiring and persevering, and we must be the same. There is no time to make excuses and blame others for our backslidings, no time now to flatter the soul—if circumstances had only been more favorable how much better, how much easier, for us to work the works of God.

We must tell even those who profess to believe in Christ that they must cease to offend God by sinful excuses. Jesus has provided for every emergency. If they will walk where He leads the way, He will make rough places plain. He, with His experience, will create an atmosphere for the soul. He closes the door and brings the soul into seclusion with God, and the needy soul is to forget every one and everything but God. Satan will talk with him but speak aloud to God, and He will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts they will come forth saying, "Thy gentleness hath made me great." [Psalm 18:35.] The sincere seeker comes forth from the alliance with God rich in the assurance of His love, to go forth to distill a heavenly prayer wherever he goes. He can talk of the righteousness of Christ, he can talk the love of God with sincerity. He has trusted and he knows the Lord is good. Thus, work is to be done in all our churches.

Christ, His love, His forgiveness, His purity, is to be the theme upon which we are to dwell. The charms of Jesus are to be kept ever before our minds. Charged with the elevated character of the true model every soul must copy, let us turn our eyes from everything that would dishearten or discourage.

Satan will work to distort everything to our vision and make a mountain of a molehill. Our eyes must be steadfastly fixed upon Jesus. The Lord Jesus is our Leader. We must follow where He leads the way. We are not to commence to plan for the second step. We are not to say, "Lord, after I take that step, then what shall I do, for I shall meet with difficulties?" But by faith we must take that one step, come what will, and trust in Jesus.

Elder Haskell, the reason our ministers are so inefficient is because they go to their work, and come from their labors if they have any success, full of themselves. The disciples of Christ did this when they said, "Even the spirits are subject unto us." [Luke 10:17, 20.] Jesus could discern their danger, and He said, "Come ye yourselves apart into a desert place, and rest awhile." [Mark 6:31.] Come out of the din of battle, away from the conflict, and hold communion with God. Thus it is with many workers; they are too strong, too full of self. The Lord cannot lead them, or teach them, or use them to His glory, for they are wise in their own conceits, and vainly imagine that the Lord cannot do without them. Self must be buried.

We must educate the people to seek the Lord, we must speak plain words to ministers who are walking in the sparks of their own kindling. Praise of men, and flattery, makes ministers hungry for more, until they think, as did Elder [E. P.] Daniels, that the praise of man is of more value than the approval of God. We must, if saved, imbibe the Spirit and power of Christ. Self must be hidden in Christ and Christ alone appear. Our work is to elevate, not by praising any one, but by upholding Jesus. Bring the mind to Jesus; lift Him up, the Man of Calvary, before the people and He can do all things for the humble trusting believer.

P.S. Dear Brother Haskell: I enclose this matter to you, will you please send copy of the general matter, in letter to you, as Marian wants to make note of some things in it.

Lt 16g, 1892

Haskell, S. N.

Preston, Melbourne, Australia

May 29, 1892

S. N. Haskell:

I have had a season of prayer, in my behalf. Bro. Tenney and wife, Elder Daniells and wife, Bro. Stockton and Bro. Smyth—we had indeed a most precious season. We were all blessed. We felt that Jesus was in our midst. I did believe the Lord would restore me. That night I slept little. The next day [my] arms and shoulders [were] relieved, [I] walked better, but [I am] not restored. The two last days have been days of pain and suffering. But I am sustained by the grace of Christ. How thankful I should be, and I am indeed, that I am a child of God. I do not doubt this. I have seen those who had no hope in God, no faith in His Word, when thus afflicted, cursing and swearing. My heart is constantly praising the Lord, because I can look to Him as One able to help me, One who loves me, who will restore me in His own good time. Will I trust myself in His hands? I will. He has been very nigh unto me the last five months of trial. He does not willingly afflict or grieve His children of men.

The long strain, coming upon me as it did since the Minneapolis meeting, had no letup. My work was made tenfold harder by the course pursued by those who ought to have stood by me. My prayer to the Lord is: "Lord, lay not this sin to their charge." [Acts 7:60.] The difficulty with me is prostration of the nerves, neuralgia of the nerves. I am waiting God's time. I question not His promises. He will do the work of restoration, for His Word is pledged. I am not disappointed that the work was not done immediately.

What hinders, I am not able to see, but I have not lost my faith or my courage. The Lord is good and greatly to be praised. My voice shall yet be heard in the congregation of the saints.

I have a testimony to bear for the people of God, and He will heal me to bear it.

You speak of a board meeting held in Battle Creek. You speak of Brother Henry's position. When our brethren keep on the board, men whose hearts are as hard as stone, men who have not hearts of flesh, what can you expect? How can these men know what those sacrificed [who labored] in the building up of the work? They have no spirit of sacrifice themselves. How can they understand the

experience of those who dressed cheaply and who denied self, who placed themselves in any position that the cause of God might prosper. They know nothing of this; it is Greek to them.

But Elder Haskell, as for myself, I want no favors from any of them. I simply have asked that they deal not with me in worldly transactions as sharpers. After we have invested our means and our lives in the advancement of the cause of God, these men who have entered into our labors, should have some intuition, show some spirit of discernment, to respect and treat courteously those who have in the hands of God been used as His instruments to carry upward and forward the work, to standing where they become connected with it.

But what can you expect of men who have no depth of religious experience? I want these men to do as God would have [them], for their souls' sake, [do] to others, leaving me entirely out of the question. Spiritual things are spiritually discerned. If men are not self-denying [and] self-sacrificing, if their hearts are not touched with human sympathy, or divine sympathy, what can you expect of them?

I want these men to have the mind of Christ to act with all that tenderness and consideration for me in my widowhood that should have been given me. They have treated me as a stranger. True, they have allowed me to be in debt to their publishing house and have not pressed me for the means, but have we not invested means above thirty thousand dollars in this cause? It is God's cause, it is God's work, and not theirs. They do not know how to handle God's work. They do not know how much it has cost my husband and myself to stand at our post of duty when things went hard. We have suffered hunger; we have suffered for suitable clothing, but we would not allow the work to stop.

Now men are placed in responsible positions who knew not Joseph. Straight testimonies have been borne to head off their ambitious projects again and again; it has hurt their pride. They have but little faith in me or the messages the Lord has given me. It would not take a very strong movement to have a state of things created [such] as in the days of old, and Korah, Dathan, and Abiram would come to the point.

I do not want to be left [in] the least dependent upon these men. What care they for my feelings or my prosperity?

How long this state of things will exist I know not, but the Lord has permitted affliction to come upon me. It may be to test these very ones to reveal what is in their hearts and how much tenderness and respect would be shown for those who have led out as God's instrumentalities in the work. I only have feelings of sincere pity for these souls handling sacred things who know not God's ways and do not God's will.

Now, Elder Haskell, I say over and over again, "Let me not fall into the hands of men, but into the hands of the good and merciful God who is too wise to err and too good to do us harm."

The Lord will bring me up from the oppressive power. The blessed Lord will give me the victory. I shall triumph in His name. But I cannot express to you how sorry I am for the actors. I cannot tell you all that came out of the matter. I do not know it all, but I do know that there will be some surprised men not long hence. God lives. God reigns, and His will and His purposes will be carried out. Men are certainly in the wrong place, making decisions frequently from their own human standpoint, and acting as business men without the spirit of wisdom from above to work with them.

Well, let us seek the Lord, let us walk softly before Him, let us have faith in His promises and make straight paths for our feet, lest the lame be thrust out of the way. I am God's property, bought with His own precious blood, and He will not suffer me to be tried in the furnace and consumed. I shall be patient and come forth as gold tried in the fire.

You can read this to Elder Olsen [and] to Harmon Lindsay, if you think best.

Lt 16i, 1892

Haskell, S. N.

Adelaide, Australia

November [23], 1892

Elder Haskell,

Three days more and I complete my sixty-[fifth] birthday. I am much, very much better, in health. I thank the Lord for His goodness and His mercy and loving-kindness to me. I believe without one shade of doubt that it was my duty to come to Australia. I believe it was God's plan that I should be afflicted and so great a sufferer. I believe it was the plan of God that I should write the eighteen hundred pages I have written in reproof, encouragement and warnings and counsels. I am not now made ashamed because of mournings, complainings, and repinings. The Lord shall have every jot of praise and glory and thanksgiving.

In all my work I have not devoted six full days to writing on the life of Christ. But I believe I have been in the way of my duty, and I have enjoyed the love of God. I am not able to say I have attained, but I can say I am pressing forward to the mark of the prize of the high calling which is in Christ Jesus my Lord.

You told me that you sent me a letter copied which I requested, but I was surprised to see no letter at all. About one hour since, a letter was brought me from Fannie and Marian.

Well, I have said nothing to any one, but I have had rather a trying time this winter. Both are having a new conversion. They have been attending the Bible readings given by Bro. Starr; and light, precious and beautiful, more precious than gold, has shown upon them and they are blessed. There has been, especially with Fannie, but little harmony with me in my work since coming to Australia. Any letters of reproof I gave her to copy, she seemed to have no sympathy with, and I can understand your feelings when you say that letters coming directly from my pen seem to have more spirit and life than after they were prepared for the paper. Some of these letters I have read seemed to me, as you said, to lose the vital energy. I hardly knew just how to express it.

Now, about that letter you returned to me. Elder Starr got hold of it, and he felt so deeply over it that he read it in a meeting to the Melbourne church. Fannie and Marian said it was a striking, powerful letter. Brother Faulkhead had been, and still is, in a backslidden state; but it took hold of him and he begged the privilege of taking it home to his wife who lives in Preston and could not come to the meeting. The request coming from him makes it the more marked. So I see my letters, written in so much pain and so great suffering, are not lost, but are seed that will bear fruit. Praise the Lord.

I write this little incident to show how the Lord works. The letter comes in my absence in Melbourne, Willie takes it from the mail and hands it to Elder Starr, and he reads it. Had I been there, I should have placed it with others of my letters; and there it would have been, unnoticed, today. But it was read in Melbourne and then to the students, and has done good.

I hope you will take good care of your health and that you will be all courage and faith and hope in the Lord. Let nothing depress you. Keep looking up, not down at yourself or at anything any one may say or do. Be strong in the Lord and in the power of His might. May the Lord strengthen you every hour in body and in spirit and in mind. Then you will carry a holy atmosphere with you. You will all the time receive help and grace, and your joy will be full. Cling to Jesus, the Mighty One, and He will lift you up and bless and encourage and comfort you. This is all I will write for this mail.

Lt 16j, 1892

Jones, A. T.

Preston, Melbourne, Australia

September 2, 1892

Dear Brother A. T. Jones,

I send with this a letter written to Elder U. Smith, for I have felt pained to see differences appear in the Review and Herald, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper.

We claim to be Christians under the control, not of our own feelings, but of the Spirit of God, devoted to the service of Christ, who has chosen us to be under the dictation of His Holy Spirit. He has offered to His Father a most wonderful prayer, that His disciples may be, as He was, one with the Father. Now, it is the duty of every one who believes in Christ as their personal Saviour to answer that prayer. Angels and archangels are looking upon God's chosen ones with the most earnest interest to see what influence the truth is having upon mind and character, to see how much they appreciate the One who was crucified for them that they might have eternal life. If the plainest injunctions and His commandments are lightly regarded, and the prayer of Christ just prior to His offering the great sacrifice has been strangely neglected, what does it mean? We are truly a spectacle to the world, to angels, and to men.

Time is given to unimportant matters, but the very things of eternal consequence scarcely arrest the attention and seem to make but faint impress on the mind. Actions speak for themselves. The thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John need careful study and earnest practice if we honor God and Jesus Christ whom He has sent. We cannot afford to be living in neglect of the very duties, specified by our Substitute and Surety, that bear the divine credentials to the world 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.

Now the very highest missionary work to be done by the chosen of God is that they are earnest doers of the words of Christ. "Ye have not chosen me, but I have chosen you, and ordained you, that

ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.” John 15:16, 17. “Jesus answered and said unto him, 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.” John 14:23.

This is the test; the proof of our love is that faith that works by love and purifies the soul. “He that loveth me not keepeth not my sayings.” “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [Verses 24, 21.] Here is a promise on condition. Shall we not rationally conclude that why the church has so little of the realizing sense of the presence of God is their indifference to do the things He has specified, and they are giving to the world a misrepresentation of the character of Christ.

Elder Jones, walk carefully before God. “Ye are a spectacle to the world, to angels, and to men.” [1 Corinthians 4:9.] Be careful not to present in the paper views which you know will clash with Elder Smith, for he feels that he is in authority to control the articles which appear in the Review; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If, after he sees the articles and publishes them, without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view, for he hurts the cause of God.

This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes, for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist.

The crisis is just before us. The fierce conflict of mind with mind, of principle with principle, of truth with error, which is fast approaching, and which has already begun, calls for constant vigilance. This world is the great field where the last battle is to be fought. Now every man who is on the Lord’s side will come up to the battle of the Lord, to the help of the Lord against the mighty, and the walls of antichrist shall fall before the Captain of the Lord’s host. Then let not the chosen of God be found in opposition to the messengers and messages He sends; but let the ability and tact of every soul, by all Scriptural and holy means, be employed to give greater efficiency and strength in the aggressive warfare—not against brethren, not against the Lord’s anointed—but against the satanic agencies that they must meet.

The Lord will speak through His messengers. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as God, the eternal Spirit, shall work upon human hearts. The treasure of the everlasting gospel is in earthen vessels. Paul may plant, and Apollos may water, and this is the extent of their ability: God, only, giveth the increase. There must be no dishonoring of God, no grieving of His Holy Spirit, by casting dishonor or reflection upon God, who selects His messengers to bear a message to the world, by refusing the message of God’s words from the lips of any of His servants, by whom He may send it. Many souls rob themselves of great blessings, and Christ of glory which should redound to Him, because they do not take heed to this; there is confusion, and defection, and weakness.

Lt 17, 1892

Kellogg, J. H.

North Fitzroy, Melbourne, Australia

March 11, 1892

Dear Brother,

I have read the letters you have sent us with the deepest interest, and I assure you we are interested in the matter brought to our notice. I have written you a long letter, but have mislaid it and have been unable to find it up to the present time.

I write with considerable pain in my left arm and shoulder. I dare not raise my arm, but can write some with my paper in my lap; but I have not time to dwell upon myself, so will come directly to the point. You feel afflicted over the course that some have pursued in praying for the sick.

This is a very delicate question, and to many minds, I fear, will not be satisfactorily settled. I have tried to act upon the light the Lord has given me in the fear of God. I have prayed for several, presenting a very urgent petition, for it seemed to me it would glorify God for them to be raised up to health, and I would not take a denial.

To all appearances several for whom I have prayed have been in the last moments of their existence. My prayer was very urgent, for it seemed to me that my petition must be answered, and they were raised up to health. Now, a number of these cases have resulted in something very different than could be desired, for the course of several has proved that it would have been better had they died. One, after having grown to years, became a notorious thief, another became licentious, and another, though grown to manhood, has no love for God or His truth.

I have been troubled over these things and years ago took the position that if I had any duty to pray for the sick, I would come before the Lord with a petition of this kind: "Lord, we cannot read the heart of this sick one; but Thou knowest whether it is for the good of his soul, and for the glory of Thy name, to raise him to health. In Thy great goodness, compassionate this case and rebuke disease and let healthy action take place in the system. The work must be entirely Thine own. We have done all that human skill can do. Now, Lord, we lay this case at Thy feet. Work as only God can work; and if it be for his good and Thy glory, arrest the progress of disease and heal this sufferer."

This, in short is the way I have prayed for the sick; but I have thought that I might quench the faith of others in their intense earnestness, and for some years I have felt that it was not my duty to engage with others in praying for the sick. This was the way I prayed for Henry N. White. But after I have earnestly prayed for the sick, what then? Do I cease to do all I possibly can for their recovery? No, I work all the more earnestly, with much prayer that the Lord may bless the means which His own hand has provided, entreating that He may give a sanctified wisdom to co-operate with God in the recovery of the sick.

This was what I did in the case of my husband. Many, many prayers had been offered in his behalf, but you well know the petitions were not immediately answered. The praying ones became weary, because they did not see their prayers answered and tried to find reasons to explain the delay; but I

ceased not my prayers. When I saw that he did not recover, I redoubled my energy. I began to devise ways and means that would aid nature to the very utmost in making healthful changes in the suffering one. Day and night I prayed for wisdom, and if I had ceased my prayers and my efforts he would have died.

When Edson and Willie were very sick, we first prayed earnestly to God that He would rebuke the disease and heal them; then did we feel relieved from doing every thing in our power for their recovery? No, we worked most vigorously, using God's own remedies. We applied water in various ways, praying the Lord to accept our efforts and give us strength and wisdom to use (not drug medication) but the simple, natural remedies God had provided. Thus we were co-operating with God.

In praying for the sick, it is essential to have faith, for it is in accordance with the Word of God. "The fervent and effectual prayer of a righteous man availeth much." [James 5:16.] So we cannot discard praying for the sick, and we would feel very sad if we could not have the privilege of approaching God, to lay before Him all our weakness and all our infirmities, to tell the compassionate Saviour all about these things, believing that He hears our petitions.

Sometimes answers to our prayers come immediately. Sometimes we have to wait patiently and continue earnestly to plead for the things that we need, our cases [are] illustrated by the case of the importunate solicitor for bread. "Which of you shall have a friend, and shall go unto him at midnight, and shall say, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." [Luke 11:5-8.]

This lesson means much more than we imagine. We are to keep on asking, even if we do not realize the immediate response to our prayers. "And I say unto you, 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." [Verses 9, 10.]

We need grace; we need divine enlightenment, that through the Spirit we shall know how to ask for such things as we need. If our petitions are indited of the Lord they will be answered.

Lt 18, 1892

Kellogg, J. H.

Preston, Melbourne, Australia

April 15, 1892

Dear Brother:

Your letter in reference to Elder Waggoner and Dr. Paquin, I am sorry to say, is not before me. Willie is in New Zealand, and I sent the letter to him, and when the book came addressed to him, I sent that. I have not read any thing of Elder Waggoner's articles in [the] Review. But from the way the Lord has been leading my mind, I feel that you are in danger. I had so hoped and believed that the

Lord in His love and mercy to you had given you a clearer insight into His character and that of Jesus Christ whom He has sent, so that by His grace your feet would be planted upon the solid Rock, and that through an experimental knowledge of what Jesus is to you and you to Him you would be able to work more decidedly in a religious line than you have heretofore. You are in a responsible position and should have a daily experience in the knowledge of God and of Jesus Christ.

The many cautions that, in the loving-kindness of the Lord, have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have; and the people where he has labored have been greatly blessed under his labors. Have you evidence that Dr. Paquin, who has written the book in question, has been standing where the bright rays of the Sun of Righteousness are shining upon him? Have you evidence that he is an instrument in the hands of God to bring in the rays of light essential for God's people in these last days, to increase their faith and confidence in spiritual things?

I have been shown that in the Sanitarium at Battle Creek there is great need of walking humbly before God, for Satan is devising snares to take every mind that is not entirely surrendered to God—looking to God for light and wisdom daily. There are constant temptations for physicians to exalt science above the God who is the Ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling; and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin.

Here, my brother, has been and will be your danger in your scientific researches. Unless you are daily increasing in the knowledge and love of the truth, growing up into Christ, your living Head, you are in positive danger. I have not at present any thing to say to you or Elder Waggoner in regard to the author of the book published. I have not strength to give to these questions; but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right upon us when the whole earth will be lightened with His glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God, for it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of his own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you.

There has been a wonderful unfolding of lines of truth more precious than the golden wedge of Ophir, but you have not heard much of the truth and have not had the opportunity many have had of experiencing for yourself its power. There will be circumstances that appear very inconsistent to your judgment and reason, and you criticise these things and do not lay hold of the grand and precious things which, if they were brought into your life, would increase your usefulness, because you would have altogether a different kind of faith. I am surprised and grieved to the heart to see how little genuine faith there is in our world.

I want to tell you, my brother, that human wisdom, unless sanctified day by day, is foolishness. That which finite beings take great pride in is very weak in the sight of a holy God. Very much is expressed in these words: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature; and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity of the instrumentalities God employs through which the lamps were to be kept burning. Even the mediatorial work of Christ, through which is to be derived whatever tends to illuminate the understanding and warm the heart, was not felt by them to be a necessity.

Christ is the channel through which alone man can have access to God and become a partaker of the divine nature. The Lord God gives light to the true, earnest seekers after Him, for He giveth them Himself. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." [1 John 1:5.] And why? Because God in His own mysterious way communicates Himself to the soul. "The entrance of thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130.] God substitutes His ideas for human ideas and inventions, and these ideas are great, noble, and luminous.

Once these young men were willing to submit their wills and ideas to God's will and ways. But they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling. If they had consecrated to God their powers of mind, soul, and body, there would have been an amazing change as to the quality of the knowledge acquired and the mode of acquiring it. Study and research were essential, but they needed to realize their danger and look to God at every step, the creature to be directed by the Creator. As they received their medical education, there were lessons of the highest importance to be kept ever before them—lessons which they could learn only in the school of Christ.

They needed to become meek and lowly in heart, then they would have power to discern the precious things of the future life; they would comprehend something of the mystery of godliness and the breadth and depth of the love of God which passes knowledge. But their minds were turned away from that which was of eternal importance to human ideas and inventions which glorify man and obscure the clear views they might have had of God. Their only hope was in clinging fast to a power out of and above themselves, even the power of the Infinite One. Then their love and perception of spiritual things would have increased. Truth in its virtue and purity would print its

image on the soul, and thus the mind would strengthen and develop. They would not be weaklings, liable to constant mistakes and misapprehensions.

These men have fallen because of their human ideas of science. I know if you had stood in the clear light, if you, in your position of trust, had felt that you needed to walk humbly and carefully before God, if you had daily felt the need of His grace, His power, His wisdom, you could have been as a light shining in a dark place and could have guided these poor souls to Jesus, their only hope. Now, I do not present this matter to discourage you but to warn you, that you may not make crooked paths for your feet and lead others astray. You need to have divine enlightenment through an experimental knowledge of God and our Saviour. My much respected brother, you need the divine touch. "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." [John 14:26.]

There is a higher standard for you to reach in spiritual things, and I greatly hoped that this sickness and your gracious recovery through the mercy of God would clear away much of the fog that has obscured your spiritual vision. Much of the talk about science I know is a snare. Men have erroneous views of science; they should be searching diligently to see if they are accepting Christ as their personal Saviour. All our belief in Christ is of no value unless we individually receive Him as our personal Saviour. This is where you have failed; your own salvation is a matter of eternal moment with you. The divine influence of the Spirit of God is needed to work upon your heart daily or you will fail in the arduous duties which rest upon you. The weighty responsibilities that you have to bear require more than human wisdom and strength, and your earnest supplications for the heavenly influences will not be in vain. It is not enough for you and me to assent to the truth. We need to have a practical knowledge of the truth.

Every believer in Christ is a believer in God's mercy. The renewing of the heart is a far greater miracle than the healing of the diseases of the body. The scantiness of the working of the Holy Spirit upon the church is to be deplored. But God is not to blame. He has furnished every treasure in heaven in the gift of Jesus Christ; but those who, like Capernaum have been exalted to heaven in point of privilege, have neglected their opportunities and have not been doers of the Word. They have been faithless and have dishonored God. They have clung to their own habits, ideas, and practices in the face of the reproof of the Spirit of God, whose office it is to reprove the world of sin and of righteousness and of judgment. The members of the church have not walked in the light, but have chosen to walk in sparks of their own kindling.

The Holy Spirit's presence and power in the hearts of the professed people of God is their only hope in these last days of peril. Let not the impression be given to any minds that there is in human nature a power to work out its purity and develop a beautiful character, for this is not true. This is Satan's fallacy. "Without me," said Christ, "Ye can do nothing." [John 15:5.] The completeness of man is in Christ Jesus. The reason why Seventh-day Adventists have not more power is that many of them have got above the simplicity of the work. They plan and execute without God. The Lord is ready to give us light; He is to shine before the world. "There is no searching of his understanding." [Isaiah 40:28.] But men darken counsel by words without knowledge.

I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have not time to write more now, but I do feel an interest for

your soul. Talk less, exalt science less, let your Redeemer be the One exalted. The melody of heaven is praise to God and the Lamb; it sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to His church more and more of His wonderful power and to open new lines of thought in regard to the great plan of redemption: the love, the matchless love, that moved Him to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions those who are not believers in the present truth. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making a world of an atom, and an atom of a world. If we had less to say in regard to microbes and more in regard to the matchless love and power of God, we should honor God far more. These things are dwelt upon too much, and the things we ought to know, which concern our eternal interest, receive altogether too little attention. Throw a veil over the poor, decaying earth, which is corrupted on account of the wickedness of its inhabitants and point to the heavenly world. There is need of far more teaching in regard to having, in this life, a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell forever with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work.

Dr. Kellogg, I entreat you to come close to Jesus; you need Him every moment. I can say no more now, for this letter must go into the mail; but if the Lord gives me strength, I will write further upon this subject. Your own letter has called this out; I have not had a line from Dr. Waggoner or A. T. Jones since I came to Australia.

Please accept these hastily written lines from one who has the deepest interest in your prosperity.

Lt 18a, 1892

Kellogg, Brother and Sister [J. H.]

North Fitzroy, Australia

July 5, 1892

Dear Brother and Sister:

When the last mail was enveloped and sent to the office, I had six pages written that by some mistake of mine was left out of the envelope. I think it was left out for the purpose of getting it in better shape and having it copied on the typewriter. You will not forget that I am doing considerable writing. Every mail has taken from one to two hundred pages from my hand, and most of it has been written either as I am now, propped up on the bed by pillows, half lying or half sitting, or bolstered up sitting in an uncomfortable chair.

It is very painful to my hip and to the lower part of my spine to sit up. If such easy chairs were to be found in this country as you have at the Sanitarium, one would be readily purchased by me, if it cost thirty dollars; but furniture of that style is not manufactured here. All furniture is transported from England and Boston, Massachusetts. A good, large, roomy chair with soft springs is not obtainable. It

is with great weariness that I can sit erect and hold my head. I must rest it against the back of the chair on the pillows, half reclining. This is my condition just now.

But I am not at all discouraged. I feel that I am sustained daily. In the long weary hours of the night, when sleep has been out of the question, I have devoted much time to prayer; and when every nerve seemed to be shrieking with pain, when if I considered myself it seemed I should go frantic, the peace of Christ has come into my heart in such measure that I have been filled with gratitude and thanksgiving. I know that Jesus loves me, and I love Jesus. Some nights I have slept three hours, a few nights four hours, and much of the time only two, and yet in these long, Australian nights, in the darkness, all seems light about me, and I enjoy sweet communion with God.

When I first found myself in a state of helplessness, I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.

I said to myself, "Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the Conference judged it best for you to go? Has not this been your practice?" I said "Yes." "Then why do you feel almost forsaken, and discouraged? Is not this the enemy's work?" I said, "I believe it is." I dried my tears as quickly as possible and said, "It is enough; I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me." I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt.

I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country and for those in America and for my good. I cannot explain why or how, but I believe it. And I am happy in my affliction; I can trust my Heavenly Father. I will not doubt His love. I have an ever watchful guardian day and night, and I will praise the Lord, for His praise is upon my lips because it comes from a heart full of gratitude.

Lt 19, 1892

Kellogg, J. H.

North Fitzroy, Australia

August 5, 1892

Dear Brother,

All that you have written in your last letter I read with great interest. That which you say in regard to the matter of physicians having professional badges, I fully endorse. Christian physicians need no badge except that of Christianity. The use of drugs is not in accordance with God's plan. Physicians should understand how to treat the sick through the use of nature's remedies. Pure air, pure water, healthful exercise should be employed in the treatment of the sick. On special occasions a great deal has been said in regard to the violation of the laws of health through indulgence of pernicious habits.

But though a few have been burdened to speak of these things, many of the shepherds of the flock have failed to give plain warnings to those who were under their charge, who were ruining

themselves through evil habits. They have not educated the ignorant, aroused the careless and inattentive to a sense of their responsibility to properly care for the body, which is the temple of the Holy Ghost. As a consequence of criminal neglect many have defiled themselves and have imperiled their physical, mental, and moral being, and have brought upon themselves sickness, suffering and death.

We have duties to perform toward all those with whom we associate, and those who claim to be Christ's delegated representatives are to watch for souls, knowing that they must give an account. Christ manifested a deep interest in suffering humanity. He was ever touched with human woe, and His true witnesses are to work as He worked. They are not to be heedless in regard to the important principles of health and life. The true minister is to educate and discipline himself, and to obtain knowledge as to how to keep himself in health. Then he will not be merely a novice, but an imparter of the knowledge which he has searched out and put into practical effect.

We are sorry to say that there are those who have barricaded themselves with their prejudices; they cling to their own habits and customs and practices, and persistently use their influence against health reform. By this class those who would follow the light God has given are called narrow, bigoted, and fanatical. And many who hear them have not the moral courage to stand in defense of that which they know to be true and right. They know that a large class do not care to be reproved concerning their perverted appetites and ruinous indulgences. They do not wish to be stirred up on these points. But shall we be silent?

The sinner does not wish to have facts presented to him that condemn his practices, for he must either resist the pleadings of God through the human agent or surrender his way and will to the ways and will of God. But although he does not desire to be warned, the work of warning goes on, that those who are spiritually sick, poor, blind, and naked may be aroused to their condition. As we warn the spiritually lost, so continuous efforts must be put forth for the salvation of the slaves of appetite and passion and overwork.

Many indulge in unhealthful practices until the physical vitality is undermined and the mental and moral powers are enfeebled. When they fall a prey to disease they resort to drugs, and if these afford them temporary relief, they seem to be satisfied to continue in transgression. They do not bring their habits and practices in review to see what is wrong and correct the evils by removing the cause. As the drugs are a mere stimulant, after a time they realize that they are in a worse condition than before they used the remedies.

To use drugs while continuing evil habits is certainly inconsistent and greatly dishonors God by dishonoring the body which He has made. Yet for all this, stimulants and drugs continue to be prescribed and freely used by human beings while the hurtful indulgences that produced the disease are not discarded. They use tea, coffee, tobacco, opium, wine, beer, and other stimulants and give to nature a false support.

In the recovery of health, nature calls for our co-operation. We are to bring our habits of life into harmony with right principles; but if we continue to eat and drink and dress and work in violation of her laws, the time will surely come when the skill of the whole medical profession will not avail to restore us to health, or even to preserve life. Those who claim to be reformers, to be Bible Christians, above all others, should eat and drink and work for the glory of God.

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking, and dressing. They should warn the people to forsake every practice [and] restrain every appetite that endangers health and life. No teacher of truth should feel that his education is completed till he has studied the laws of health and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things and to set them an example that will give force to his words.

The teaching of correct habits is a part of the work of the gospel minister, and the minister will find many opportunities of instructing those with whom he comes in contact. As he visits from house to house, he should seek to understand the needs of the people, presenting right principles, and giving instruction as to what is for their best good. To those who have a meager diet, he should suggest additions; and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry, and condiments, he should present the diet that is essential for health, and conducive to spirituality.

Every organ has its function, and our Creator has pledged Himself to keep our organs in a healthful condition if we will obey the laws implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the laws of the ten commandments. Man is fearfully and wonderfully made, for Jehovah has inscribed His law by His own mighty hand on every part of the physical structure. Many are sick who might be well if they would but co-operate with God, surrendering soul, body and spirit to His control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have peace and contentment of mind and this is conducive to health.

"Ye are not your own; ye are bought with a price, therefore glorify God in your body, and your spirit, which are God's." 1 Corinthians 6:19, 20. In view of this fact, should not the principles of truth so transform the character of professed Christians that they should live as seeing Him who is invisible! This is the way that all those who are professing godliness should live. In every place they should act as the representatives of Jesus, knowing that an influence is going forth from them that will affect others. "For we are made a spectacle unto the world, and to angels, and to man." 1 Corinthians 4:9.

Those who would be ensamples of self-denial, of cross bearing, of piety, of single-hearted devotion to God, will have to look well to their habits and their ways lest by their works they contradict their faith and through their inconsistencies become a positive hindrance to others. They should constantly watch lest they lose confidence in themselves. When light and grace is imparted by the Lord, but not appreciated by those whom He would bless, they become self-indulgent and please perverted appetite and gratify passion. Moral force often resisted will finally lose its power to control, and self-respect is lost and confidence in God is shaken. The backslider hesitates to lay claim to the precious promises of the gospel, for he knows that every promise is fulfilled upon conditions and that he has failed to meet the conditions. The Holy Spirit is grieved, and the rebellious one is left in the darkness that he has chosen.

Great light has been shining upon our pathway, not to be hidden under a bushel or under a bed. Through unjust business transactions and indulgence of passion, the light of the Christian burns dim. But God has given the light to be set high above sensuality in thought or action. Many lights burn low and go out for the want of the oil of grace. But let the Christian's life shine forth in clear, steady

rays, illuminating the surrounding darkness. We cannot grow in grace until we purify our souls by obeying the truth. Obedience to God includes obedience to physical law.

Many transgress physical law, and seemingly pass on uninjured; but is it so? In truth God has spoken, "for whatsoever a man soweth, that shall he also reap." Galatians 6:7. Disease of such a character will come upon the transgressor that he will be forced to admit that he is reaping the result of previous habits which have weakened his power of resistance. When our churches plant their feet firmly upon the principles of health reform and respect the physical [laws] which God hath instituted, they will stand where God will give them His grace and will make them an influence for good upon the community in which they move.

Christ said, "I sanctify myself, that they also might be sanctified through the truth." John 17:19. Those who follow His example will be men of power. They will be "strong in the Lord, and in the power of his might." Ephesians 6:10. Ignorance in regard to the subject of health and purity is sinful, and yet we are far behind the light that has been given. The strange abandonment of principles which should have a vital connection with physical health is simply appalling. Instead of seeking for more knowledge on this subject, some seem to desire to stop every crevice through which light might come to them.

Parents have backslidden and have instituted a warfare against health reform. Mothers suffer their children to eat irregularly and to dress unhealthfully, and through indulgence in unwholesome diet they are educating them for more pernicious things. Children and youth should not be underfed in the least degree; they should have an abundance of healthful food, but this does not mean that it is proper to place before them rich cakes and pastries. They should have the best of exercise, and the best [of] food, for these have an important bearing upon the condition of the mental and moral power. A proper, wholesome diet will be one of the means whereby healthful digestion may be preserved.

Students should eat to live, not live to eat. Those who indulge in overeating will never develop into patient, deep thinking students. Let the diet be simple, and after the meal let an hour's rest be taken in order that they may resume their studies with safety. By heeding this precaution students can accomplish more in one hour than they could in six through its neglect.

We have seen those who advocated health reform who made grave mistakes in the preparation of their food. Some prepared porridge for every meal and insisted upon the students partaking of it in the school, or, when in charge of a family, compel the children to eat of this dish. But soft food is not always the best food for all persons. Some children have been forced by their parents to eat porridge, when they loathed the very sight of it, and have been told that unless they ate the porridge, they could have neither fruit nor any other dish on the table. Such treatment will not help the children to understand the principles of health reform. That which is wholesome food for some is unpalatable and unwholesome for others. Why is it necessary to make a certain dish a staple article of diet when it is not grateful to the taste or beneficial to health? Why not vary the provision and make a healthful and pleasant change? It is not just or wise to compel any one to eat that which is distasteful.

Everything upon the table should be prepared in a way that will make it enjoyable. The table is not a place where rebellion should be cultivated in the children by some unreasonable course pursued by

the parents. The whole family should eat with gladness, with gratitude, remembering that those who love and obey God will partake of the marriage supper of the Lamb in the kingdom of God and Jesus Himself will serve them.

Let our institutions guard against employing those who are not skilful in the preparation of food. To prepare dishes that will recommend health reform requires tact and knowledge. There are some who are called good cooks who only understand how to prepare meat and vegetables and the general round of diet used in the world. But we need cooks who are educated in hygienic methods, so that they can prepare dishes that will be both palatable and wholesome. There is a great dearth of cooks of this character, and I know that many of our most precious able men have died because of improper diet. There was placed upon their tables hot saleratus biscuits and dishes of a similar character.

The students in our schools should be educated so that they can prepare food in a tasteful, healthful manner. They should know how to make good, sweet, thoroughly baked bread; but it is not essential that they understand how to make a great variety of cake and be able to prepare nicknacks to tempt the appetite.

The science of cooking is an essential science in practical life, and this science must be taught in such a way that the poorer classes can be benefitted. Simple articles of diet should be prepared in a simple manner and yet be found all the more palatable and wholesome because of their simplicity.

In Australia the people depend almost solely on baker's bread, and meat is used at breakfast, dinner, and supper. So baker's bread, meat, fruits and vegetables generally compose the diet of the people. Now if the health-reform diet is presented to them in such a way that they think it will cost more money, time, and labor than the diet to which they are accustomed, I fear we shall make very poor headway in correcting their habits. What we need here is the labor of persons who have a knowledge of practical and domestic economy who can instruct as to how to prepare a simple, nutritious, palatable diet for the common people.

Those who are employed as teachers should become intelligent in regard to the philosophy of health, that they may know how to preserve their own health and to help others. Through the overloading of digestive organs, the brain is made to suffer. When a great variety of food is taken into the stomach at one meal, the result is that there is confusion of thought, inability to retain ideas, or to understand instruction. Many teachers and pupils, for this cause, feel that they are overworked. But their overwork was caused by the unnecessary burden of food which was placed upon the stomach and which taxed the entire forces of the system.

When teachers are in this condition, they are in danger of making unwise decisions which do much harm. Through the overloading of the digestive organs, the teacher becomes dyspeptic and manifests impatience toward the pupils. If there is any institution on the face of the earth where the principles of health reform should be practiced, it is in a college boarding house, or a sanitarium. If the diet of students and teachers is composed largely of meat, their health and mind will suffer in a disastrous way. A gross diet will dull the comprehension and set the animal passions into activity. The animal nature will struggle for victory over the moral and spiritual nature.

Professional men cannot afford to disregard the laws of their own being, for it will not only injure themselves but do injustice to those who are placed in their care. Physicians are guardians of the sick, pledged before God to make the most of their God-given ability to meet the responsibility placed upon them. Every talent intrusted should be guarded as a precious treasure. To use up all the strength we have and leave nothing from which to draw in times of emergency is the height of folly. Matters will be forced upon the attention unexpectedly, which cannot be set aside; and unless the physician has complete control of himself, he will make serious blunders which he can never remedy.

When the physical power is lowered, self is more likely to exhibit itself, and through an unadvised word or an impatient manner souls may be turned aside from the path of right. Physicians and teachers should ever be upon their guard, and students should not be stuffed and crowded in their studies in such a way as to leave no time for the study of the Bible or meditation and prayer. The great Teacher can prepare minds and hearts by His Holy Spirit for the highest kind of attainment.

In selecting teachers for our schools we should use every precaution, knowing that it is as solemn a matter as selecting men for the ministry. Let wise men who can discern character make the selection, choosing those who are calm and kind, who have the love of God in their hearts, for in every sense teachers are to be missionaries. Their course of action, like that of teachers in the Sabbath School, should tend to the winning of their pupils to Jesus. If teachers have not love in their hearts, they will give a wrong mold to the character of their pupils. Kindness and love will induce obedience where arbitrary authority, strict rules, and an overbearing, commanding manner will work utter failure in the management of pupils.

Christian consistency should be manifested in the home toward your children and in the church in a pleasant, courteous manner. To place over young children in a church school teachers who are proud and unloving is wicked. A teacher of this stamp will do more harm to those who are just developing character than all the influence of one of a different character can counteract. If the teacher is not submissive to God and has no love for the children over which he presides, he should be dismissed. Or if he shows partiality to those who please his fancy and manifests indifference to those who are less attractive, to those who are restless and nervous, he should not be employed, for the result of his work will be a loss of souls to Christ.

Jesus came to seek and save that which was lost, but teachers do not always follow His example. They do not manifest love and forbearance to the very ones who most need it. Do not place teachers over the young who have no managing ability, for their efforts will tend to disorganization. Those who have mental resources, and physical energies, who are well balanced by the grace of God, and can bring all their qualifications into active practical use, relying wholly upon God, can be a power for good in our schools. The influence of this class will be as lasting as eternity.

Lt 19a, 1892

Olsen, O. A.

Melbourne, Australia

April 12, 1892

Dear Brother Olsen:

I have been waiting day after day, hoping that my arms would not pain me so severely and my hands become a little stronger before writing to you; but I think I will go ahead anyway, pain or no pain.

Well, Elder Grant is in Melbourne preaching. And last Sabbath, after I had spoken, one of our brethren asked me for the evidence of the preexistence of Christ with the Father before, I think he said, the worlds were made. He said he had been to hear Elder Grant and that he denied the preexistence of Christ in his discourse. I told him to go to the Scriptures, etc.

I feel rather sad as I consider we have no church in which to meet. We assemble in halls that are very hot in summer and very cold this season of the year. We have been having cold, windy weather accompanied with rain. There are no arrangements made to warm these halls and we have a poor show for meetings in North Fitzroy. Where the money is coming from to build with is a very puzzling question. And this makes me feel deeply over the cautions that have been repeatedly given me in regard to investing largely in different localities when there are missionary fields that must have something established in order to find a standing place, a center from which the message must go forth in its decided character to elevate and ennoble the cause of present truth.

From the light given me, men mingle their ambition with the work of God, and their desire to do some great thing becomes a passion; and large means are swallowed up, very much to please and receive the praise of men, when if their eye was single to the glory of God, they would have sanctified judgment and would consider the necessities of the cause all over the wide field.

The whole world needs a planting of the truth, in various countries in order for the success of the work in these places. Men who have not been in the habit of seeking counsel of God, and moving with an eye single to His glory, need to educate themselves in this direction. If they please themselves in their plans, and are desirous of having the name of doing some great thing, the faith, the wisdom, and judgment will be perverted. We need far less talking and very much more praying in living faith, less, a great deal less, of self and more firm trust and confidence in God.

There are presented before me serious difficulties that are going to bring to us as a people weakness and not strength. There is danger of binding our interests in the work of God with the enemies of truth. God asks not the sacrifice of wickedness, nor accepts the offerings of them that seek after and serve other gods. He is pleased with the sacrifice of righteousness; the sacrifices of God are a broken spirit and a contrite heart. Without these, human instrumentalities will certainly walk in the sparks of their own kindling.

The living faith, repentance and humbling of the soul before God, is a strange experience to many of our brethren who are in positions of trust. The Lord's work is sacred, and the hearts of men who are enlisted in it need daily the converting power of the truth, for then they will co-operate with God as His living human instrumentalities.

I am sure that we need far greater trust and confidence in God. If we look to Him who owns the world, and if we walk before Him in all humility of mind, He will hear the prayers of His people. But He will not encourage human pride. "Who is of purer eyes than to behold evil and cannot look on iniquity." [Habakkuk 1:13.] The Lord wants every heart and every hand that touches His work to be doers of His Word, to do the things that God has commanded them, and not follow their own

inventions. Then if they follow the Lord fully and are of an humble, contrite heart, He will certainly lead them; He will work with them because they wear His yoke, which is always the consecration of mind and will to the will of God.

The Lord hath resources. The earth is the Lord's, and the fulness thereof: the cattle upon a thousand hills are His. The gold and the silver are His. He receives not the offering of any of His creatures because it will make Him rich; but He receives these offerings of men as an acknowledgement of His ownership and their dependence upon Him for every thing which they possess. These gifts, unless presented to the Lord as the evidence of the effect of our love and devotion to Him, are of no account.

Christ asks that men shall co-operate with Him in self-denial and beneficence through the love they have for suffering humanity. Christ has bought us with His own most precious blood, and by our gifts we acknowledge that all we have belongs to Him; He requires and receives the improvement of our time, our talents, as the fruit of the mercies and grace bestowed upon us. We are to do our work heartily as unto the Lord and not unto men. Thus a living testimony is borne that we recognize the fact that we are not our own, but are bought with a price, and that we consecrate ourselves unreservedly to Him who hath given His life for us.

The line of distinction between the children of God and the servants of Satan is decided. It has not become obliterated. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] I long to see the people of God arise to their high position, for unless they do this, they cannot be saved. The divine requirements are not met.

If professed Christians would be doers of the Word, they would receive of the rich blessings of heaven. They would do a work which they are not now doing. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Romans 12:1.] If men were indeed abiding in Christ, they would not be fulfilling the lusts of the flesh.

There are many whom the Lord of heaven is ashamed to call His brethren: yet, notwithstanding their base minds and offensive characters, they have the form of godliness. If the precious hours of probation are spent by them in gratifying fleshly lusts, the offerings they present to God are polluted and will in no case be accepted. How are those earthly, sensual beings in any sense laborers together with God? Everything they touch is defiled by their impurity.

Elder Olsen, our only hope for our churches is to pray in faith that the Lord will present before them their own spiritual condition in its true character: defiled in thought, defiled in action, impure, sensual, devilish. Can such enter heaven as they now are? Never! "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Matthew 7:22, 23.] Then follow the words from the lips of the Redeemer, Matthew 7:25-29.

Elder Olsen, our hearts must be broken and humbled before God, and then we shall reveal that we have given ourselves to Him, and that we love Him more than anything else. Then we shall feel that

nothing we possess is ours. We give all, without reserve, to God. He is full of heavenly wisdom and goodness, mercy and truth, and our fruits will appear unto righteousness. Our actions are the fruit of our faith, and we give evidence before the heavenly intelligences and the world that we have that faith which is genuine, which works by love, and purifies the soul. The gracious purpose of our God who hath called us unto virtue and holiness, is fulfilled in us.

There are tares among the wheat. There are many whose names are entered on the church books who are not joined to Christ. They have not been transformed into His likeness; they are not subjects of His kingdom. They may practice some self-denial and perform good deeds, but they are not Christians. Under temptation they reveal that they have another spirit than that of Christ. They are not abiding in Christ, and in their association and dealings with men they misrepresent the Saviour.

The Lord needs not any profession or service from these to promote His glory or to establish His kingdom upon earth. He waits not for their counsels, or acknowledgements, or co-operation; and His work will not long be hindered by their objections or resistance. The will of God will be done in the earth. It is not the strength of human instrumentalities on which the Lord depends, but it is His own wisdom, His own grace, which works with us, that gives us success in doing the very things the Lord has in His providence designed should be done.

God's people must build on the foundation prepared for them, which is Christ Jesus, or in the tempest of temptation their house will certainly fall. Christians must have the mind of Christ, and live in Christ, [and] not live by the counsel, advice, or praise of those who know not God or Jesus Christ whom He hath sent. We must live by every word that proceedeth out of the mouth of God. Self must be crucified; then our principles and thoughts and actions will be according to the words of God. We shall hear the voice, "Come up higher," and shall stand on holier ground every year of our religious life. We shall separate from idols, and from every unclean thing, and worship God in spirit and in truth and in the beauty of holiness. We shall walk in the light. And there is no occasion for stumbling.

Lt 19b, 1892

Olsen, O. A.

Preston, Melbourne, Australia

June 19, 1892

Dear Brother,

In the long, sleepless nights which I pass, my mind is exercised in regard to the condition of things in this country. The time has come for advanced moves to be made; but to raise means here, to the amount required for this work, is simply impossible. There are those who will do what they can. Some have means, and they are consecrated to God; they are determined to keep the way of the Lord, to do justice and judgment. These are reliable men, who will not betray sacred trusts. What they can give will help, but it is as a drop in the bucket.

I have gone over and over my own financial standing and dare not make investments while I am so heavily in debt. I must make everything secure to those whose money I am using. But I have been

considering the royalty on my books in foreign languages, and light seems to flash upon me in this direction. The royalty on these books has helped the work in Europe, when our brethren were in a hard place. Those for whom we are now laboring are English-speaking people, but they are in just as great need of help at the present time as the people in Europe. Why should not a part of the royalty be appropriated to this far-off missionary field? I think it every way consistent.

While the royalty on my books in foreign languages has always been used to advance the interests of the work, I have myself controlled the appropriation of this means. I have ever said that if, in any mission field in far-off lands, I found that immediate help was demanded to set on foot advanced movements which those not on the ground could not appreciate the need of, I should feel it my privilege and duty to appropriate some means to this end, always, however, counseling with my brethren so as to understand the situation in such fields.

Elder Olsen, here in Melbourne we are greatly in need of a suitable place for worship. Since the hall in the Echo office has been needed to accommodate the growth of the publishing work, we have had to meet in hired halls. These are miserably ventilated, miserably arranged in every way, musty, cold, and uncomfortable. Some who go to the place of meeting Sabbath after Sabbath feel that it is endangering health and even life to do so. Had we a safe and comfortable place of meeting, I could have managed to speak to the church many times. Nearly everyone complains of the cold, the dampness, the disagreeableness of the hall we now rent. There is no provision for warming it, and the rooms the children occupy during Sabbath School are the most disagreeable and unhealthful of all. O, how much a meetinghouse is needed. But with our present resources we cannot attempt to build one. Few of our brethren have money, and they are in limited circumstances. If they carry the school expenses, in hired rooms or buildings, it is all they can manage.

These things trouble me. The facts in the case are [that] Brother Tenney is content with letting things limp along, crippled, deformed, and in every way unpresentable. What can be done? They say that such poverty as exists now was never before known in Melbourne. Arrangements have been made to feed and clothe hundreds, yes, thousands. Agents are soliciting money, clothes, and everything they can get to help those who are literally starving. Food is eagerly sought in the swill barrels and greedily picked out and eaten.

Hundreds and thousands can get no work, and their families are in every stage of destitution. Among our own people there is want and distress. Then I ask, What can be done to secure a place of meeting? Where shall we assemble to worship God? The people here could do something toward building a meetinghouse, but it would be impossible for them to carry the whole burden.

If our people in America could only understand these things, I think that everyone who loves Jesus would curtail expenses. Every penny would be carefully treasured, nothing needlessly expended for pride of dress and display, and every effort would be made to supply the treasury. Where are the Lord's stewards? Where are the talents of means entrusted to them? May the Lord help us to bind about our wants and desire, as much as possible, to deny self, to take up the cross, and follow Jesus. Precious Saviour, how great His self-denial and sacrifice the we might not perish but have everlasting life.

I would let Jesus, the world's Redeemer speak: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; ... for where your

treasure is, there will your heart be also." Matthew 6:19, 21. "Sell that ye have, and give alms; Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Luke 12:33. O that the Lord would impress the hearts of His people with a sense of their duty and imbue them with a missionary spirit.

July 2nd

I am so glad that the next steamer will bring us help, for we need it. I wish there were men and women who could appreciate the situation and would decide to move to these countries—Australia and New Zealand. Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the Conference for their support. With genuine faith in the message of truth, such workers could settle in our cities as missionaries, letting their light shine forth to others.

It is not ordained ministers upon whom we must depend for this work, but laymen who love and fear God, and who feel the burden for the salvation of souls. They can be agents and co-workers with divine providence in seeking to save the lost. We want those who have sanctified energy, moral and intellectual. Let these put to use the talents they have, and by exercise they will grow. It cannot be otherwise if they abide in Christ. In His companionship they will be constantly growing in wisdom. Christ says, "Without me ye can do nothing." John 15:5. With Christ by your side, as your Teacher and Leader, you can do all things.

There are many who have for years been rejoicing in the light of truth; let them now practice the lessons they have learned. They have the Word of God, and the precious experience. Let them use the knowledge to a purpose. In all humility of mind, seek to learn ways and methods of reaching those who are still in error and darkness. God calls. Shall we hear His voice? God calls upon the lay members of His church to enter the field and do what they can by individual effort. All are to work for perishing souls, laying hold by faith upon the power of faith to work with them. Moments are precious.

Everyone must be a learner, not a graduate; he must engage in the work with a humble heart, wholly dependent upon God. He may make mistakes, but errors in judgment will be corrected by education. Defeats may be turned to victories. As he advances, he can learn wisdom through failure, caution from imprudence. But learn, not let go. Keep the dear Saviour by your side; pray always; ask counsel of Jesus.

There are thousands who, if they would give themselves to the Lord without selfish reservation, might go with their families into new regions where the truth is not known, establish themselves as citizens, and then watch for souls as they that must give an account. They might speak to the young, telling them of the love of Jesus. They could visit families and in a pleasant manner introduce some excellent reading from our papers or publications, letting these silent messengers speak to them; and when the opportunities seem to be favorable, suggest a season of prayer and the reading of the Bible. Angels of God will open ways for all such workers; they may become channels of light. Let them be constantly learning, constantly receiving, and constantly giving.

Make the most of your temporal and spiritual advantages. Your thoughts when alone must be pure. The thoughts must be upon heavenly things if you desire the Holy Spirit of God to impress truth

upon the mind and soften and subdue the heart, inspiring ardent love of truth, of justice, of mercy, and of purity. The Spirit will bring to your remembrance the most precious jewels of thought. The whole heart will be warm with the contemplation of Jesus and His love. His teachings will be cherished, and you will love to speak to others the comforting things that have been opened to you by the Spirit of God. This is the privilege of every son and daughter of God.

O, if those who believe the truth would love and fear the Lord always, if they would abide in Christ, they would treasure up the most precious experience; they would have moral and intellectual power; the grace of God would be in them like "a well of water springing up into everlasting life" (John 4:14) and would flow forth from them as streams of living water. When persecution comes, the influence of such souls will be manifest; they will delight to magnify the truth.

What is needed, then, is to set at work scores, yes hundreds, who now have their light hidden under a bushel or under a bed. There has been most earnest work in establishing ministerial schools in different localities. These schools bring responsibilities upon those who are privileged with these advantages. They are to arise and shine. Having received the precious light, they are to diffuse it to others. What is to set in operation the forces that can work and should work? The words of Christ are worthy of earnest consideration: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37)
Solemn words!

There are souls who are willing to make any move for Christ's sake, but they think they are not qualified to do the sacred work of God. They have accepted the truth and rejoice in it; but they have not come to the point to cry, "Speak, Lord; for thy servant heareth." 1 Samuel 3:9. They do not seek to make terms with the Lord; if they are convinced that He calls them, they will make any and every sacrifice for the truth's sake. It is just such ones as these, who are little in their own eyes, that the Lord chooses to use in the work of saving souls. They are not required to preach doctrinal discourses; but by personal effort they can reach hearts, and win them for Christ and the truth.

Let such workers go into cities or other localities where the truth has not been introduced, or where it was presented years ago and the work has not been followed up. There are many places in cities and villages where these who have the light should set up the standard. True, it will require self-denial to leave the churches where they have assembled to worship God. But if Jesus, the precious Saviour, had studied His own pleasure and convenience, as many who profess to be His followers do today, He would never have left the mansions of bliss, His heavenly home, and come to our world, all seared and marred with the curse. "For your sakes he became poor, that ye through his poverty might be rich." 2 Corinthians 8:9

Who will be a personal worker, self-denying, self-sacrificing, as was the Son of the infinite God? Who will carry a burden for perishing souls? Everyone who claims to be a child of God must walk in the footsteps of the Redeemer. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. Time is short; we must work while the day lasts, for "the night cometh, when no man can work." John 9:4. Mercy is still pleading for the sinner. All heaven is interested to save perishing souls. But while some in our churches are doing all that they can do, and are filled with intense interest and zeal for souls, there are hundreds and thousands who carry no burden, and live wholly for themselves.

Those who love God supremely and their fellowmen as themselves will be ready to every good word and work. If they understand that the voice of God says "Go," they do not stop to confer with flesh and blood, or allow their temporal, personal interest to block the way. They reason that Jesus gave Himself to save their souls from ruin, and although they think it possible for them to do but little, they will do that heartily as to the Lord. They first give themselves; and they call not anything their own which they possess, whether it be aptitude, skill in any direction, learning, position, wealth or influence; they regard themselves as stewards of the manifold grace of God and servants for Christ's sake. It is such men and women that are Christ's witnesses. Their hearts throb in unison with His, their ears are quick to hear every Macedonian cry.

I tell you, Elder Olsen, we must stir up the churches. The ministerial institutes are good, and greatly needed; but we must go farther than this. We must have institutes for educating the members of the churches. Let the believers assemble as did the disciples in the upper chamber where prayer was wont to be made. The churches must have more decided help. I am afraid that more labor is bestowed upon the ministers than they will appreciate or respond to.

Let those who have enjoyed the privileges of these ministerial institutes make a practical use of the knowledge gained by those blessed opportunities. In humbleness of mind, seeking most earnestly for deeper piety, let them labor for the churches, imparting to others the spirit of the work and the instruction they have gained. Thus the workers themselves will be greatly benefited, and the church will be revived and aroused to engage in the work.

But there are many who do not educate themselves to impart what they have received; therefore the time and labor of the educator is nearly lost upon them. This need not be if they would go forth in humbleness of mind to do good with the knowledge they have gained. If they would impart the light given, they would grow. But if they are not careful to study, to pray much, and walk humbly with God, the denunciation that came upon Capernaum will surely come upon them. Capernaum was exalted to heaven in point of privilege. The people had Jesus with them; but they did not appreciate the light nor walk in it, nor did they help others to see and understand the truth; and Christ said that those who were thus privileged and did not walk in the light should be thrust down to hell. Even the wicked cities of Tyre and Sodom would in the judgment stand better than they.

July 3rd

I would address those who preach the Word: "The entrance of thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. All the advantages and privileges that may be multiplied for your benefit, that you should be educated and trained, rooted and grounded in the truth, will be no real help to you personally unless the mind and heart are open so that truth shall find entrance and you make a conscientious surrender of every habit and practice, and every sin that has closed the door against Jesus. Let the light from Christ search every dark corner of the soul; with earnest determination adopt a right course of action.

If you hold on to a wrong course, as many of you are doing, if the truth does not work in you with transforming power so that you obey it from the heart because you love its pure principles, be sure that for you the truth will lose its vitalizing power, and sin will strengthen. This is why many are not efficient agents for the Master. They are constantly making provision to please and glorify themselves, or they cherish lust in the heart. True, they assent to the law of the ten commandments,

and many teach the law in theory; but they do not cherish its principles; they do not obey the command of God to be pure, to love God supremely and their neighbor as themselves. While constantly living a lie, can such have strength? Can they have confidence? Will such become efficient workers for God?

The Saviour prayed for His disciples, "Sanctify them through thy truth; thy word is truth." John 17:17. But if the receiver of Bible knowledge makes no change in his habits of practice to correspond to the light of truth, what then? The spirit is warring against the flesh and the flesh against the spirit; and one of these must conquer. If the truth sanctifies the soul, sin is hated and shunned, because Christ is accepted as an honored guest. But Christ cannot share a divided heart; sin and Jesus are never in co-partnership.

He who accepts the truth in sincerity, who eats the flesh and drinks the blood of the Son of God, has eternal life. "The words that I speak unto you," said Jesus, "They are spirit and they are life." John 6:63. When the receiver of truth co-operates with the Holy Spirit, he will go weighted with a burden of the message to souls; he will never be merely a sermonizer. He will enter heart and soul into the great work of seeking and saving that which is lost; practicing the religion of Christ, he will accomplish a work in winning souls.

Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world. When all those who are engaged in the sacred work of the ministry shall grow in grace and in the knowledge of our Lord and Saviour, they will hate sin and all selfishness. A moral renovation is constantly going on; as they continue looking to Jesus, they become conformed to His image, and are found complete in Him, not having their own righteousness, but the righteousness that is in Christ Jesus our Lord.

The great advantage of the ministerial institutes is not half appreciated. They are rich in opportunities, but do not accomplish half what they should, because those who attend them do not practice the truth which is presented before them in clear lines. Many who are explaining the Scriptures to others have not conscientiously and entirely surrendered mind and heart and life to the control of the Holy Spirit. They love sin and cling to it.

I have been shown that impure practices, pride, selfishness, self-glory, have closed the door of the heart, even of those who teach the truth to others, so that the frown of God is upon them. Cannot some renovating power take hold of them? Have they fallen a prey to a moral disease which is incurable because they themselves refuse to be cured? O, that every one who labors in word and doctrine would heed the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1

How my heart goes out in rejoicing for those who walk in humility of mind, and love and fear God! They possess a power far more valuable than learning or eloquence. "The fear of the Lord is the beginning of wisdom" (Psalm 111:10) and His love and fear are like a thread of gold uniting the human agent to the divine. Thus all the movements of life are simplified. When the children of God are struggling with temptation, battling against the passions of the natural heart, faith connects the soul with the only One who can give help, and they are overcomers.

May the Lord work upon the hearts of those who have received great light, that they may depart from all iniquity. Behold the cross of Calvary. There is Jesus, who gave His life, not that men may continue in sin, not that they may have license to break the law of God, but that through this infinite sacrifice they may be saved from all sin. Said Christ, "I sanctify myself, that they also might be sanctified," (John 17:19) by the perfection of His example.

Will those who preach the truth to others be sanctified by the truth themselves? Will they love the Lord with heart and mind and soul, and their neighbor as themselves? Will they meet the highest standard of Christian character? Are their tastes elevated, their appetites controlled? Are they cherishing only noble sentiments, strong, deep sympathy, and pure purposes, that they may indeed be laborers together with God?

We must have the Holy Spirit to sustain us in the conflict, 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." Ephesians 6:12.

We have been asked why it is that there is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company from Jesus; and as a result, we see manifested in the church selfishness, covetousness, pride, strife, contention, hardheartedness, licentiousness, and evil practices. Even among those who preach the sacred Word of God, this state of evil is found, and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men would leave the ministry and choose some other occupation where their unregenerate thoughts would not bring disaster upon the people of God.

The apostle exhorts the brethren, saying, "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." "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Ephesians 6:10, 11, 13. O what a day is before us! What sifting will there be among those who claim to be the children of God! The unjust will be found among the just.

Those who have had great light and who have not walked in it will have darkness corresponding to the light they have despised. We have need to heed the lesson contained in the words of Paul, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:27.

The enemy is diligently working to see who he can add to the ranks of apostasy; but the Lord is soon coming, and ere long every case will be decided for eternity. Those whose works correspond with the light graciously given them, will be numbered on the Lord's side.

We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest efforts to save perishing souls.

Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now, for haphazard work will result in spiritual declension and that day overtake us as a thief. The mind needs to be strengthened, to look deep, and discern the reasons of our faith. The soul-temple is to be purified by the truth, for only the pure in heart will be able to stand against the wiles of Satan.

We are not to copy the world's practices, and yet we are not to stand aloof from the people of the world, for our light must shine amid the moral darkness that covers the earth. There is a sad lack in the church of Christian love, one for another. This love is easily extinguished, and yet without it we cannot have Christian fellowship, nor love those for whom Christ died.

Our brethren need to take heed to the injunction, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Timothy 2:23-26. We shall have to meet crooked elements in the world and in the church.

Men will come claiming to have great light; but those who have experience in the cause of God will see that what they present as great light is great darkness. Men of this class will have to be treated according to the specifications in the Word of God. Those who are in error may become excited in advocating their views; but those who are walking in the light can afford to be calm, gentle with the erring, "apt to teach," making manifest the fact that they ask and receive wisdom of God. They will have no occasion to move excitedly, but occasion to move wisely, patiently, "in meekness instructing those that oppose themselves." 2 Timothy 2:24, 25.

The time has come when those who are rooted and grounded in the truth may manifest their firmness and decision, may make known the fact that they are unmoved by the sophistry, maxims, or fables of the ignorant and wavering. Without foundation, men will make statements with all the positiveness of truth; but it is of no use to argue with them concerning their spurious assertions.

The best way to deal with error is to present the truth and leave wild ideas to die out for want of notice. Contrasted with truth the weakness of error is made apparent to every intelligent mind. The more [the] erroneous assertions of opposers, and of those who rise up among us to deceive souls, are repeated, the better the cause of error is served. The more publicity is given to the suggestions of Satan, the better it pleases his satanic majesty, for unsanctified hearts will be prepared to receive the chaff that he provides for them. We shall have to meet difficulties of this order even in the church. Men will make a world of an atom and an atom of a world.

Elder Olsen, cannot we do more for the churches that they may be aroused to act upon the light already given? God has appointed to every man his work. The lowliest as well as the mightiest have been endowed with influence that should tell on the Lord's side, that they [may] devote their talent to His working in their appointed place of duty. The Lord expects every one to do his best. When light shines into the heart, He expects our work to correspond with our light, to be in accordance with the measure of the fullness of Christ which we have received. The more we use our knowledge, and exercise our powers, the more knowledge we shall have, the more power we shall acquire to do more and better work.

Our talents are not our own; they are the Lord's property, with which we are to trade. We are responsible for the use or the abuse of the Lord's goods. God calls upon men to invest their entrusted talents, that when the Master cometh, he may receive His own with usury. With His own blood Christ has purchased us as His servants. Shall we serve Him? Shall we now study to show ourselves approved unto God? Shall we show by our actions that we are stewards of His grace? Every effort put forth for the Master, prompted by a pure, sincere heart, will be a fragrant offering to Him.

We are walking in the sight of unseen intelligences. A witness is by our side constantly to see how we trade with the Lord's entrusted goods. When the good steward returns his talents with usury he will claim nothing. He will realize that they are the talents that God delivered unto him and will give glory to the Master. He knows that there would have been no gain without the deposit, no interest without the principal. He will say, "Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more." Matthew 25:20.

Let the church now consider whether they are putting out to usury the capital the Lord has given. Without the grace of Christ, every soul would have been bankrupt for eternity; therefore we can rightfully claim nothing, yet when we are faithful stewards, the Lord rewards us as if the merit were all our own. He says, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matthew 25:21

How many will mourn for lost opportunities when it is eternally too late! Today we have talent and opportunity, but we know not how long these may be ours. Then let us work while it is day, for the night cometh in which no man can work. (see John 9:4) "Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12:37

July 7, 1892

There is one more thing which I would like to present before you concerning the case of Elder Curtis and family. Elder Curtis stated to Willie that when he entered the work he knew that he was not prepared to preach. Others also presented themselves at the same time that he did, and all were allotted some place to work as beginners. He urged that he should be allowed to go as tent master with one of the ministers and learn how to work; but Elder Butler did not regard his request. He asked if they were not going to give him something to do, and Elder Butler told him to go out to some country town and hammer away, to go to work in schoolhouses. He feels that he has not had a fair chance, and I hope that his case will not be passed over without due attention. Give him a chance to learn the lessons that he should have had an opportunity to learn years ago. He is fearful that he is to be sent to America and then be dropped out of the work; but this should not be. He has some excellent qualifications, although Australia is not his place. Please give Elder Curtis a chance somewhere, and in order to know where to put him, you must get acquainted with him.

You speak of Leroy Nicola as one whom you think could be a help to you. I have no light on the subject. You know his present spiritual condition, and you are the one to understand and decide the matter. I think it would be better both for him and Elder Morrison could they be separated. Under your influence, connected with you, it might be the best thing for you all. You should have the very one who will be the most help to you, able to relieve you of some of the burdens you now carry. I believe that the Lord will guide you in your decision. You will not be left to have haphazard workers.

The Lord has prepared someone for you, and there should be no delay in securing the proper helper. If Leroy is the one, it will be made clear to your mind. One thing is certain—the work must be divided and part laid upon other shoulders to share the burden with you.

I am so glad that we can go to the Lord for counsel. He will never regard indifferently the request of those who seek Him that they may know the mind of the Spirit of the Lord. We must not release Jesus or turn from His companionship for one moment. We must commit everything to Jesus in earnest, trusting prayer; but we show unbelief if we worry. The Lord does not leave us to uncertainties, to “guess-so,” in doing battle for Him. He knows our weakness. He knows just how we need to be braced up to do that work, and He is going to give the earnest seeker wisdom to act his part, and then he must believe that the Lord will act His part, and not have a shadow of doubt resting on his soul.

Does not Jesus know all the wiles of the devil? Does the world’s Redeemer not know we never can overcome the powers of darkness in our own finite strength? Indeed, He knows all about it, and the Captain of the Lord’s host takes the field with all His heavenly intelligences to do battle against Satanic powers. The Lord God of hosts is fighting our battles for us. Only trust Him, only believe. This is what He asks of us, and He will do the work and get glory to His own name.

Lt 19c, 1892

Olsen, O. A.

January, 1892

Dear Brother Olsen,

I see what is needed here as much and more than ministers: it is persons who will exert a good influence, and act a part as [do] Brother Shireman and his wife, to settle in this country and let a steady influence be going out from them to leaven those with whom they associate. If this can be done, if families will uproot where they have been a fixture for years and come to this country, settling in the New Zealand and in Sydney, and in places out of this city, there would be changes wrought that it is impossible for the ministry to do.

It was not the best thing for our brethren to make so little effort to secure that experienced help which I so greatly needed. But I could see a selfishness, if they had persons who were able to do a good work, to tie them fast. I am sure I said all I could say; but at [the] last [there] came here with me those who would do their best to connect with me, but [who] left me lame and unprovided for.

I needed persons who could not only help me in my lines of work, but who could have that ability and experience to be educators to others, teaching how to cook, how to treat the sick. May Walling is an excellent treatment girl as far as the practice is concerned; but she is not an educator. Sister Emily Campbell is an excellent person, steady and determined, but she is not an educator.

I am suffering more now for want of some one who is experienced in the cooking line, to prepare things I can eat. The cooking here in this country is in every way deficient. Take out the meat, which we seldom use—and I dare not use it here at all—and sit at their tables, and if you can sustain your

strength, you have an excellent constitution. Food is prepared in such a way that [it] is not appetizing, but is having the tendency to dry up the desire for food.

I would pay a higher price for a cook than for any other part of my work. I hired an Australian girl as I thought, to cook; [I] pay her three dollars per week; but these girls know nothing about cooking, only to prepare the food under another's direction. If that person is not apt and has no skill in cooking, you will see, as we have in our experience, the stereotyped breakfast: porridge, as it is called—we call it mush—baker's bread, and some kind of sauce, and that is all, with the exception of a little milk.

Now one, after eating in this kind of way for months, knowing what will appear before them at every meal, comes to dread the hour which should be interesting to them as the dreaded period of the day. I suppose you will not understand all this until you have experienced it. But I am really perplexed over this matter. Were I to act over the preparation in coming to this place, I would say, Give me an experienced cook who has some inventive powers to prepare simple dishes healthfully, and that will not disgust the appetite. I am in earnest in this matter.

Then I should say, Give me a thorough calligraph operator. I need this so much. Elder Haskell thought I could find such persons here, but they do not appear. And those persons engaged in this kind of work should be men and women who can exert an influence. I wish you could have seen the attention created here in the efforts made with those we had, poorly qualified in some respects, to teach cooking, and to give treatment. May, I say, is an excellent practise girl in giving treatment; but it needs, combined with this, one who can tell the reasons, explain the process. But the efforts made created a wonderful interest.

During the institute following the conference, a house was hired purposely to have a school in teaching how to cook, [and] teaching how to give treatment. The rooms would be filled to their utmost capacity. When we saw how eager they were to learn all they could, and then considered how lame was our force, I felt as if I could cry. Now, what is to be done? I know not; but I call upon our people in America who would be missionaries, to uproot where they are and to come to this country, and prepare to go to other countries to do the work they know how to do.

Our sisters did well. May Walling did nobly. She took case after case of afflicted ones and gave them simple treatment in a variety of ways to relieve suffering; but this kind of work needs a ministering that we have not. I call for you, and you call for others, while we are on the ground, to unite our forces to select good help.

There is a Sister Saterlee in Battle Creek who lives with her husband [and] has worked in our missions. She is a valuable woman. Her husband is a genius, a useful man anywhere. I know this Sister Saterlee has been matron of the dining tents in our conferences in New York. I want you to see if these people cannot come and help in the work. She has been matron in the Sanitarium in Battle Creek; but, I am ashamed to speak it, some connected with the sanitarium imagined that there was not all that style maintained that was essential for the place, and dropped her out. Her influence is good and true and wholesome. Had I know these things before I left, I would have selected her to come with me. See if you could manage to have this couple come to this country.

I talked of this Sister Saterlee going into the Health Retreat, or taking the supervision of the boarding hall at Healdsburg College. She is capable of either position; but [she] is just such help as is needed in this country. We will join our forces and do the best we can to place an entirely different mold upon the habits and customs here; and when we see so many willing and anxious to do, we want them to learn how to do. Will you consider this question? I would so much desire that Brother and Sister Hall from South Lancaster shall be with us, for our forces are too small. They can do a good work for me and for all others.

I never should have consented to come with the help I have. They do their best, but we want others here that will go from place to place in the churches, capable of instructing. It has been one hard push from the first of my starting for this place, and some things continue to look mysterious; but now [that] we are here, give us the help this country needs. Some may come on their own expense, who are laborers, who have trades, but who will as well, be missionaries. Will you do your best for us, and see that the call I made is not treated as listlessly as the plea I made before I came here?

You can not imagine how much needs to be done, and at once. We have no time to lose; the end is near. The Lord wants us now to watch, to wait, to work, and to pray. We hope that when Brother and Sister Rousseau come that others will accompany them—Brother and Sister Saterlee, if they are not fastened, and if they are, may be they can cut loose. You may think of some families who desire a warmer climate and shun the hard winters who would like to move to this country. We see no other way, Elder Olsen, than to place persons in New Zealand, in Sydney, in this part of Australia, that shall be, through piety and personal experience, able to give a different mold to the work and [this] element be constantly working like leaven to strengthen the churches, that from within they may work outward.

Do not let the idea that I have the rheumatism scare any one, for the work forced upon me for the last three or four years, the little sleep and rest that I have had, has been enough to affect nerve and muscle; and the only marvel is that the strain has not made me a paralytic or perfectly helpless. The strain of the last year has been terrible to me, and I am surprised that I have endured it. To God alone is all the glory.

I can see the reason for my present suffering, and yet I have labored during this past conference with might and soul, and have spoken fifteen times—three times more before the conference—eighteen times since coming to Melbourne. This is the chance given me to get acclimated. I would not heed weakness, [nor] loss of appetite, for I have had but little relish for food since I left Petoskey. Food is repulsive to me; I eat out of a sense of duty.

But no one will carry the burden I am obliged to carry; no one will have so little opportunities as I have had to “come apart and rest awhile.” [Mark 6:31.] The burden is on me day and night; but few hours of sleep can I obtain.

I am burdened in spirit. I see the want of piety, the low estimate placed upon sacred things; and knowing the value of a right appreciation of heavenly things, I long, I pant, for the salvation of God, that I may through Jesus Christ strengthening me do the important work given me. There must be no betrayal of sacred trust by me. I must live as in the presence of God and in the sunshine of the righteousness of Jesus Christ.

I must meet all for whom I labor in the judgment. I must give an account of my stewardship. Says Christ, "Without me ye can do nothing." [John 15:5.] Thank God that I am able to do anything; thank God that I can put my entire trust in him and hang my helpless soul on Jesus Christ. I must work; if I fall it will be at my post. Day and night I consider the little time I have to work. The Lord helps me; the Lord blesses me. Praise His holy name!

Well, consider the things I have presented before you. The work here is but just begun.

This must go without delay. Love to all.

Lt 19d, 1892

Olsen, O. A.

North Fitzroy, Australia

September 1, 1892

Dear Brother,

We are certainly living amid the perils of the last day, and while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, "Sanctify them through thy truth; thy word is truth." [John 17:17.] The meaning of that prayer is, Make them holy through the knowledge of the Word. "The light (Christ) shineth in darkness (the world), and the darkness comprehended it not." [John 1:5.] Instead of welcoming that which scatters the darkness, many comprehended it not and received it not. Ministers are sent, as was John, to bear witness of that Light. The office of the messenger sent of God is not to draw the sympathies of the people to himself, but to direct the affections and sympathies away from himself, to center them upon Christ. The burden of his message should be, "Behold the Lamb of God, which taketh away the sin of the world." [Verse 29.]

Christ "was in the world, and the world was made by him;" but the world had sunk to such terrible depths of unbelief that when its own Creator came to it, it knew Him not. "He came to 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." [Verses 10-13.] This grace is not inherited. I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast

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

He who was seen by John in the vision, in the midst of the golden candlesticks, represents Himself as walking among them, going from church to church, from congregation to congregation, and from soul to soul. Here is unwearied vigilance. While the undershepherds may be asleep, or engrossed with matters of small importance, he that keepeth Israel doth not slumber nor sleep. He is the true watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God, through faith, and that not of ourselves; it is the gift of God.

The Lord Jesus Christ gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus: the well done is pronounced on the good and faithful servant; but the message does not close here. The Saviour says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." [Verse 4.] This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice. Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed?

Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Verse 5.]

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A pharisaical righteousness has been cherished; there is a deadness of spirituality, and a lack of spiritual eyesight is the result.

The only hope for our churches today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die." [Ezekiel 33:11.] Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, mold and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: "Except thou repent, I will come unto you quickly, and will remove thy candlestick out of his place." [Revelation 2:5.] What then? "If the light that is in thee become darkness, how great is that darkness!" [Matthew 6:23.]

The Spirit will not always strive with the heart that is filled with perversity. The infinite, forbearing One, who paid the price of His own blood to save His people, is addressing them. Who will hearken to His warning? Have the churches that claim to believe the truth for these last days been fruit-bearing trees of righteousness? Why are they not bearing much fruit to the glory of God? Why are they not abiding in Christ and going on from strength to strength, from character to character? The

Word of the Lord to His people is, "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." [Ephesians 6:10, 11.] Why are the people thus addressed degenerating into weakness and inefficiency, not having the love of Christ burning upon the altar of their hearts, and therefore unable to kindle love in the hearts of others?

God's people have evidence piled upon evidence; they have truth powerful and convincing; shall it be kept in the outer court so that it does not sanctify the soul? Shall the candle that once burned brightly, sending its light amid the moral darkness of error, gradually go out, until it is quenched in darkness? How was it with Ephesus? She knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered in, and spared not the flock. That church, once beloved of God, that might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out.

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [Revelation 2:7.] See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." [1 John 1:5-10.]

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, for the darkness hath blinded his eyes." [1 John 2:9-11.]

Could any description be more sharp and clear than John has given us? These things are written for us; they are applicable to the churches of Seventh-day Adventists. Some may say, "I do not hate my brother; I am not so bad as that." But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; if feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him; they would as lief be at sword's point with their brother as not. And yet he may be bearing a message from God to the people, just the light they need for this time.

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it?

If Satan can impress the mind and stir up the passions of those who claim to believe the truth and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord's messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God.

When men listen to the Lord's message, but through temptation allow prejudice to bar the mind and heart against the reception of truth, the enemy has power to present the most precious things in a distorted light. Looking through the medium of prejudice and passion, they feel too indignant to search the Scriptures in a Christlike spirit, but repudiate the whole matter because points are presented that are not in accordance with their own ideas.

When a new view is presented, the question is often asked, "Who are its advocates? What is the position or influence of the one who would teach us, who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them." [Matthew 7:20.]

Truth is often preached by one who has not experienced its power; but it is truth nevertheless, and it blesses those who, drawn by the Spirit of God, accept it. But when the truth is presented by one who is himself sanctified through it, it has a freshness, a force, that gives it a convincing power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful—the Word, and the inward testimony of the Spirit. In regard to the testimony that has come to us through the Lord's messengers, we can say, We know in whom we have believed; we know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts.

Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth.

Those who have cherished unbelief and prejudice, who in the place of helping to do the work the Lord would have them do have stood to bar the way against all evidence, cannot be supposed to have clearer spiritual eyesight for having so long closed their eyes to the very light God sent to the people.

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned and that there will be resistance from the very ones we least expected to engage in such a work. A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth.

How long will the Lord have patience with men in their blindness? How long He will wait before leaving them to grope their way to final darkness we cannot determine.

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.] Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God.

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance till the very end of probation?

If ever a people needed true and faithful watchmen who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, whom, like Capernaum have been exalted to heaven in point of privileges—shall they, by nonimprovement, be left to darkness corresponding to the greatness of the light given?

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again; but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Revelation 3:17.]

The guilt of self-deception is upon our churches. The religious life of many is a lie. Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven's loom and containing not one thread of human invention.

Jesus is knocking! Open the door of the heart, and buy of Him the precious heavenly treasure! Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? "See that ye refuse not him that speaketh." [Hebrews 12:25.] If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, "Come in, thou blessed of the Lord; wherefore standest thou without?" [Genesis 24:31.]

I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly un-Christlike? I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren, who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.

As Christ was about to leave His disciples, He said, "A new commandment I give unto you, That ye love one another." This is the measure with which we are to love one another: "As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.] Again He said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." [John 15:8, 9.] Mark the words of Christ and bear them in mind, "As I have loved you, that ye also love one another." [John 13:34.]

"This is my commandment, that ye love one another as I have loved you." [John 15:12.] "Neither pray I for these alone; but for them also which shall believe on me through their word, that they all may be one." How full and perfect is this union to be? "As thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:20-23.]

What large possibilities are presented before us in the word spoken by Jesus! He says, "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." [Verse 26.] These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon and presented to the world by pen and voice. But why is it that those who claim to believe the truth are not doers of the Word? Why is so little said upon these subjects which mean so much to every church and to every individual member? Think you that heaven does not look with amazement upon those who profess to be children of God, yet who pass on—inattentive, careless, disregarding the plainest words of truth enjoined upon them? Is it not time for us to consider that we must live by every word that proceedeth out of the mouth of God? To obey one word and disregard other words will dishonor God.

There are many in the ministry who have no love for God or for their fellowmen. They are asleep, and while they sleep, Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. But let those who would have a deep and living experience in the things of God cease to depend upon men, even upon their pastors and teachers, and put their trust wholly upon God, using their God-given ability to His glory. Christ is to be lifted up before the people, for by beholding Him we are to become changed to His image. Jesus says, "Without me ye can do nothing." [John 15:5.] He has made ample atonement, and he who lays hold upon Christ by faith has peace with God. The Holy Spirit purifies the heart, presenting God in new and endearing views as our heavenly Father.

O that evil may be turned out of our hearts! O that the soul may be thoroughly cleansed! O that the love of God may abide in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing. We must have the love which is of heavenly birth and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them and talking about them and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal.

Will the people of God heed the voice of warning, and cultivate love? Will they lay aside their suspicions and jealousies? They can not do this unless they fall all broken before God. Many have made and are still making great blunders. They love their own way so well that they will not surrender to God's way.

Many have been convinced that they have grieved the Spirit of God by their resistance of light, but they hated to die to self and deferred to do the work of humbling their hearts and confessing their sins. They would not acknowledge that the reproof was sent of God, or [that] the instruction was from heaven, until every shadow of uncertainty was removed. They did not walk out into the light. They hoped to get out of difficulty in some easier way than by confession of sin, and Satan has kept hold of them and tempted them, and they have had but feeble strength to resist him.

Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness killed all love from their souls. They demanded perfect assurance, but this is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith.

If the rays of light which shone at Minneapolis were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways and submitted their wills to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience; but self said, No; self was not willing to be bruised; self struggled for the mastery.

And every one of these souls will be tested again on the points where they failed then. They have less clearness of judgment, less submission, less genuine love for God and for their brethren now than before the test and trial at Minneapolis. In the books of heaven they are registered as wanting. Self and passion developed hateful characteristics.

Since that time, the Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. The light has been withdrawing from some, and ever since they have walked in sparks of their own kindling. No one can tell how much may be at stake when neglecting to comply with the call of the Spirit of God.

The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. God moved upon hearts, but many yielded to another spirit, which was moving upon their passions from beneath. O that these poor souls would make thorough work before it is everlastingly too late! Better opportunities will never come; deeper feelings they will not have.

In order to have better opportunities in the future, they must improve the opportunities they have already had, yield to the Spirit of God, and heed the voice from heaven, giving prompt obedience from willing hearts. God will not be trifled with. The sin committed in what took place at Minneapolis, remains on the record books of heaven, registered against the names of those who resisted light; and it will remain upon the record until full confession is made, and the transgressors stand in full humility before God.

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord grant that those who are deceived may make thorough work before probation closes.

God speaks to whom He will to carry His message. They must declare the message He gives without reservation. Jonah was commanded to proclaim the destruction of Nineveh; for a time he refused to speak the words given him of God. Fainting with fear, wild with the awful message committed to him, he hurried away from the place where he was sent. He was a disobedient prophet; he fled from duty. But when God speaks to men, commanding them to bear His message to the people, it means something.

Those who are commanded to bear a message must move out, although obstacles of a forbidding character are in the way. Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God.

Lt 19e, 1892

Olsen, O. A.

Adelaide, Australia

October 26, 1892

Dear Brother Olsen:

We are praying for you that you may come up to the conference trusting in God and in full faith of His pledged word to be with you always even unto the end of the world.

To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbeliefs aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift.

Come up to the conference in calm, perfect trust. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." [Psalm 145:3.] He will work and who will let or hinder? There is nothing too hard for Him. His is the greatness, the power, the glory, the victory and the majesty. Let us not limit the Holy One of Israel. "Riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." [1 Chronicles 29:12.] He "is the blessed and only Potentate, the King of kings, and Lord of lords." [1 Timothy 6:15.]

"Thou hast a mighty arm: strong is thy hand, and high is thy right hand." [Psalm 89:13.] He is the mighty God who is "able to do exceeding abundantly above all that we ask or think." [Ephesians 3:20.]

“Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength.” [Isaiah 26:4.] “If God be for us, who can be against us?” [Romans 8:31.] So with firm step, making melody in your heart, sing His praises. “The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?” [Psalm 27:1.] “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.” [Psalm 23:4.]

It is well for us to ask the Lord to “lead me to the Rock that is higher than I.” [Psalm 61:2.] It is well for us to rely upon a care that is so much above our own. He sees the end from the beginning and will make “all things work together for good to them that love God.” [Romans 8:28.] What a source to which we can look in all times of trouble; the heart can have no misgivings!

Man is erring, stubborn, rebellious, and defiant even against God; but the Lord is kind and patient and of tender compassion. He has heaven and earth at His command, and He knows just what we need even before we present our necessities and desires before Him. We can see only a little way before us; “but all things are naked and opened unto the eyes of him with whom we have to do.” [Hebrews 4:13.] He never becomes confused. He sits above the confusion and distractions of the earth, and all things are opened to His divine survey; and from His great and calm eternity, [He] can order that which His providence sees is best.

If we were left to ourselves to plan, we should make mistakes. Our prejudices, our weaknesses, our self-deceptions, and our ignorances would be manifest in many ways. But the work is the Lord's; the cause is His; He never leaves His workmen without divine directions.

We certainly need to hear the counsel of God as did the children of Israel through all their journeyings, from the cloudy pillar by day, and the pillar of fire by night. Their history is plainly recorded that we may not follow the example of unbelief and varied departure from God. We have the ministration of angels, as well as they, to cheer us in our pilgrimage and guide us by the only safe course to our haven of rest.

When the cloud rests, we willingly abide; and when it begins to move, we move also. We must never lose faith and trust in God. Move onward, although we see no way; He sees it for us and bids us go forward. Let us rest in the Lord and make Him our confidence. O, my brother, He will clothe us with His own garments of righteousness.

Now, do not worry at all about the future. Do your best without ever overdoing and go forward hopeful and courageous in God, saying, He careth for us.

Whatever burdens lay heavily, cast them on the Lord. He that keepeth Israel neither slumbers nor sleeps. Repose in God. He is kept in perfect peace whose mind is stayed on God. At times it will seem that you cannot take another step. Well, wait and know that “I am God.” [Psalm 46:10.] “Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.” [Joshua 1:9.] “I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” [Isaiah 41:10.]

Let the ministers through whom God is working come up to the conference with cast down nerve, growing in depression, and I tell you, they have an atmosphere about them like a thick blanket of fog covering a clear sky. We need to cherish faith. Let the lips utter, My soul magnifies the Lord, My

spirit rejoices in God my Saviour. We must reveal a sense of a present Saviour, a firm trust that Jesus is at the helm, and that He will see the noble vessel safe into harbor.

We are to know that it is impossible to save ourselves or any soul. We have no power to bestow salvation upon the perishing. Jesus, our Redeemer, is the Saviour. We are only His instrumentalities and dependent every moment upon God. We are to magnify His power before His chosen people, and before the world for the great salvation which through His atoning sacrifice and His blood He has conferred upon us.

Satan will try to turn you down, to cover you with his darkness, but in simplicity take the light given and live. With the light from the throne of God shining upon you, you can be a channel to communicate this light, and a channel to communicate the power of the Lord working in opposition to Satan and his angels.

Utter the high praises of Him who hath chosen you in love; who hath made himself an offering for your salvation; who hath compassed you about with His tender mercies, and the angels in heaven will rejoice, and you will disappoint the enemy.

Lt 20, 1892

Kellogg, J. H.

Adelaide, Australia

October 17, 1892

Dear Brother,

Since writing the letter enclosed in the envelope with this, I shall now write farther.

Your letter came and I have read it carefully. I am surprised that Miss Sanderson should do as she has done. I have no recollection of ever meeting Miss Sanderson, and as I have not the slightest recollection of her, nor of any interview I may have had with her, of course I cannot speak of what I have said to her. I only remember that I have been consulted by several in regard to the five-years course, and in every case they presented facts of circumstances, of duties at home to parents, or some sensible objection.

I told them to lay the matter plainly before Dr. Kellogg and he would not urge the five-years course against reasonable objections such as duties to father or mother. If they were free from these objections, I had nothing to say. It was not the five-years course I advised them not to take; but as they presented weighty reasons why they could not conscientiously bind themselves because of other parental claims upon them, I told them they must follow their conviction of duty and lay everything before you just as they had done to me. I told them that I knew Dr. Kellogg well enough and that he would take in the situation and deal justly.

I am indeed sorry for the much perplexity you are having, and I suppose you will have to the end of the chapter. It is a very delicate matter to deal with human minds, and in every case much wisdom from heaven is needed, and a strict guard put on self. As we see the inconsistencies of individuals, we are sometimes stirred to speak and act as we feel, and yet it may not always be in wisdom. I

sympathize with you, my brother, and do not wonder that you are sometimes put to your wits' end to know how to act when confronted with the unreasonable course of those who only look on one side of the question—the side that will please and profit them; but we are ever to bear in mind that their education and hereditary tendencies color their opinions and bias their judgment.

You well know Dr. Maxson has not a great amount of self-denial. I look upon him as figuring largely for himself, and feeling that he is sufficient for all things, while at the same time he will appear to feel his defects. I have my settled conviction that Dr. Maxson and Hattie will not be content to long remain at the Health Retreat. The experience they had at Fresno, the success in his supposed field of action did him harm—more harm, I fear, than he will ever know.

Tuesday, October 18, 10:30 A.M.

Well, I am sitting in the phaeton before the botanical gardens, while Elder Daniells, Emily Campbell and May Walling are enjoying the privilege of going in and viewing that which is to be seen. As I cannot walk or stand on my feet much, I am sitting here. I have no wheeled chair, nor one to wheel it and wait on me as I had in Philadelphia. I must be contented to sit and patiently wait until their sight-seeing is ended. This is a beautiful day and we [are] thankful to our heavenly Father for the glad sunshine.

I have been thinking about the Mt. Vernon institute, and I have little faith in it. I dislike to have Dr. Gibbs mixed up with it, lest it go down entirely and he bear the censure of its failure. He is not a financier, and when placed in any of our institutions he should have a managing financier. I wish you had before you all that I have written about the Mt. Vernon institution; then you would better understand the light that has been, in clear lines, presented before Elder Underwood and Bro. Irwin, and you would better understand the decided position I felt compelled to take in the council meetings in the Review office. If the conference or the sanitarium decide to shoulder the institution, I am clear in the matter.

I must confess that I have little confidence in Dr. Maxson's long remaining contented at the Health Retreat. He loves to be making money. He has tried it and considers it a grand success, and should he for some excuse step out who would go in his place? I think Dr. Gibbs should be, in some way, connected with the institution. This might be arranged in such a way so that he could spend some time in Healdsburg, Oakland, and some surrounding towns; and if Dr. Maxson and Hattie should step out, which I fear they will, then you would have Dr. Gibbs. I know of no one I would rather trust than Dr. Gibbs, if he has a faithful superintendent.

I cannot feel as though our trials in reference to that institution are over with, far from it. Dr. Burke will perhaps be able to flourish in his apostasy for a time; but, poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness for they have enough to bear. Those who take the side of the great rebel will have the wages of sin, which is death. But those who take the side of Christ will have the gift of God, which is eternal life. Give me the wages which the Lord gives.

I greatly desire to see you and converse with you. One year has passed since we left California for Australia, and another year may pass before we shall set our feet upon American soil. May the Lord spare your life and give you physical soundness is my prayer. Your wife, whom I highly respect in the

Lord for her devotion to the general good of others, may her health be preserved, her spiritual strength increased day by day, and as she imparts she will still receive to impart more.

The character of Christianity is intensely practical. It adapts itself to every circumstance of actual life, and fits in with everyday trials in sympathy and carries with it the divine credentials. Great truths are brought into immediate contact with that which are regarded by finite man as "little things." On one side is supplied the motive for purity and holiness, while on the other is furnished the grand, noble principles for the regulation of the conduct and the well balanced character of a Christian.

It was a whole sacrifice that was made for us, and it is a full salvation we may receive as the result. Christ is our living Center. Divine truth, which is shining upon us in its bright, clear, distinct rays, is not detached atoms of doctrines, loose and disconnected, but they form one string of precious pearls. Christ's mission and work are threads of gold binding all together and constituting a complete whole.

Living in Christ and having that faith that works by love and purifies the soul, reveals the love of Jesus. Search heaven above and the earth beneath, and it is not possible to find among any nation, tongue or people truths so pure, so distinct and luminous as are entrusted to God's people who are obedient to His commandments in these last days. These grand, elevating truths, originating in heaven and compassing eternity, are running as threads of gold through all the great things and little things of life. Many are the opportunities to impart that which we receive, the little occasions afforded us in our conversation, our manner of intercourse, and the rules we adopt for the guidance of our conduct. The attitude we assume, the state of our feelings and temper under irritation, all the individual peculiarities of our disposition and personal manners and habits, are determining our destiny.

What does the term "Christian" signify? What is it to be Christlike? The truth is to be brought into the inner sanctuary of the soul and not to be kept in the outer court. Many, we are sorry to say, act in the common concerns of life just as they would if they had never heard the truth. The same self-love, the same selfishness and self-uplifting, the same indulgence of self-will, the same hastiness of temper, the same sensitive pride and insubordination are daily manifested by many.

And Dr. Kellogg, such traits have molded the characters of many physicians who claim to believe the truth; and unless they, as well as many who are studying for the medical practice, see things in an entirely different light, they shall never be numbered with the family above, for they are developing a spirit which can never find a standing place in heaven. This amazing disregard of Christian obligation in the practicing physicians is so apparent that they misrepresent the great Physician in every way. The outward appearance and profession is regarded as involving certain proprieties; but few even maintain this.

Selfishness is the root of all evil, making men bold, hardhearted, and inconsistent, and as if the religion of Jesus Christ had naught to do with the details of business life. A religion whose nature has not the influence to soften and subdue the words and the spirit, and bring into captivity even the thoughts to Jesus Christ, cannot have power to form the character, and therefore would not sanctify the soul. We must all consider, yea do much considering. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.]

It is the positive duty of all Christians professing to believe the truth to reveal its principles at all times and in all places. They are enjoined to fight the good fight of faith. Satan is walking about as a roaring lion seeking whom he may devour; he works with his angels to put every soul off his guard in little things.

Those who with becoming fortitude recognize great tests and bereavements and calamities in life as ordered or permitted of God, and rely upon God for grace according to the day, are upset and lose self-control over some petty vexation or some words spoken. And the enemy, walking about, watching his chance, and seeking whom he may devour, is full of exultation, for he can work with his satanic cunning to separate very friends. He [who] would repay the deepest injury with kindness is irritated and loses his self-control by an act of discourtesy or an act of scorn. The man who feels at times sincerely, and would willingly give his life to save a soul from death, will fail to conquer a spirit and habit, and will by wrong words and unwise actions imperil a soul and throw him on Satan's battleground where he cannot be rescued.

Now, my brother, you will meet with trials in little things, but hold fast your integrity. I know whereof I speak. "Having done all to stand." [Ephesians 6:13.] Never show anything but a noble spirit, for all the universe of heaven is watching the result of the battle. Satan is watching to see you off guard, to see you stirred up to act impetuously, that he may obtain the advantage to sift you as wheat. I know that severe trials have come upon you. I know, for I have been shown occasions where you acted in words and spirit to please the enemy and to grieve heavenly angels. Provocation was given you, but I have been shown that you are to fight the battles of the Lord manfully, which means to do just as Christ would do were He in your place. There must be no inconsistency in your faith and practice.

As a representative man it makes the matter more serious, for such things would injure the religious tone of your character. You who can stand as it were between the living and the dead, having a firm nerve and clear discriminating eye in critical operations which decide the destiny of human life, must not in any way, at any time, lose your Christlike dignity and self-control. You are worn, and now you need as never before to place your hand in the hand of Christ, and by an experimental knowledge [realize] that you can stay your soul upon God.

Believe me when I tell you that it is your privilege and duty to possess your soul in patience under insult and provocation. You can do this only through Christ Jesus. Why, He is your staff, your wisdom, your sanctification and your righteousness. Your character cannot be divided into parts, one made of great and noble things and regulated by the law of God, and the other made of little things and subjected to nervous irritations, to variations and caprices of natural traits of character that obtain the ascendancy. Such a course would cut off a large part of your service for the Master. The want of self-control, a calm spirit, robs God of His proper right to reveal His perfection of character in you, and produces new difficulties for you. However any one may deserve chastisement, withhold your words, for that which you reflect upon others will in a ten-fold degree be reflected upon you.

Your work is most difficult and trying, and you must have Jesus close beside you every moment, as a counsellor, as a refuge wherein you may run and be safe. Do not allow your thoughts to get wrought up over any of the vexatious troubles that are constantly arising. Keep calm and think of Jesus who is close by your side, and what you can do to please Him on this occasion. [Say], "I am to represent Christ," and then you can act manfully, nobly; and the grace of Christ, the Holy Spirit which is God's

gift for you to grasp, will strengthen [you] with all might in the inner man. Then your nerves will not be worn thread-bare; but you will ever educate your thoughts to look to Jesus to right every wrong and to build you up in the faith, to stand with you in your critical work with suffering humanity, and give you a continual increase of faith and trust and assurance that you will never be confounded.

Religion can bless only where it influences. If we at any time exclude its influence, we exclude its blessing. I almost see you a boy again, and want to say, John, my son, for Christ's sake put on the whole armor of righteousness; open the windows of the mind, the door of the heart and let heaven's blessed sunshine flood both mind and soul temple; then joy in Christ will be a permanent state of the heart. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:11.] I have seen you, in reviewing the past, full of keen remorse and inexpressible sorrow. Have you confessed all to God, have you asked Him to pardon your transgressions? I know you have and do you believe that He will pardon your transgressions? Then act on the promise. You have the pledged word of God. You may be free in Christ Jesus, and He will remember your sins no more. How many times I have longed to say to you, Look! O, look and live. I know just what I am writing about.

You are so situated in your responsible position that you must necessarily meet all classes of people with all kinds of characters. Is it any wonder that you shall very often meet professed Christians who are inconsistent in practise? The force of a corrupt nature allowed full liberty over the little things, shall, when brought to the point of decision against inclination, disdain all restraint and claim entire independence.

A course of consistency becomes doubly difficult when it is made to contradict not only natural inclination but also acquired habits of a lifetime. When you jostle against the elements manifested by those who have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control, and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds, if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life, but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them.

We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If, after a course of provocation and injustice on their part, you treat them as you would an innocent person—you even take pains to show them special acts of kindnesses—then you have acted the part of a Christian, and they become surprised and ashamed and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them.

If you had laid their wrong course of action before them, they would have braced themselves in stubbornness and defiance; but to be treated in tenderness and consideration they feel more deeply their own course of action and contrast it with yours. Then you have the staff in your own hands; you occupy vantage ground; and when you show a solicitude for their souls, they know that you are no hypocrite, but that you mean every word you say.

I have been shown that a few words spoken in a hasty manner, under provocation, and which seemed but a little thing—just what they deserved—often cut the cords of influence that should have bound the soul to your soul. The very idea of their being in darkness, under the temptation of Satan and blinded by his bewitching power, should make you feel deep sympathy for them, the same that you would feel for a diseased, sick patient who suffers, but, on account of his disease, is not aware of his danger.

Souls who have cost the life of God's only begotten Son must be estimated in value by the immense ransom paid for them; and rich or poor, black or white, must be treated in respect to the value Christ has placed upon the human soul. These thoughts are worthy of solemn consideration. Any neglect on our part, any exaltation of self, any hasty passionate exultations may set a soul on the paths of destruction where he will never find the narrow path of holiness that leads heavenward.

I tell you, dear brother, there are grave mistakes made in dealing with unbalanced, diseased minds. They are sick. They need a physician, not to cut them off as a diseased limb, but to heal them. Jesus' course of management is given in the parable of the lost sheep. Should Jesus deal with us as we deal with one another, not one of us would be saved. O, how many will be lost because the words that should have been spoken in tender forbearance were left unsaid.

Much money is expended in every way to bring the light of truth to bear on human minds, and then the ones who are building with one hand are pulling down with the other. The influence of good is cut off by unwise words and actions. O, for the blessedness of Christian meekness to weave in all our experiences. It is Christ that takes the sins of the guilty upon His divine soul, and imputes to the guilty His own righteousness. Shall we not work in these lines when we come in contact with sins, with presumptuous, high-headed, and hard-hearted souls who irritate and provoke with their ways and manners?

Shall we remember [that] all this offends Jesus whose property they are? Yet He does nothing to cut them off, but bears long with them. He wept in agony of tears over Jerusalem. All was distinctly before Him, the history of ages, centuries filled with incidents of grace resisted, privileges abused, opportunities slighted, the warnings and reproofs of prophets unheeded. Jesus scanned the events of ages of ingratitude, formalism, hypocritical insincerity, pharisaic pride, and national apostasy. His prophets were put to death, His servants abused, His vineyard trodden under foot. For a thousand years the cloud of vengeance had been loading, and as He saw it about to burst He wept in agony. Well might the Lord Jesus say, What more could I do for My vineyard than I have done? [Isaiah 5:4.]

We want in our experience to value the souls for whom Christ died. When we meet with ingratitude and betrayal of sacred trusts, we are stirred to retaliate and show how we despise such a course; and this the guilty expect to meet, and they are prepared for it, for it suits their mean course of action. But Christians should disappoint their expectations by showing a calmness under injuries and give kindness in return for abuse. Such a righteous course will surprise them, and it places their own wrong course in contrast and makes them ashamed. The Lord Jesus has imputed to us His righteousness when, undeserving, He took our guilt; and the innocent suffered for the guilty, else we should have perished.

For the sake of the souls for whom Christ has died, let us act wisely. For the sake of the peace which Christ is waiting to bestow upon us in acting out His life and character, let us not be easily provoked.

You, my brother, have much to bear, and I want you to see that much grace is provided if you bear them loyally. You will be the gainer healthwise, and little things that disturb your peace will lose their agency to affect you. You may have a calm trust in God. And if you cling to Jesus He will be at your right hand to help you. In your hurry and in the pressure of cares, there is danger of mistakes occurring of judging harshly, your words wounding deeply, and your own soul's peace broken up, and your becoming agitated and unbalanced. If you will guard your words, and be more mild and thoughtful in treating the erring, your influence will be increased fifty-fold.

God wants you to be a strong man in self-control, strong because you have the meekness and lowliness of Christ. If you would impress upon the wax a clear and vivid impression of the seal, you would not dash the seal upon it in hasty, violent action; but you would carefully place the seal on the plastic wax and quietly and steadily press it down until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence upon minds trains the soul after Christ and puts through human instrumentalities the new life implanted by the Spirit of God after His own divine likeness.

Lt 21, 1892

Kellogg, J. H.

Adelaide, Australia

September 28, 1892

Dear Brother,

When the last mail came from America, I handed Willie my letters to read and among them was yours that I had not read; this was a mistake. In the bustle of moving they hurried me off to Georges Terrace, St. Kilda Road, where our school is while some of the family remained behind to finish the work.

Since coming to this place I was reading my American mail, Willie having returned it to me and I read your letter in which you mention the Mt. Vernon Institute. I have written quite fully in reference to this matter to Elders Underwood and Irwin. I have placed in Elder Olsen's hands letters in reference to this matter. I have by pen and voice borne testimony in reference to Mt. Vernon Sanitarium, and if my brethren care to know that which is light in this matter let them gather up the letters and read them. Whatever course my brethren see fit to pursue, whether in favor or against that institution, I am clear in this matter. I do not propose to shoulder any more burden unless the Lord sees fit to lay it upon me.

I have felt sorrow of heart that they should act as though this testimony must be reversed, notwithstanding all the light they have had. But there stands the truth in the letters I have written. If these letters have no weight, all that I can say will be useless. If I had the book that contains these letters, I would make an effort to get the matter copied; but they are packed with my writings in Melbourne. I have a few things with me that I have accidently come across. In a letter to Elder Irwin of Ohio, Harbor Springs, July 20, 1891 is the following: I feel deeply burdened in regard to the indifference manifested in reference to a house of worship being secured by our people in Ohio. God has signified His will in this matter. What lies at the very foundation of the neglect? I answer, The

Mt. Vernon Institute. This has eclipsed higher and holier interests. You say you cannot consent that the Sanitarium at Battle Creek shall shoulder the Mt. Vernon Institution unless you hear from me.

While in Battle Creek, I was requested to be present in the council meetings, and I spoke very plainly in reference to either the Sanitarium or the conference accepting the Mt. Vernon Sanitarium. Those who were present on that occasion know what I said—that I spoke, not my own mind and judgment but the light given me of God. Elder Underwood knows what I have written in regard to that sanitarium. If the written and stated matter have no influence, if they are determined to carry the matter as they choose, let them bear the burden of it.

I am determined, the Lord willing, to place myself where I will not be in the turmoil and conflict. I believe I was in the line of duty the two years I remained at Battle Creek in active conflict, not from choice but to stand at my post of duty. The Lord alone knows what I suffered in carrying these burdens, almost afraid to touch them, and at the same time afraid to drop them. I seemed glued to the yoke and the burdens fastened to me. And that I should pass through the sickness I have is no wonderment to me. I am clinging to Jesus. I will never let go. I have no murmuring thoughts. But I do wonder how those who knew my work could ever take the course they did to increase my burdens to such a degree.

I sent off my mail, as I told you, before I read your letter and I think I wrote nothing in reference to your brother, Merrit Kellogg. I do not feel that he should be laid aside. It has been somewhat discouraging that he has not been established and settled. But I know if he were in this country there is plenty of work he could do, and with his knowledge of medical science he could work his way almost anywhere. If he were a missionary in New Zealand, in the islands of the sea, he would find plenty [of] openings for missionary work. What has become of his wife? I have not heard of her death.

My heart is full of tenderness and sympathy and the love of Christ for your brother, Merrit. I should not think it right for him to be crowded out, with no encouragement or place to work. There is enough space in the great harvest field for workers, especially for those who have the knowledge and experience that your brother has. I have always had a tender feeling in my heart for brother Merrit, and it would please me to see him free in the Lord and prospering in some branch of the work for which he has ability to fill. May the Lord open the way before him is my prayer.

I do not worry about the conference. I have not the least desire to be present. I have labored as God bid me when I was there. I am now suffering in consequence of that long season of protracted labor, when I had no rest from the burdens day nor night. I feel certain that the Lord will not order me to the front in battle, to stand as it were alone in the terrible conflict. I feel released as far as my actual presence in Battle Creek is concerned.

I am improving, but cannot bend my knees to pick up anything, and have not been able to kneel for the past nine months. I came to this place just two weeks ago today. I am no better, as I can perceive, and no worse than prior to my coming. I began to improve while I was in Preston.

We have a neat little furnished cottage for which we pay one pound and five shillings per week. The church has hired a horse and phaeton for me for which they pay a pound sterling per week. We keep and care for the horse. We have much rainy weather, and we are told that this [is] unusual at this

season. Sabbath we had thunder and lightning in the afternoon and through the night. Many spoke of the hard thunder storm, for they seldom have thunder storms here in Australia; but I told them it was very mild, merely a low rumbling, but that in America we had thunder that was rushing and crashing as though every band was broken and shivered to pieces. Then they thought they would not enjoy America.

We have had but few very pleasant and sunshiny days since we have been here. Adelaide is a beautiful place, much ahead of Melbourne. Most of the houses are detached; there are some terraces, but they are the exception. The streets are broad and macadamized by stone. These stones are almost white and make it very trying for the eyes in the sunshine. The park lands extend around the city, and in different parts of the city are little parks beside some large ones.

Yesterday May Walling and I drove into a most beautiful park. There were cultivated the pine, fir, and soft maple and a variety of shrubbery and choice trees. There was the orange tree sending forth its fragrance nigh and far and perfuming the air with its richness. I liked the place very much. They say it is hot here in summer, but we have not suffered as yet. The houses are built of brick and stone. In many of them fine taste and art are displayed in the arranging of the different colors of brick so as to make them rich in appearance. There are some grand buildings here such as hospitals and various institutions.

We are living two miles from the business part of Adelaide. In front of us are many acres of vacant land, and a block to the right of us is the asylum with its extensive and beautiful grounds enclosed by a high wall. Many houses are built with a view to keep out, as far as possible, the heat and sunshine, and [they] have a second brick wall built about six or eight feet from the house wall with its archways in front of the doors and windows. Some of these buildings are two and three stories high.

As we drive out we see in nearly every fine place, as well as in some of the smaller places, orange trees covered with blossoms filling the air with their fragrance which is very enjoyable. Some of these trees have a remnant of oranges on them as well as being covered with the blossoms. In many respects this place brings Copenhagen forcibly to my mind. It is not nearly so large, but it is a pretty city.

The church numbers one hundred and fifty. There are many very excellent people here who believe and practice the truth. The first Sabbath I was enabled to speak, and I felt more natural than I had any time since I was first afflicted. The Lord blessed me as I spoke from the first four verses of John 14. I also spoke from the same chapter [at] 11 a.m. [on] Sunday. There was a fair congregation, and I had much freedom in speaking. One man who is studying for the ministry was present and said he enjoyed the meeting much. Why, said he, how could I help but enjoy such preaching as that. Another man, a wonderful critic, living in the same house as one of our sisters, said to her that he was going to meeting to take notes and would pick Mrs. White all to pieces. But she told Eld. Daniells that he sat all through meeting with his eyes fastened upon me and didn't use his pencil once.

A number of outsiders attend these meetings. Elder Daniells is here and speaks evenings. Last Sabbath we had a good congregation, and I spoke again from John 14. I had great liberty, and the blessing of God rested upon us. Then we had an excellent social meeting, good testimonies were borne after which I spoke a few words about the human voice—the rich gift of God to us—and begged of them not to lower and belittle God's gift, but to speak clearly and distinctly as God meant

they should when He blessed them with tongue and utterance. And the Lord said, "Ye are my witnesses" [Isaiah 43:10], communicate to others the light and treasures of grace and truth which I have given to you. Elder Daniells said it was fifty percent better than any social meeting he had attended in the colonies. The presence of Jesus was in our very midst.

I spoke again to a good congregation [on] Sunday [at] 11 a.m. The power of God was manifested in our midst; many hearts were deeply moved, and tears were shed. I knew that it was not any power that was in me; but the Lord Himself was in the assembly. It was the Holy Spirit's power upon human hearts, and I praise the Lord for His mercy, His compassion, to the children of men. In speaking to those assembled upon the love and compassion of God manifested to the children of men, my own soul is comforted and refreshed. When I see the glow of intelligence upon the countenances, my own soul glows with love to God.

I was not well; infirmities more severe than usual had pressed upon me Sabbath and Sunday morning, but O how precious was the Word of Life to me. It was like the leaves of the tree of life healing me. After I had spoken an hour and twenty minutes, Elder Daniells asked me if I would speak in their missionary meeting at five p.m. I felt so strengthened I said I would. So we rode home two miles [and] took dinner. Then I had a severe trial of my faith, a severe illness came upon me, and I was cramped and suffered considerable. It was as if I had been poisoned. Then the cause of all this came to me.

In travelling here I had a first class ticket in the sleeping compartment and had the conveniences obtainable, but in the compartment next to mine there was smoking. The poisonous atmosphere could not be excluded from our compartment as the entrance door was of lattice work and the transom of wire. After enduring it until the heart action was increased and I felt as though a tight band were about my head, we spoke to the porter, or guard. He notified the smokers that it was against the rules and pointed to the framed notices.

But as soon as the guard's back was turned they smoked as earnestly as before. He was spoken to the second time by the guard. Then May pled with them telling the consequences in my case but it did no good. And what could not be cured must be endured. So I submitted to it, but the air was heavy with the poisonous odor. That night I could not sleep. A burning fever came upon me. My window from the outside was opened as high as possible. My head, heart, kidneys and bowels have been strongly affected ever since. My head had times of throbbing with pain, and my temples and eyes pained me.

This was a trying Sunday afternoon to me, and I thought I could not attend the second meeting that day. But after further reflection, I decided to go as it would not do to disappoint them after giving them the encouragement that I would be there. I said to Elder Daniells, I will ride down to the meeting and if I begin to cramp I will drive home as fast as the horse can take me. Well, I rode out, praying, and we found a goodly number present. I spoke fifty minutes on what it meant to be a child of God: It was to be a true missionary in every sense of the word. The Lord gave me tongue and utterance. I had the blessing of the Lord resting upon me, and all present seemed to be blessed. They drank in every word as if thirsting for light and knowledge. I was glad that I did not disappoint them.

As soon as my duty was done, I left and May drove the horse home to our cottage. That night she gave me a salt glow and a good hot sitz bath, wrapped me in blankets, and put me in bed where I sweat freely. Since that I have been better. I have not a doubt but that the tobacco caused me all that suffering. What do you think about such an experience? Large, fiery blotches came out upon my bowels. This is a new phase in my experience. I have had nothing of this kind except on the boat and then I had the same on my bowels, hips and thighs.

I have now spoken five times in Adelaide.

Tuesday, October 11

Elder Tenney came this morning from Melbourne. He is on his way to the conference in Battle Creek, and passes through India, Palestine, Egypt and other countries.

I have just been taking a long ride to east and south Adelaide. This is certainly a beautiful place. When the rain stops I expect to ride out considerable. I am having a spring seat made so that I can ride more comfortably.

I wish I could see you and talk with you, but I have not the least inclination to go to Battle Creek unless the word of the Lord comes to me and says, Go. My work was made so hard while I was there, and I passed through such intense mental suffering, that I have not the slightest inclination to go there again. And still I may go; I am not my own; I am bought with a price and must do the will of my heavenly Father, even to go to Battle Creek if He says, Go.

Lt 21a, 1892

Maxson, Brother and Sister

Preston, Australia

July 3, 1892

Dear Brother and Sister Maxson,

I was pleased to learn by the last steamer that you had decided to remain at the Health Retreat, and were determined to do your utmost to make it a success. You must not expect everything will move on without a ripple, for it will not be so. Difficulties will arise that will try the patience, and tax the nerves of every one who holds a responsible position. By working under cover in a deceptive, smooth way, yet in a way that will sting you, and will create a prejudice against the Health Retreat, Dr. Burke will do his utmost to injure the work. But if you will put your trust wholly in God, you will not be at a loss to know how to conduct yourselves under any pressure that may come.

The Lord will try every soul of us, as gold is tried in the furnace, until the dross and the tin are consumed and the Refiner sees His image reflected as in a mirror. Therefore the trial is not to be a matter of discouragement, but rather as that which will increase our confidence in God. We need daily to show that we appreciate and have respect unto the recompense of the reward.

We need not look for flattering hopes in this life; but by faith we may live as did Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." [Hebrews 11:25-27.]

We are never to forget that we are to be proved in this life, and it is to be decided whether or not we shall be worthy to be counted among the members of the Lord's family in the mansions above. By beholding we are to become changed into the likeness of Christ. We are to be one with Christ as He is one with the Father. We must not be greatly disappointed if we see those whom we have regarded as wheat manifest themselves as tares.

While I am passing through this ordeal of physical suffering, I devote many sleepless hours to earnest prayer that I may be restored to health. For six months I have been nearly helpless. My hips are in such a condition that I cannot walk with any ease. My arms and shoulders are full of pain; but, nevertheless, I can use my right hand to write, when I get in the right position. I cannot lie on my right side at all, and have not been able to for six months. For some time I could not lie on my left side because of suffering in the hip. Then I was compelled to lie on my back.

I am now convinced that my trouble is neuralgia of the nerves. I suffer with the nerves in the lower part of my spine. Emma White writes, saying, "Mother, if you are no better, take the very next boat back to America." But this is not my way, to back out of the situation. My sickness may be in the Lord's plan as a part of the arrangement to accomplish purposes which we do not discern. I expect to remain here my allotted time and do whatever I can, though compassed with infirmities. I have not one murmuring thought, not one rebellious feeling.

I sleep but very little; but I am not in any way disheartened or discouraged. The Lord gives me of His Holy Spirit, and comforts me by His grace. I have much brightness in the night season. I love to think of Jesus, and His goodness and His mercy. I am full of thankfulness that I have my reason, I have my memory, and I have Jesus as my personal Saviour. I may live or I may die, but I am the Lord's. He loves me, and I love Him. My peace is often like a river. I am filled with His love. I can see no reason for this affliction except overwork.

Today is the 4th of July, and yet it is January here. The weather is cloudy and threatening. Many say it has been a cold winter for Australia; but we have had many pleasant days which I was glad to improve in riding out. There are others in the family that enjoy them [the rides] as much as I do. I do not allow myself to do much wishing, if I did, it would do no good; but when it seems so difficult to take treatment here, I think of the Health Retreat and the sanitarium at Battle Creek and know I should appreciate the advantages of the institutions, and especially of the Health Retreat. It is not safe to take treatment in these rooms in winter. But time is passing and winter will soon be gone and warm weather come, to the joy of us all. Through all these afflictions I am looking forward with great desire of soul to the home above to which we are bound. It is my prayer that I may be worthy to have a place among the sanctified.

We have a chance to see and to hear much of the wretchedness that exists in the large city of Melbourne, and in its suburbs. Many are literally starving for food and are destitute of clothing. Driven to desperation, many commit suicide. We have no such misery in America. Never was money as scarce as now. It is going to be hard work to set in operation the school which is so much needed in this part of the world. The cause here is yet in its infancy and much younger and weaker than it

should be because of the want of wise calculators to manage matters. There is just as precious talent here as in America, but it needs a wise general to develop it, in order that the work shall move forward, onward, and upward to success.

The world is to be no criterion for us. Great changes are very soon to take place in our world, and the final movements will be rapid ones. Agencies from beneath have been set in operation by the powers of darkness, and they are working in secrecy and have advanced faster than any of us have calculated. Satan, with his whole confederacy of evil, is stirred to intense fervor, and plans that have been made only wait a favorable moment for open development. All things are getting into a state of readiness, and while those who believe have been contending over little matters, drawing apart from each other, each seeking to have and vindicate his own way, the powers of evil have been strengthening for the last great crisis.

The church of God who have had great light are called upon to have works corresponding to their light. Considering our superior advantages, and knowing that we must be judged by the light and privileges bestowed, what can we offer as a justification of our conduct? Like Capernaum we have been exalted to heaven in point of privilege. The precious light, freely given to us of God, was not given to Sodom or Gomorrah, or they might have remained unto this day. If the mighty works and knowledge and grace of God had been made manifest to the nations who are in heathen darkness, we know not what they might have been. They might have been far in advance of what we are in Christian lands today.

The world is uneasy, restless, apprehensive that they are on the eve of some great event. Look where we will, men's hearts are failing them for fear. Impulse and excitement are bearing sway. As children of the light, we should now manifest zeal and deep earnestness for Christ and be constantly watchful, offering unceasing prayer that we may stand in our lot and place, having an eye single to the glory of God. We need to go weighted with the truth, having in our heart Christ's love for souls. We should be wise as serpents and harmless as doves. We are to be quickened by the Holy Spirit, that we may discern, and not be ignorant of Satan's devices.

We should have a vital connection with Christ, that we may note what is transpiring around us; and, having a true understanding of the existing nature of things, be in advance of the world, in advance of its intelligence. We should be in advance in plans and methods to relieve suffering humanity. We must have a character that is far above that of the worldling's character—character that can bear scrutiny. We should be free from selfishness, abounding in liberality, self-denial, self-sacrifice, goodness and mercy. We must be wide awake, seizing every opportunity for usefulness, for benefiting others, having but one purpose in life, and that to do God's will on the earth.

Now is our time to work. The angels are holding the four winds, that they shall not blow upon the earth. A thousand doors of usefulness are opening before us, and if the church was in living connection with God, the people of God would have discerned the wants for this time, and workers would have been educated and trained, and even now be in readiness to enter them.

We lament our scanty resources at present available, while various and urgent demands are pressing in upon us for means and men. Were we, as a people, thoroughly in earnest, even now we could multiply the resources a thousandfold. Selfishness and self-indulgence bar the way to the work of

God. All this great want can be accounted for in the want of individual character fashioned after the divine Pattern.

The world is perishing in sin, and our brethren and sisters have not education and training so that the Lord can make them vessels unto honor. They have not the capacity to comprehend and appreciate the things of eternal interest; therefore, they are not employed and honored in the work of the Lord. Christ says, "Without me ye can do nothing." [John 15:5.] Wanting the presence of Jesus, we want everything. Imbued with His Spirit, He is in us as a well of water springing up unto everlasting life.

We have not a moment to lose. If the people of God had a living connection with Christ, they could do all things through Him that strengtheneth them. Our moral power is never to die, but is to expand and enlarge that through the ceaseless ages of eternity we may comprehend more and more of the character of God. Nothing that is done for Jesus will ever be lost.

I feel an intense interest for the people who are connected with the Health Retreat. I pray that they may not become one with the world but one with Christ, so that by their good works they shall glorify their Father which is in heaven. Brother and Sister Maxson, how responsible is your position! Your influence may be a blessing to the helpers, and in your intercourse with the patients, you may sow the seeds of truth. The truth is rich, it is not a spiritless, feeble thing; but is instinct with life because Christ is light and life, and in Him is no darkness at all.

May the Lord encircle you in the arms of His mercy; and when tried, when tempted, may you flee to Him for refuge, and find in Him a present help in every time of trouble. Be of good courage. Learn daily of Jesus, and He will be unto you all that you could desire.

Much love to Cathy and the baby.

Lt 21b, 1892

Kellogg, Brother and Sister [J. H.]

George's Terrace, Melbourne, Australia

December 23, 1892

Dear Brother and Sister [J. H.] Kellogg:

I am thankful to God that I can report that my health is improving. I am now able to walk up the stairs. My arms are not so lame, so I can support myself, as I go up and down, by the aid of the balusters. I can walk better, and my limbs are growing stronger. I have trouble with my back, but I can lie in bed much better than I have done. When speaking, I can stand quite straight on the platform, and my brain is clear.

Dec. 12

I returned to Melbourne, having spent nearly three months in Adelaide and two weeks in Ballarat on my way home. I now understand better the climate of both places. Ballarat is only three hours' ride on the cars from here. Adelaide is about three hundred miles distant. The climate of the latter place

is preferable to Melbourne. I was advised by several persons to settle in Ballarat, but it has a cold, changeable climate. I should not think of making my home there. I like Adelaide much better, and may have to spend next winter there.

I returned here in time to be present at the closing exercises of the school. The Lord gave me words to speak to the students. This first term has made an excellent impression on the minds of the students. The closing meeting was good. Some of the students spoke, expressing themselves fully in regard to the benefits they had received in Bible study, how much better they understood the plan of salvation, justification by faith, the righteousness of Christ as imputed to us. This term has been a success; next term we shall have double, I hope treble, the number of students.

I have been writing to your brother Merritt, telling him how much we would appreciate his labors if he could come here to educate a class who might educate others in hygienic methods of treatment. There is so little knowledge of the human system, how to preserve health, to ward off disease, and to treat disease. We would be so glad if Merritt were here today. Willie thinks that if he can come on the Pitcairn it would be a help to them. I have written to him about the matter by this mail, which closes today. But we are so bound about for means that we could make no offer to pay his passage, which I much regret. You cannot tell how much we have worked and planned and studied to keep anything in operation.

I am anxious about you. I hope you will get some one to stand by your side, even if he fall short of the highest standard. Better let some things be done less thoroughly than to be crushed by the burden and be laid under the sod. You must consider that if you should fail and fall, the people would have to do without you altogether. How much better for you to do only that part of the work which you can do safely and preserve your God-given powers for future labor. You know that there will be just as much call for you tomorrow and next week as today, and so it will be as long as life lasts. I think that you, a physician, ought to understand yourself, and adjust the work to the man, instead of allowing the work to overpower you because there is so much of it. May the Lord enable you to see the matter as it is and feel the necessity of observing the laws of life and health. You are drawing altogether too fast upon your capital.

I hope I shall have wisdom to practise as well as to preach, for work is piling up around me. I do try to be prudent. I do not talk lengthily, for there is so much to be done. When I shall get to my writing on the life of Christ I cannot tell.

Fannie Bolton is in very poor health. What shall I do? We think of having her go to Tasmania to rest [for] two months; if she fails to recover there, she must go to St. Helena for treatment. Unless she does regain her health, she shall have to give up work altogether. Who shall we get to fill her place? Do you know of any one you can recommend? There is not a soul in all this country I can find. I could keep two supplied with work, but I shall be satisfied with one good brain worker who can prepare matter for the papers. Unless Fannie recovers, I must give up my articles in the papers or secure another helper. I speak of this, not to place an extra burden upon you, but to ask [that] if you know of any one who can do this work, you will let me know. I may have to call Mary Steward to come to my help or let the papers rest awhile. Mary could get out Testimony No. 34, which is much needed.

We have great need of workers in this country—missionaries, medical missionaries, and those who can teach cooking. Sister Starr is the only one here who tries to give instruction in cookery. She

makes no pretension to any special knowledge in this line and teaches only when forced into it. She tells her classes plainly that she does not come as one who has been trained at the sanitarium, but will do her best to teach them what she knows. She is being urged again to teach a class, but is very unwilling to do so. What can we do? May Walling is a good cook, but she is not fitted to teach.

As I try to speak to the people, I fear the effect of the ill-ventilated halls. At Ballarat, before speaking on the Sabbath, I was somewhat exhausted. On entering the hall I perceived that the air was foul. I made my way to the platform, but found that the action of my heart was feeble and felt that I was about to sink. I called to May to come to me from the congregation. She helped me into an adjoining toilet room, where, my using water freely on my head and face, I was revived so as to return to the hall. Meanwhile the doors and windows had been opened and the air was changed, so that I was able to speak to the people.

We must have a meetinghouse here in Melbourne, else I shall be compelled to remain away from the meetings, and then I might better return to America. Last Sabbath I spoke in the Albert Hall, North Fitzroy; there the air was so impure as to be really sickening as we entered the church. At Parramatta, near Sydney, a company of about forty-five have recently accepted the truth, and they have built a comfortable, convenient house of worship, the first meetinghouse erected by our people in this country.

I have just returned from taking Willie to the station, whence he leaves for Sydney, to remain during the week of prayer. Elder Starr is gone to Ballarat, and Elder Daniells to Adelaide. We are left, a handful of women, in this large school building.

I speak at North Fitzroy next Sabbath if the Lord gives me strength.

Well, while trying to write this letter I have been interrupted again and again, and if you find blunders and disconnected matter, you may know why it is so. I am trying hard to close up this mail. I have had to attend so many committee meetings and read so much matter to the publishing board that I can not write one-half as much as I intended.

I have to give some very personal testimonies. During the conference here last December, I had much burden and wrote out many things for individuals, but felt that the time had not come to present the matter to them. For one brother I have had a special burden. He is a keen, apt man, connected with our publishing house.

Upon my return to Melbourne this time, one week ago last Tuesday, I read to Brother Faulkhead that which I had written for him. It affected him deeply. He was glad I did not send it for him to read. "Your reading the reproof yourself," he said, "has touched my heart. The Spirit of the Lord has spoken to me through you, and I accept every word you have addressed specially to me; the general matter also is applicable to me; it all means me. That which you have written in regard to my connection with the Freemasons I accept. I belong to five lodges, and besides this I have the entire control of three. I have just taken the highest order in Freemasonry, but I shall sever my connection with them all. I will attend no more of their meetings. It will take me nine months to wind up my business relations with the three under my control."

Our interview lasted four hours, and it was late at night when he left. He lives in Preston, ten miles from St. Kilda, and being too late for the train from North Fitzroy, he had to walk seven miles to his

home. He said he had a good time to think, and he told Eld. Daniells he did so much want to meet some of our brethren, that he might tell how free and happy he was after he had made this decision.

On Thursday he and his wife came to see me. His wife is a teacher in the public schools. She is an intelligent, excellent woman. I read fifty pages more to them in regard to the Echo office, and Brother Faulkhead in particular. He said that he felt that it came very close to him; "but I wish you to know," he added, "how I look upon this matter. I regard myself as greatly honored of the Lord. He has seen fit to mention me, and I am not discouraged but encouraged. I shall follow out the light given me of the Lord." We had a season of prayer together, and all offered up our petitions to God. Our hearts were softened and subdued by His Holy Spirit.

Brother Faulkhead afterward went to the office hands and told them all about the matter. They say, "You would not think he was the same person; his spirit is all subdued, and he is as humble as a child." Only a few days ago he said in the office that he would not give up his connection with the Freemasons for all that Starr or White or any other minister might say. He knew what he was about, and he was not going to be taught by them, for they did not know what they were talking about. And when the boasting of the lion was so soon changed to the meekness of the lamb, it broke the hearts of the office hands, and they wept like children.

On the Sabbath the Spirit of the Lord was in the midst of us. Brother Faulkhead bore a clear, straightforward testimony. He said that Sister White had had a testimony specially for him, and he accepted it, and shall follow its counsel in every particular. Byron Belden was all broken down and made humble confessions. Father Bell gave a heartfelt testimony. The Spirit of the Lord seemed to be working on the hearts of all present. Many testimonies were borne, and a good work begun.

On Sunday, for the last time I hope, I was carried up the stairs to the office hall, and met with the board. I read to them matters relating to the Echo office. This is a new chapter in their experience, and I am anxiously waiting to see the result of these meetings. Tuesday the committee came here, and I read to them some forty pages more of important matter.

One man on the board, Brother P., is a critic; he has criticized everything. I made an appointment to meet him alone Wednesday morning at half-past five. I then talked two hours, and the Lord's presence was with me. I told him it was surely a case of life or death with him. If he continued his practice of criticizing everything as he had done, the Spirit of the Lord would be entirely withdrawn from him; the love of Jesus would not, could not, abide in his heart.

The Lord helped me to bear the message straight and clean-cut, yet in the spirit of [the] love of Jesus. I did not give him time to say much, and I have yet to learn the effect upon him, but I know that he went away as if under a solemn weight. I told him that as far as I was concerned, his criticisms would not make me swerve one hair to the right or to the left. I understand, however, that he has not criticized me. He says that no one could speak as Mrs. White does except under the inspiration of the Spirit of God.

Well, I see I have a work to do for my brethren and sisters. May the Lord give me grace, that I may be faithful, and do my whole duty in the love and fear of God. I dread these meetings and private interviews. O, that the souls of these erring ones may break before God, every one of them! There is

a work to be done to set things in order both in the office and in the church, then Jesus will walk in the midst of us.

I feel the burdens of souls upon me. When I speak before an audience consisting mostly of unbelievers, I find that they are far more deeply moved than our own brethren and sisters. Thus it was at Ballarat. Canright's books have been freely circulated there, and the people came out in large numbers to our meetings. As they listened to me, the tears rolled down many faces, and often earnest responses were made.

At the close, the people pressed around me and expressed their joy at hearing such plain and glorious truth. The simplicity, they said, was unlike anything they had heard. Others said, "God has spoken to us through you today. I shall never forget the words, the blessed words, you have given us." I feel grateful to God that His Holy Spirit does impress the hearts of the people. Without Christ I can do nothing. He must draw the soul by His own matchless grace, and He will do this if the heart does not stubbornly resist His love.

I often think of the facilities you have in America in rich abundance, and how bound about we are here for want of money and for want of consecrated workers. If those who have so great light would walk in the light, all needless expenditures in dress, in houses, in furniture, in picture-taking, would cease; there would be a decided reformation in these matters, and thousands of dollars that are now spent to foster pride and selfishness would flow into the treasury to spread the gospel in foreign lands. But where is the self-denial for Christ's sake?

With much love to you and yours.

Lt 21c, 1892

Maxson, Brother and Sister

North Fitzroy, Melbourne, Australia

January 8, 1892

Dear Brother and Sister Maxson:

Letters have come to me on the late steamer stating that a council has been held in regard to you taking hold and helping them in the St. Helena Rural Health Retreat, and that you made statements that you would go only on one condition, namely, that as soon as possible the Retreat be closed and an institution be started near Oakland. Did the Lord counsel you in this decision? Never! And you stated that you had a talk with me and I favored such a plan. You must have received a wrong impression, for I had no thoughts in my mind of the advisability of such a plan, and whatever impressions you received to favor the closing up of the Health Retreat were not from any words of mine, but because you wanted it so.

I asked questions; you answered them. I presented the objections as insurmountable in my mind, and you tried to remove them, saying that Dr. Burke would buy the Health Retreat, as though you understood that this subject had been agitated by him and you. Now, I do not think the Health Retreat is for sale. The Lord has signified His will decidedly in this matter again and again.

I did not feel, in our conversation, like making any special statements to you on this subject. You are so sanguine, as in the letter you wrote to M. J. Church in regard to the starting of a sanitarium in Fresno. I did not suppose it was necessary for me to bring forth any positive reasons in regard to this position you made. I was exceedingly weary, and thought that I would collect together all that I had written to you in reference to the Health Retreat, and we would assemble a few [of the statements] and talk over the matter. I would then read to you what the Lord had revealed to me from time to time, and you could act on the light given, or act away from it as you have already done. But there was no opportunity to do this, so the matter remains in the shape it is. I could but repeat to myself this morning these words: "A man convinced against his will is of the same opinion still."

I do not think it is best to urge you to take hold at the Health Retreat, for you feel no burden. Therefore I think you would do positive harm, and then this would confirm your faithless utterances. If you have no burden of the matter, then we do not want you. The Lord has shown me in a distinct manner that you were not influenced by the right spirit in leaving the institution when you did. Thus it stands registered in the books of heaven, and I was shown that you were not of the right mind and judgment. You are inclined to fanatical sentiments on some things, and you regard your strong feelings as presentiments from the Lord, when He has nothing to do with it. Now, please stop walking in this unsanctified independence and self-confidence, for it will prove your ruin unless you see the evil and repent of it and submit to follow the way of the Lord.

There are those in Oakland who would favor an institution near them, because they need its benefits, and who would see through their eyes and not discover any flaw in your judgment in this matter. But with the light given me of the Lord I shall not encourage you or anyone else to walk in the sparks of your own kindling. You might have been a blessing in the cause and work of God if you [had] unitedly followed the instruction the Lord has given you, but if you choose to make your own plans and go independently, you will not have the Lord to go with you. You need qualities brought into the institution which you do not possess.

I say in regard to the Health Retreat that it has had a hard time. The curse of God is not on the Crystal Springs institution, but the Lord is displeased with those who have followed their own course of action and not the ways of the Lord, and then have uttered their denouncement of the institution. If Crystal Springs is to be the furnace to try the character to detect the dross and worthless metal, as it has done, and to reveal the gold, let it live, for this is an essential work to test the metal of men to see how self has been mingled with their plans and course of action.

Yet you flattered yourself, and talked to others of your great desire to help the cause of God and to do a great and good work. You will help the cause of God, if you can do it and follow out your own plans and after your own order, to please yourself, but you see no light in following any other plan than that which you desire. You have the matter plainly stated in what I have written to you from time to time. Please read these testimonies. You cannot be clear before God until you make these things right by going over the ground at the Health Retreat and making a different showing and manifesting a different spirit than when you were there before.

But this decided statement is passed over, and you gather up my words and interpret them to favor the closing of the Health Retreat. Now, my words were all opposed to this. I had the statement of your plans, and I say these plans will not carry. You presented to yourself formidable objections to the Retreat's being where it is now located. You talked of the heavy indebtedness upon the

institution, and I could but call to mind the report brought by the unfaithful spies. You need the mold of Christ, then good material will be brought into your character building.

The Lord bears long with men, and when they manifest a determination to follow their own judgments, the Lord allows them to do so. I have been made to see the weakness and ignorance of fallen man, even in his best estate. As man goes deeper and deeper in his studies, improving in learning the will and ways of the Lord, he sees more of his own ignorance, thus revealing that he has made decided progress from the beginning.

The nearer the Christian lives to God, the more he advances in divine illumination of mind. He has more distinct sense of his own littleness, discerns his defects of character, and sees his duty in the light in which God presents it. The more closely he draws to Jesus, the more he has a near and clear sense of his own defects which had before escaped his notice, and he sees the necessity of humbling himself under the mighty hand of God. If lifted up it will not be because he lifts and exalts himself, but because the Lord exalts him. Having his eyes fixed upon the purity and perfection of Christ Jesus, and acknowledging and obeying God in all his ways, he is not blinded to his own failures and imperfections. When his deportment in the eyes of men is unblamable and irreprovable, God reads the intents and purposes of the heart.

Christian humility is a wonderful grace—the very antidote to the apostasy of Satan, which has unholy ambition and every delusion that he can frame. The grace of humility through Christ Jesus will make an imperfect man discern his imperfections and make him meet for the inheritance of the saints, where God is all and in all.

I know from the light given me of God that there should be no closing up of the Health Retreat. Should the perplexities in which the Retreat is now involved result in its closing up, Satan would triumph. If those who have hurt the institution by their unwise movements, by their blindness of perception, by their own spirit and narrow action, would come to the right position and all work to remove the stigma they have brought upon it by their own plans, the institution would live and prosper. But when Satan makes a determined effort to assault this instrumentality of God, there are those who ought to know better, who unite with the powers of darkness to weaken and discourage and uproot it. But God has said, “Let it live,” and it will live if the people of the Lord will do their duty.

Has not the Lord reproved your course, Dr. Maxson? Why do you maintain your own way nevertheless? Never, never be guilty of yielding to a deceitful, false tongue. Both of you have entrusted capabilities that may be improved greatly and be made efficacious under the discipline of God. Then His righteousness will go before you, and the glory of the Lord will be your reward. “Without me,” says Christ, “ye can do nothing.” [John 15:5.] If you set at naught His counsel, then you are in danger. You may both be a blessing to the Health Retreat if you bring to it a right spirit and take hold of it as God’s work, and not to receive the adulation of man and turn the attention of the people to yourselves to bind them to you, but fasten them to Jesus.

Lead them away from drug medication, educating them and training them that drugs kill more than they cure. This matter is presented to me so frequently, that I cannot hold my peace upon this subject. The use of poisonous drugs is coming more and more into practice among our people. The light which the Lord has given me is that institutions should be established to do away with drugs

and use God's agencies, that instruction should be given daily upon this subject. But God's ways and instruction have not been heeded, therefore not one-twentieth part of the good has been accomplished which might have been if Christian physicians had heeded the admonitions and the counsel of the Most High.

"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [James 5:20.] The people need to be enlightened at every point how to take care of themselves. This work you could both do for the Master if you were willing and obedient. [Then] you will not walk in the sparks of your own kindling, but in obedience to God's holy law. You will walk in humility and will seek to uplift those who are weak and trembling. You will not aim to see how much means you can acquire, but will manifest the same spirit of which Christ has given us an example in His life.

I would be pleased to write you more, but I have not time. I would be glad to have you read the matter I here present before you—letters of warning, of caution, of interest. What more can be said than has been said? I have all the letters I have written to you, therefore I am not ignorant of the mind and will of God. I beg of you, do not go into the Health Retreat with your miscalculations and preconceived notions. You cannot help them there. Self must first be crucified.

Lt 22, 1892

Olsen, O. A.

Adelaide, Australia

November 23, 1892

Dear Brother,

What can be said, what movements made, to cleanse and purify the ministry? The truth is all powerful, and can and will do the work upon the human heart if practiced, but the illustration of the ten virgins is an appropriate symbol for our time. Five of them were wise, five of them were foolish. The grand, life-giving truth of the Bible, if practiced, would make men wise unto salvation; but the acceptance of the Holy Spirit is not felt to be a positive necessity. The teaching of the Bible would, if obeyed, make men pure and keep them pure. "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.] Mark this charge of the apostle to the Corinthians: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

The Bible religion has been regarded, by those who profess to believe the truth, as one influence among many others to act a part upon the human agent. The only correct position is to regard it as the one influence over all others. We should constantly ask this question, "Is this the way of the Lord?" "Am I in all my words and all my actions treating God, my sovereign ruler, as supreme, and do I love God with all my heart, with all my mind, and with all my soul, might, and strength, and my neighbor as myself?"

If Bible truth is carried into everyday practice by those who teach the truth to others, they would represent Christ in the homelife. There would be earnest work done, and souls will be given them as

the reward of their ministry. Where the individual himself is wanting in practical appreciation of the truth, God cannot administer to sin, He cannot co-operate with the man who is not a doer of His word.

We need a converted ministry; but you, my brother, must not feel that you are all out of the way because you see so little likeness to Christ in some who preach the truth to others. If they pass on year after year in the same foolish virgin way, the only course you can pursue is to let them out of the ministry—anything! anything but men who have had all the privileges of the ministerial institutes, and yet do not absorb the truth, and therefore cannot give the truth to others! The trouble is [that] the commandments of God are not in their hearts and are not practiced in their lives.

The grand truths that have come to our people have been haggled over, and although presented in a clear, forcible manner, have been treated indifferently as though they might touch them, they might have some connection with them, but as to being nourished and strengthened by them, they are not. They are put [to] one side. Some speak in commendation, as though it was a horse or cow they were inspecting with a view to purchasing if the terms suited them.

The truth needs to be brought into their very life experience, the Holy Spirit to be an abiding power in the life, sanctifying the soul day by day and preparing, molding, and fashioning the character after the divine model. To some this seems unessential. The fact is there are many who expect to go into the marriage supper of the Lamb with their old citizen's garments in the place of putting on the robe of Christ's righteousness, a free gift made to all.

And if all could have spiritual discernment, they would see that they could not offend the Lord Jesus in so marked a manner as to keep on their old citizen's garments as good enough for them. And when accosted by the Master's friend who said, "Friend, how comest thou in hither not having a wedding garment?" what excuse can you render? [Matthew 22:12.] There was the wedding garment provided at great cost, but passed by, by the self-satisfied one who preferred his own ideas, customs, and practices, and without the wedding garment in his self-importance, takes his seat among the company.

The glorious, sanctifying truths of the Bible have been left in the outer court. The truths of eternal interest that should govern and control the life are considered by many altogether too sublime for common life. But the great and grand truth, the imparting of the Holy Spirit, is essential; [it is] to be brought into contact with and impregnate all little things, and supply the powerful motives to holiness, to lay out in clear lines the broad principles for the regulation of the character and conduct—every day revealing Christ to the world.

The purification of the sinner through the atoning sacrifice of the Son of God means much more than the finite minds of many can seem to grasp. This is because the words, the spirit, the mind and heart are all bound down to earthliness [and the] sensuality which is a controlling power in the bedchamber where there should be pure and holy aspirations after God.

The Holy Spirit will not contaminate its purity by associating with impurity, and Christ says, "Without me ye can do nothing." [John 15:5.] Unless the Holy Spirit is with the worker, his efforts are without avail. Why! Have we not the most ennobling elevating truths? What more could we have than that

we have had? And they are presented to us in the simplest form, that the ignorant and unlearned may grasp them.

The forgiveness of sins and iniquities and transgressions belong, in a special sense, to this time. We are in the anti-typical day of atonement. Every individual soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit, the implanting of a new nature, and putting on the righteousness of Christ; thus the carnal nature is transformed, renewed in holiness after the image of Christ's righteousness and true holiness.

The precious, golden links of truth are not separate, detached, disconnected doctrines; but link after link form one string of golden truth and constitutes a complete whole with Christ as its living center. Salvation comes through practical godliness and faith in Jesus Christ. Faith is made perfect through works and evidenced in the character. [To] those who are teaching the truth whose hearts are impure, and who have not been converted, to them Christ says, "What hast thou to do to declare my statutes. Be ye clean that bear the vessels of the Lord." [Psalm 50:16; Isaiah 52:11.]

O, what truths we have—full of power—and it is not possible to controvert these Bible doctrines. There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and loveliness, because the heart does not love the practice of these holy sentiments. The truths we have had set before us for the past few years is immense in its importance, reaching unto heaven and compassing eternity.

Satan and his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's Word. We are living in strangely solemn times, and at the very time when the people of God should be wide awake many are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders.

We are now on the very borders of the heavenly Canaan. You know how it was with ancient Israel. Satan through his agents worked with his temptations, and licentiousness came into the camp with a very bold and defiant attitude. The very harshest punishment alone could stop the bold advance of impurity and crime. Well, we are now on the borders of the heavenly Canaan; and those who are not now with all the advantages, all the light and evidences of truth shining upon us as a people, purifying their souls by living up to these advantages are, like the inhabitants of Sodom and the Noatic world, walking in the imaginations of their own hearts. What guilt rests upon those who make this choice!

The wickedness of the antediluvians and Sodomites was such that God could not perpetuate their headstrong, independent, wicked lives. In mercy He proved Himself a God of vengeance. He who could so abundantly bless, who was so full of compassion, [so] ready to pardon—going forth to meet the returning prodigal, humbling Himself at every step to meet man in his fallen condition—ready to heal the bruised and smitten, will show himself strong to punish the persistent, independent despisers of His grace.

It is a terrible thing to exhaust the patience and mercy of our compassionate God, for God delighteth in mercy. O, it is so painful to the heart to see the ministry, favored with every spiritual advantage of

clear, pure, unadulterated truth, pursue the course which they do. We have messages of mercy and love presented before us—the open fountain of eternal truth, and continual flowing of mercy, and attending them the gift of eternal life—yet they turn away saying to the Spirit of God, “Go thy way for this time, when I have a more convenient season I will call for thee.” [Acts 24:25.]

But there is another voice that makes itself heard, it is the voice of the archdeceiver, and to him they give heed, and continue to profess the truth, but protract their rebellion against God. They have less and less conviction of sin, less and less inclination to resist temptation, and less and less power to break the spell that is upon them; and, like Cain, sin lieth at their own door.

God is willing to be to them a God of love, of peace, a reconciled God. The Lord God, through Christ, holds out His hand all the day long in invitation to the needy. He will receive all. He welcomes all. He rejects none. It is His glory to pardon the chief of sinners. He will take the prey from the mighty. He will deliver the captive. He will pluck the brand from the burning. He will lower the golden chain of His mercy to the greatest depths of human wretchedness and guilt and lift up the debased soul contaminated with sin.

But the human agent must will to come, and [must] co-operate in the work of saving his soul by availing himself of the opportunities given him of God. The Lord forces no one. The spotless wedding robe of Christ’s righteousness is prepared to clothe the sinner, but if he refuse it, he must perish. Convictions will not save him; resolutions anticipated for some future time are never realized.

Satan has his bribes, his baits in advance; and one attraction after another is presented, All this will I give thee if thou wilt worship me. O, why do they delay? Why not lay hold now, without one moment’s delay? Why are they not seized by a terrific fear that it will be too late for them, too late—no oil in their vessels with their lamps. My soul is in agony at times, and then I look to Jesus and quiet myself in God. If they will not hear His dear voice and drink of the water of life, what will any other voice avail? The end is near. We are on the very borders of the eternal world, and O how tardy, how dilatory to secure the oil of grace to replenish the lamps that are going out. God help the sinners in Zion.

Lt 23, 1892

Olsen, O. A.

North Fitzroy, Victoria, Australia

September 20, 1892

Dear Brother,

You are presented before me as bowed upon your knees in prayer, pleading in an agony of soul. You are praying aloud, saying, “Lord, I look over the field, and there is so much to do to set things in order, so much left undone that ought to be done, that I am burdened and distressed beyond measure. O Lord, who is sufficient for these things? To whom shall I go but unto Thee? Thou hast the words of eternal life. I am utterly weak and ignorant and helpless. Where are the poor sheep of Thy pasture who need to be fed and watched over? But I am not able, I cannot do this great work. Take

it, O Lord, it is Thy work. I am only Thy weak instrument. I see so little done in the right spirit, in the spirit that will produce results, that I am disheartened; I do not know how to work.”

Elder Olsen, I hope you will not permit anxiety concerning the neglect of duties of the church to so cloud your mind that you will fail to look steadfastly to Jesus. “Behold the lamb of God, which taketh away the sins of the world.” [John 1:29.] It is proper to entreat the church to make individual work in repenting because they have left their first love, but never despair. Jesus loves all these souls better than you can love them. You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions that it hides Jesus from your sight. You are pained because many are satisfied with the form of godliness while denying the power thereof. They look with satisfaction on the performance of outward ceremonies, and yet there is no evidence that they are vitally connected with God. They are deceived in regard to their condition, and this deception is hard to break up. They know little of the depths of their own natural corruption or of the infinite holiness of God. They do not realize that the foundation of all their faith and hope should only be the perfection of Jesus our surety. The only genuine saving faith is that which lays hold upon the imputed righteousness of Christ. He is the only source of virtue, of spiritual power and life. Each must have a knowledge of God for himself, must have faith in Jesus Christ whom God hath sent. When the members of the church have this experience, Christian virtues will shine forth, and they will be clothed with humility. The fruit of this faith will be love, joy, peace, long-suffering, gentleness and goodness, and the object of their lives will be to glorify God day by day.

In looking upon the professed followers of Christ you see great deficiencies in the church, in families, and in individuals; but you cannot make one soul clean. We must look to our High Priest, who ever liveth to make intercession for us. Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your Counsellor, your everlasting support. The enemy is working with all deceivableness of unrighteousness; but you must gird yourself with Christ’s righteousness and tell your experience that others may be benefited. Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God, to confuse and startle you. You have the Word of God; take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly.

We cannot expect that everything will move along smoothly, for everything is to be shaken that can be shaken. God is testing and proving His people. Angels of God, intelligences of Heaven, are watching the development of character and weighing the moral worth of the professed followers of Christ. Look up, look above the whirl of daily occurrences, and fix your eye upon Him who never changes, and you will endure as seeing Him who is invisible. You may look forward with joy to the finishing of the mystery.

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of, but trust in Jesus like a little child. You are to let

your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged.

Though every individual is a probationer, and every day men are deciding their own future destiny, though this is an awful thought, and you feel intensely over the matter, yet you cannot make those who will not place themselves in the channel of light stand where they may reflect the glory of God. One thing is certain, the names of all the chosen are upon the breastplate of our great High Priest. He says, "I have graven thee on the palms of my hands." [Isaiah 49:16.] O, He loves us! He loves us! Praise His holy name! He has bound us to His great heart of love. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." But we are not left with Christ in Joseph's new tomb. "Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Romans 8:33, 34.]

Although we may feel deeply over the unbelief and the absence of love for Jesus in those we meet, and even find this lack among those who claim to believe the truth and proclaim it, yet there is no reason why we should despond. Although many have lost the ardor of their first love and are spiritually barren, giving evidence of this fact in their cold formal prayers and heartless testimonies, yet shall we wrap the mantle of gloom about us? No, this would please the enemy. We are to believe that the Lord Jesus lives, that the Sun of Righteousness shines in clear and steady rays, and although Satan may cast his hellish shadow before our eyes to dim the brightness of the face of Christ to us, yet we are never to forget that His face shines upon us. By faith we are to see Him who is invisible and never imagine that Jesus has left us to fight the battle alone. Battles we shall have to fight, but heavenly intelligences are in the army of the Lord and Christ is the Captain of our salvation.

There is one thing we should not forget, and that is that "every plant that my heavenly Father hath not planted shall be rooted up." [Matthew 15:13.] Jesus says, "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me is greater than all; and no man is able to pluck them out of (my) Father's hand." [John 10:27-29.] "All that my Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." [John 6:37.]

We need not utter the mournful lamentation, "The Lord hath forsaken me, and my God hath forgotten me" [Isaiah 49:14], for Jesus never forsakes a soul that desires Him. Men separate themselves from Him by their sins and transgressions; but Jesus draws the souls of men that they may behold Him and fall in love with Him. In Christ is no variableness, neither shadow of turning. Jesus never asks us to bear more burdens than we have strength to bear. Let us not gather so many burdens upon ourselves that we shall be crushed under them. Let us lay the heavy burdens on One who can carry them.

Jesus is our Advocate, He is our Friend at court. Let us lean on His almighty arm, and go on our way rejoicing, making melody in our hearts unto the Lord. Jesus is made unto us wisdom, and righteousness, and sanctification and redemption. In Him dwells all the fulness of the Godhead bodily. You have a complete Saviour who is close by your side, and with and through Him you can do all things. You need not seek for more efficient aid. The cause and work in which you are engaged is the Lord's, and He is able to bring forth a people, tried, purified, and made white. There is a God in

Israel who is full of wisdom, grace and power. He who is mighty in counsel will preside at every meeting.

You may weep, my brother, but ever behold through your tears the sunshine and the rainbow of promise. I caution you to heed the words of Christ to His disciples, "Come ye apart, and rest awhile." [Mark 6:31.] You cannot always be in the din of battle and preserve your strength; you must have periods of rest. In the name of Jesus, I beseech you to rest. You will lose nothing; the cause of God will lose nothing, for you will come forth from your rest invigorated with more clearness of thought, more strength of intellect, and better prepared to do the important work committed to your charge.

Lt 23a, 1892

Prescott, Brother and Sister

George's Terrace, Melbourne, Australia

September 25, 1892

Dear Brother and Sister Prescott,

We have been passing through the confusion of moving, and here we are, tarrying since last Thursday at George's Terrace, our school building. Tomorrow, Monday, if the Lord will, we shall take the cars for Adelaide. Some months ago it was thought best for me to go to Adelaide, and W. C. White went there to find a suitable place for us; but though he spent considerable time and money in the search, he was not successful. I was then so very helpless I had a great dread of riding on the cars, and no really good place being found, we considered the way closed up.

Now I am improving in health. The last two mornings I have been able to dress myself. Although it cost me considerable suffering, I felt repaid, for I had gained a victory. Elder Daniells left Melbourne for Adelaide last Wednesday, and it was arranged that W. C. White, Emily Campbell, May Walling, and I should follow as soon as a house could be secured for us. Elder Daniells searched quite thoroughly without success; but we decided to break up our home and go at all events, trusting the Lord to provide a place for us. Friday the news came that a suitable house was found, with six rooms, furnished, at twenty-five dollars a month. We telegraphed immediately to take the house.

Things are somewhat different in this country from what they are in America. Families occupying tenements have just room enough for themselves, and no place to accommodate guests. Vacant houses are scarce in Adelaide, especially in the winter, for the climate is regarded as more healthful than that of Melbourne, and many visitors go there in the winter season. Elder Daniells is to hold a series of meetings in Adelaide, and as his health will not admit of his taking all the labor, I hope to help him a little, if the Lord gives me strength. Willie cannot remain with us much of the time. Elder Tenney leaves for America in about two weeks, and Willie must have the supervision of the office in his absence.

The church in Adelaide is the next largest church to the one in Melbourne, and since Elder Curtis left they have had no minister to labor among them. We shall hold meetings for about four or six weeks; then, if the Lord gives me strength, we will go to Sydney and spend four weeks. The Lord has blessed the labors of Brother Robert Hare and Brother Steed, and about twenty-five have received the truth

at Parramatta, a town near Sydney. They are a fine class of people, full of zeal and fervor, and they at once began to build a meetinghouse. We shall try to encourage them. I have spoken only three times in Sydney, that was during our short stay there on our way to Melbourne. From Sydney we expect to return to Melbourne and remain during the conference; then we go to New Zealand.

If God gives me strength, I can carry out the program if this is His will. If He has another course for me to pursue, I will be subject to His guidance. One thing is certain—unless restored to health by the power of God, I cannot travel in this country. The homes have not the conveniences and comforts that we have in America. The rooms are seldom warmed. The people do not feel the need of fire, and would think it strange for us to require it. Then the beds are so hard I could not possibly rest on them, and the cooking is so different from ours that here would be another difficulty. There are exceptions, of course. The home of Sister Caro, in Napier, New Zealand, is all that one could desire.

In view of the difficulties we must necessarily meet, I am sometimes strongly impressed that it would be presumption for me to visit the several places as I so much desire to do. I have been a great sufferer for eight months, and I am somewhat timid at the thought of venturing out as did Abraham, not knowing whither he went, unless, like Abraham, I am called and sent by the Lord. These journeyings, whether by boat or rail, are quite expensive, and unless it is really my duty to visit the different churches, I prefer to remain in one place and do what I can.

I am so thankful I can say that I am improving in health. As yet, however, it is impossible for me to walk much, or to ascend stairs. Here at the school, where I have a room in the second storey, I have to be carried in an armchair up and down stairs, two strong men serving as an elevator. I am convinced the cause of my illness is not so much rheumatism as exhaustion of the nerves. I sleep but little, because my nerves are so sensitive that even on the easiest bed I can lie but a short time in one position. But the Lord is good; I will praise His holy name; He has given me His sustaining grace; His love seems more precious every day, and I so unworthy.

We are anxious to hear all about the work and the workers in America. A deep interest is felt by our brethren here in the young men who have gone there from Australia and New Zealand. Great anxiety is expressed that they shall come back to their homes with the Spirit of the Lord upon them, fitted to take hold of the work here as true missionaries for God.

I have not received a line from you since I have been in this country. I think of you often with affection, and wish I could see you both coming in my room as you have done in Battle Creek. Not one word have you written to me about that baby. I want to hear about your family, how you are prospering. I am a long way off, but when I am praying for our friends in America, I seem to be near, as though I could speak to you, and your faces seem so familiar.

Our school here is blessed of the Lord. The students are as good a company as we have seen in our schools. All are trying to be Christians, and are trying to do their best. Some of them are young men of much promise, in principle firm as a rock, and we hope they will develop into good, devoted workers.

This is the great want in this country—men of well balanced minds, sober, substantial, and devoted. Except in Melbourne, the churches here have had little labor. In Melbourne a hundred missionaries

are needed to work among the people, and one need not be in another's way. Then there are the little towns surrounding Melbourne that should be visited and an interest awakened.

There are a few now at work in the suburbs of Melbourne. One of these is a sister who has a large family of children. Her husband is a bitter opposer. She works diligently at home, neglecting nothing, that her husband may have no reason to find fault; yet she devotes considerable time daily, if possible, to visiting, giving light by explaining the truth to others. Several have lately been brought to the faith by such earnest, devoted laborers.

What can we say more than has been said to arouse our brethren and sisters, generally, to co-operate with God in preparing a people to stand in the day of His preparation? In our churches in Michigan there are many who could do a good work in bringing others to a knowledge of the truth. Many would work if they only had sufficient help and encouragement. But this matter of teaching the people how to work has not received the attention it demands. Have we as a people the last message of mercy to be given to the world? Have we a knowledge of God, and of Jesus Christ whom He hath sent? Then why do we not feel more burden to teach others also how they may work in various ways to arrest the attention of the people and lead them to consider what is truth?

Oh, that our people might have their perceptions quickened by the Holy Spirit, that they might see that there are souls to be sought for and brought to the fold of Christ! Instead of employing their hours in studying up work to keep their hands busy, as if there was nothing more important to be done in the vineyard of the Lord, let them care for souls that are perishing in their sins. We have no right to lade ourselves down with unnecessary cares, to let trifles engross the mind and create worries that are all needless. Many who have the light of truth forget that they are probationers, and their time is not their own; it is God's time they are using in needless inventions, and they are not diffusing the gifts of heaven, that wisdom which the Lord would have them impart to others.

In the various branches of the work there is need of laborers whom God can employ as His agents; there is opened a wide door for active energy, and we must enter into that kind of work which will be as enduring as eternity. We are not at liberty to choose our own time for the enlightenment of souls; we must accept God's plans and watch for opportunities to reach the souls for whom Christ died. We are to be instant in season, out of season.

We must beware that we do not become overburdened, even with what seem the necessary cares of life, so that we are unable to do the most essential work. I have a statement to make that I wish might produce an abiding impression upon minds. The largest share of the thoughts and the busy activities that engage hands and hearts are given to selfish, personal, earthly interests. These are allowed to become so engrossing as to prevent attention to the things of eternity. The soul is left to starve for want of nourishment. Mind and body become worn out by protracted hours of application to worldly things. This is just as Satan designed it should be. All the freshness and vigor of the mind, all the keen thought, is given to the world, and God has the feeble, distracted thought, the fruit of a wearied and worried mind. The things of the highest consequence, which pertain to the eternal peace, are made subordinate to the common concerns of life; and God is robbed every day of service which would strengthen spirituality, lifting the thoughts heavenward, and bringing the soul into communion with God and holy angels. There is an abundance of work to do, for idleness would be perilous; but heaven looks with wonder and amazement upon men that turn from the heavenly attractions to the earthly, defrauding their own souls.

This absorption in worldly things leaves no time for calm meditation and devotion. Men have neither time nor strength for wise planning how to do the Lord's work with simplicity and accuracy. There is no fervor of spirit in serving the Lord. Let all the moments be summed up, and with very many the record books of heaven testify to one long list of acts of robbery toward God. It was for the soul's interest to think of Him, but He was forgotten, crowded out of the mind. Religion must give place to business. The words of God have been dismissed from the mind, His counsels have been slighted. Hath not God said, "Seek ye first the kingdom of God and his righteousness"? [Matthew 6:33.] But who are doing this? Professed Christians are deliberately setting aside the simplest and most clearly stated injunctions contained in the Word of God. How can such men grow in grace and in the knowledge of our Lord Jesus Christ?

The Lord is waiting for the human agents to cooperate with the divine in exalting heavenly things above the earthly. "The entrance of thy words giveth light. It giveth understanding to the simple." [Psalm 119:130.] The Lord's eye is upon everyone. As man co-operates with God, the Holy Spirit quickens every faculty of the soul, all the powers of the mind. The Spirit's work does not confuse the intellect; but it develops talent, awakens energy, and inspires hope. Well may the apostle exclaim, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." [Romans 1:16.]

Now I urge that more attention be given to eternal realities. Let every soul be aroused and show that he appreciates the value of souls for whom Christ died. Let every one inquire, "What can I do to let the light shine forth to others?" Where is the missionary spirit? Where are those who will come to this part of the world and establish themselves in localities where they can lift the standard of truth, working in a quiet way? Although they may not be able to give their whole time to the work, they can give a portion, they can exert a good and saving influence, and God will work through them. Our field is the world, and we may all find ample room in which to work. But there is a great lack of money in the treasury, and if none shall engage in the work but men who are paid wages, what will become of the multitudes that are in darkness? Let all pray that the Lord will teach them how to use His gifts and to do their work with fidelity.

Lt 23c, 1892

Robinson, A. T.

North Fitzroy, Victoria, Australia

July [20], 1892

Dear Brother:

I wrote you a few weeks ago, and will now write a few lines. I shall expect to hear from you in time. We find that there is much to be done here. They had a room in the Echo Office in which to worship, but as they were much cramped for room in which to do business, they had to use the meeting room for their printing business. Now we have no meeting house except in a hired hall used for all kinds of assemblies. It is not a fit place in which to worship God. There is no light except what comes from a sky light, no proper ventilation, and no means to heat it in the winter. I could and should attend meetings as often as possible; but no one supposes it safe for me to do so, so I have not attended meeting since the cold rough weather set in.

Brother Rousseau and wife came on the last steamer from America. We are using all our powers to do what we can to establish a school here in Melbourne. Rents are high; but two buildings in a terrace composed of four houses have been decided on for twenty dollars per week.

Brother and Sister Starr, who have been laboring in New Zealand, have now returned. We expect them to dinner today.

Afternoon. Our company have come and gone. We had a pleasant visit. I can sit up but a short time in a chair, so could not visit much. But I was so pleased to see them, especially Brother and Sister Rousseau fresh from America.

All seem to be highly pleased with the building selected for the school. The surroundings are very fine; a fine park of sixty acres of land is just across the road. This will do for a beginning. The plans will now be pushed vigorously. Much depends upon the success of the school to advance the cause of the truth in this country.

I cannot see how anything special is to be done here without calling for means. There are but very few Sabbathkeepers who have anything of a surplus. They have been very liberal with their means in advancing the work. But the boom curse came to Melbourne, and has extended through the border of the colonies, and now for the past year everything is at a discouraging standstill. The papers say that there are five thousand out of work in Melbourne whose families are starving. We never heard of such distress in America. Measures have been taken to feed hundreds and thousands. Men beg the privilege of picking our scraps from the swill barrels to satisfy the pressing demands of hunger. I never saw or heard of such numbers starving, literally starving, for the lack of enough to eat to keep life in their bodies.

There are souls continually coming into the truth, and yet scarcely anything is being done because servants are wanted to serve the Master, to preach the truth as it is in Jesus. Calls are coming in from all directions for men and women to come and teach the truth, but who shall we send? The openings are many but the means is wanting.

Although I have been for more than seven months a great sufferer, yet I am not sorry that I came. At first I was troubled about it, for I did not want to come; but the Lord gave me special testimonies for His people. His power rested upon me. I did not spare myself at all. But I have told you the rest in my former letter. At times I have longed to give up the contest. Then disease came upon me so heavily, I was sick and helpless, yet not ready to die. I would have considered it a luxury to have buried my head in the bed covers and cried to my heart's satisfaction. But no, I must keep up.

I must have courage, though I was growing more and more helpless all the time. I would inquire, "Why am I here?" I did not want to come. But this was only for a short time. I said, "I am here. The conference sent me here, and now I shall stay here until I know the Lord leads me away." I am having a rich experience in faith and trust in God under affliction, and I am learning to walk with the Lord in darkness. With my hand in the hand of Christ, all is brightness, and I live in the sunshine of His presence.

There are lessons for each child to learn in the line of firm trust and implicit obedience. Jesus gave His life for us, that we should not perish, but believe in Him and have everlasting life. And shall we

distrust God for one moment, when He has given us such evidence of His love? No, no; my soul cries out for the living water of life that I may refresh others.

There is a work to be done here in Australia and New Zealand, and I cannot see how the work can stand still now. We must have a meetinghouse in this great city of Melbourne, and a school building in Victoria—a school building in that locality where the Lord shall indicate by His providence is the place. Where the means is coming from I know not. But some of the Lord's stewards have the money we need so much, and the only course we can take is to pray. I would gladly lay hold and invest means, but I have it not. I have pledged to appropriate here one thousand dollars royalty coming from the books in foreign languages sold in America. That is the best I can do.

As a people we must practice self-denial and economy. Every soul should make a covenant with God by sacrifice. We should not expend money in extra expensive clothing and rich furniture. We are pilgrims and strangers seeking a better country even an heavenly. Time is short, and every dollar not necessary to be used in supplying positive wants should be brought in as a thank offering to God. It is the Lord's, and the Lord has presented to me that houses of worship, and schoolhouses, should be erected through this country and in the islands of the sea; that our leading men should not build for display, or to gratify ambition and pride. If the Lord has favored them above their brethren in other countries, let them in true liberality assist those who greatly need to be helped to find a standing place, and give character to the work. The Lord is no respecter of persons or of places. The work is one great whole. The world is our field, and I have made decided appeals to our brethren in America to bind about their wants, and to devise and plan everything in a simple, modest, comfortable style, that corresponds with our faith.

When I consider that the Lord has placed ample means in the hands of His servants to be used not improvidently, but wisely, not extravagantly, but economically as the case seems to demand, there would not be a dearth of means in the treasury, but an ample supply to meet the demands for this time, to plant the banner of truth in many dark places of the earth. But the blessing which the Lord has bestowed upon His stewards, with few exceptions, is misappropriated, bound up in selfish enterprises where God does not direct.

Carefully should every dollar be considered, that it shall not be expended to please fancy, to administer to pride in expensive buildings, but to administer where there is a necessity, working in lines where God is working to establish His kingdom in the earth in harmony with the prayer given by Christ, "Thy kingdom come, Thy will be done in earth as it is in heaven." [Matthew 6:10.] Let the works harmonize with the prayer, for men are the human agents through whom the divine agents are working. "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] The Lord's work calls for laborers everywhere. As God bountifully gives, we should deliberately, prayerfully resolve that we will honor God with our substance and with the firstfruits of our increase.

All things belong to God, and all the good which man enjoys is the result of divine beneficence. He is the great and bountiful Giver. God lays His hand upon all possessions and says, "I am the rightful owner of all these goods." O, that the hearts of the people of God would be moved! To every man to whom the Lord has entrusted goods will come the temptation of the enemy to withhold it from its rightful channel. Satan will seek to divert the means so that it shall not serve the cause of God.

Well, Brother Robinson, I do hope that Brother Wessels will try to help us just now here in Australia, for we need it badly. There is everything to be done, and nothing with which to do it. We need men and women who will move with their families into mission fields and work while the day lasts. Souls are perishing for the bread of life, for the waters of salvation. There is no time now for the building of grand edifices. Let everything be done with an eye single to the glory of God. We are to lift up the cross of Calvary before all nations, tongues and people; but instead of doing this, many are hiding their talents of ability under a bushel, and the means which should carry forward the work is buried in the world.

Lift the cross higher, that many may behold and look and live. Christ died for the world, and His command is, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] The Lord would give us no such commission without placing resources at our command sufficient for the work. Will men act the part of faithful stewards, appropriating God's means where He designed it should be used? Shall souls famishing for the bread of life be denied the heavenly manna? Who will sacrifice for Christ's sake? Who will present in its rich fulness the righteousness of Christ? Will the church who claim to believe the truth, the blood-bought church, do this work?

If you know the grace of our Lord Jesus Christ, if His love can move your heart, and His glory be dear to you, be faithful to your trust. Unite your influence with that of the heavenly agencies and devote your God-given energies, your entrusted talents, to the work of saving souls. Your talents will increase by winning souls to Christ. Paul may plant, Apollos water; but God giveth the increase. God calls for the co-operation of a devoted church. Their co-operation with Him will prove that they really believe that which they teach. Let the children of God give evidence of their faith by their actions. Every one is pledged before God to do all that is possible to win souls to Christ. God calls for the dedication of soul, body and spirit to the work.

Unless the truth sanctifies the soul, unless it leads to humility and meekness, self-denial and self-surrender, the enemy will gain influence on his side. Let the effort made be in harmony with sacred truth of heavenly origin. The Holy Spirit will be imparted and the church will be consistent, and will fulfil the injunction, "Arise, shine; for thy light has 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." [Isaiah 60:1, 2.] They will live not unto themselves, but unto Christ who died for them, and rose again, and liveth to make intercession for the saints.

In God we can do valiantly, for the Lord will move upon the heart by His Holy Spirit, and add daily unto the faith of such as shall be saved. How I long to direct our brethren in America to look to Jesus, to study His life and character, and manifest disinterestedness, self-denial and devotion to the service of Christ, becoming thereby a power for good in the world.

Brother Robinson, tell all who labor in Africa that they must have characters that can be identified as Christlike. Property will not give us a character; but union with Christ will invest every movement we make with interest, give power to all our actions, and bring us into harmony with Christ's perfection.

Lt 23d, 1892

Olsen, O. A.

Adelaide, Australia

November 23, 1892

Dear Brother Olsen:

In regard to Capt. Eldridge, the Lord will give His people wisdom to decide in his case. If he would only be converted, then he would be where he could be taught of God; but I know it will come up: "Who will fill his place?" I do not know, and I wish he would not excuse himself by saying he has not had experience. Has he not had a wonderful opportunity to obtain an experience? Will he plead this to the end of the chapter? Or will he go to work to get that experience? And if he does not obtain it, then what? He does not feel any need of this experience. Let the Lord work through whom He will.

I send you copies of testimonies sent to Oakland publishing house, fearing that you had not a copy. These answer the question Capt. Eldridge wrote to Willie concerning publishing books outside of our faith. When they get to doing this work, our own books on present truth will drop as flat to the ground, by men who have "not experience," as did Great Controversy, Vol. 4. When we want special matter pushed out, these books will have the preference, and there will be tedious delays, because men who have not an experience cannot discern the difference between the common and the sacred; and until men who have a jealousy for the honor of God's cause, and that to be kept pure and strong and holy, be assured there will be many things set on foot to stand directly as barriers in the way of the work of God. Let the Office stand on holy, elevated ground. If possible, let it be controlled by men of faith who love and fear God.

Lt 24, 1892

Smith, Uriah

North Fitzroy, Victoria, Australia

September 19, 1892

Dear Brother,

You have written to me in regard to what shall be done with the article addressed to the Battle Creek church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered however important may be their character; therefore it is best not to wait [for] my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best and something to which I could have no objection.

I feel the deepest interest in matters occurring at the great heart of the work. I know that the present is a most important time, for events of vital import to us will rapidly follow, and matters cannot stand still in our world for a long period. There are great things to be done that will require

time. O, if the people claiming to believe the most solemn truth ever given to man would but act in a manner corresponding to their faith, we would not see the great lack that now exists.

Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers for His vineyard, and He says to them, "Why stand ye here all the day idle? Go labor today in my vineyard." [Matthew 20:6; 21:28.] But how forcible is this parable in these days, when we are near the close of earth's history. Well may we pray as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm.

Satan will invent every possible device that he may attract the attention of the people from the issue that is just before us. He will seek to make confusion among us, causing the expression of various different opinions so that the people of God shall not be found in their proper position, confessing their sins, and afflicting their souls, that they may have a living experience in the things of God, but shall become confused.

It is a sad fact that many of our people have leaned upon others and have not made God their dependence. The humility, the meekness and lowliness of Christ has not been attractive to them. They have set themselves in stubborn self-will; and unless there is a decided change in their attitude, they will cherish to the last traits of character that will unfit [them] for seeing and understanding the working of the Spirit of God, and they will be led by another spirit. They will fail to obtain the experience essential for them so that they shall be clothed in the righteousness of Christ. Having on their citizen's garments, they will venture into the marriage feast, as it is represented in the parable, and will do the greatest dishonor to Him who has invited them and prepared for them the spotless robe.

Although I am full of peace and comfort in the Lord, yet I feel the deepest interest and tenderness of heart for all who have shown the least inclination to cast in their lot with that of the people of God. I do not wish that one of them shall become so engaged in business that he will be among those who are represented as "foolish virgins" who have no oil in their vessels with their lamps, and who are represented also by the man who came to the festal supper not having on the wedding garment.

All these parables are of the deepest interest to us in this day, and, dear brother, I feel an intense desire of heart that you shall be among those who from henceforth shall have their eyes anointed with the eyesalve, that you may clearly discern all things. The Lord would have you give the trumpet a certain sound, that not one among them shall fail to understand the voice of warning, or fail to prepare for the conflict before us. I have been shown that the Lord would be pleased to have you do this. But it will require on your part a vital connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you.

I do not wish to speak one word to you that will discourage you, or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what steps you take in expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones

or Waggoner. The same spirit that was manifested in the past manifests itself on every opportunity; but this is not from the impulse of the Spirit of God.

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek. I did not write a line to them until the last mail, when I wrote to Elder Jones, and a few weeks before sent a letter to Elder Waggoner concerning the work in England. But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil.

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven.

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained. The people of God have had an opportunity to see what is the work these agents are doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe men.

There is but one Scriptural way in which to deal with men when they introduce unsafe doctrines, and it has been enjoined upon the church by the Lord Jesus Christ. We are to strive by every power of our being to come into harmony with our brethren, because Christ has prayed that His disciples might be one as He and the Father were one. When we follow the injunction of Christ, co-operating with Him so as to bring about a condition among us that will answer the prayer of Christ, then we are doing the will of God; but when we disregard those rules that, when followed, will prevent discord and alienation, we scatter from Christ.

Matters of disunion have been managed in a reckless way, and as a result the church has become weak, and that love that should exist between brethren has died out of the heart. There has been so much pride of heart and stubbornness of will among those who professed to be the followers of Christ that He has been dishonored. Shall not self be crucified? Shall not Christ abide in the heart by living faith? O, that God would imbue His church with His Holy Spirit; but He cannot do this without the co-operation of the church. He who would have the Lord work for him must yield his will wholly to the will of God. He must become as a little child. It is impossible to do this unless the heart is yielded to God.

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God or that the work that they had done was all a mistake. But should this happen, how many would take this position and enter into a fatal delusion because they are not under the control of the Spirit of God.

They walk in the sparks of their own kindling and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews.

I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time.

I have the same desire for you to stand in the light up to the close of this earth's history, as for them. I have been shown that God would be glorified by your standing in the forefront of the battle. This He would have had you do during all the years of the past; but you have failed of doing it again and again. You have grieved the Spirit of God, and have given occasion to unbelievers, and to those who wanted an excuse for such a course, to resist the testimonies, to turn from them, and to war against them; and yet you professed to believe in them. This you did during the time I stood alone after the Minneapolis meeting, until you made your confession.

But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words.

Through the grace and power of Christ, you may march on to victory, not in the rear, but in the forward ranks. But the holding of this position will depend wholly upon your own course of action. It depends on whether or not you will be ever in covenant relation with God and with His adopted children, knowing your oneness with Jesus, our exalted Head, who hath delivered us from the powers of darkness, and translated us into the kingdom of His dear Son, who hath made us meet to be partakers of the inheritance of the saints in light.

The time of trouble is before us. The angels are, as it were, just loosening the four winds, but they cannot loose them yet. The church is too far behind her privileges. The people of God are too indolent. Many are unfaithful; many are unclean and polluted. We are not prepared for the crisis. The question is, How long will God wait for our tardy movements? Instead of lying before God in humility, man has exalted himself and has indulged in high ideas of his own importance and loftiness, and his eyes have been closed to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul.

When the people of God are one with Him, they will be one with each other. Their unity and love will testify to the genuineness of their union with Christ. When their eyes are all fixed upon Christ, their hearts will be united in love. They will then stand shoulder to shoulder to resist the confederacy of evil, and they will have strength for a battle that cannot be seen by the natural eye. They will stay their hearts upon the Lord, saying, "Unto us a child is born, unto us a child is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." [Isaiah 9:6.]

Christ is to be our Captain. We need not tremble or be afraid. Oh what love the Father has unfolded to us. We are not to be left a helpless prey to the devices of the enemy, for the Lord God Omnipotent reigneth, and He loves man with a love that is infinite. No language can express the depths of divine love.

Since God has so loved us, we ought also to love one another. How much? Jesus said, "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." [John 15:12-17.] Here we have a decided, positive command. We would ask, Who are doers of these words? Oh, that God may impart to His poor, needy children His Holy Spirit of love, that the prayer of Christ may be fulfilled in His people, and we all may be one as He is in the Father and the Father in Him.

What attainments are there presented for the Christian's endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glorious. He says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:20-23.]

Jesus did not pray for that which was not attainable by us, and if this unity is possible, why do not those who are professed followers of Christ strive more earnestly for this condition of grace? When we are one with Christ, we shall be one with His followers. The great want of the soul is Jesus, the hope of glory. Through the Holy Spirit this unity may be attained, and love for the brethren will abound, and men will take knowledge of us that we have been with Jesus and learned of Him. Our life will be a reflection of His holy character. As believers in Him we shall represent His meekness of spirit, His gentleness of demeanor. Individually the church of God must answer the prayer of Christ till we all come into the unity of the Spirit.

What is it that causes dissension and discord? It is the result of walking apart from Christ. At a distance from Him, we lose our love for Him and grow cold toward His followers. The farther the beams of light recede from their center, the wider separated they become. Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren.

Dear brother, I have written thus to you that you may stand in the confidence and love of the people of God, and that no one may be uncertain as to where you do stand. The mystic chain of love must bind the followers of Christ heart to heart. When Jesus was about to be crucified, Herod and Pilate, enemies before, became friends, and were united in a corrupt harmony over the condemnation of

our Lord; and shall not those who claim to love our Lord Jesus Christ be constrained by the divine principle of love? Shall not all heartburnings, alienations, and estrangements be forever expelled from the soul, and antipathies be overcome through the grace of Christ?

Does not Christ see enough in us of perversity and crookedness to warrant His withdrawing of His love from us? But as He does not separate His love from us, shall we not draw more closely to our divine Center and, through His gracious mercy draw closer together? Let us form a holy alliance to exalt the Son of God before the world. If the enemies became united through their hatred of Jesus, shall not we unite in Him who profess His name? Standing under the cross of Calvary, looking upon Him who has manifested unparalleled love to man, should not all jealousies, all bitterness, wrath and malice cease? Should not all evil-speaking, and evil thinking be done away?

From the attitude which some assume toward others we should imagine that they thought it a desirable thing to have little confidence and love for others. But when confidence is lacking, it is manifested by suspicion, by criticism, by catching up things that are unworthy of notice, and making capital of whatever seems to them objectionable. In this way Satan is glorified and Christ is put to shame, dishonored in the person of His saints. I have had this matter presented to me in a variety of forms, until I can realize how cruel it is. All who love Jesus in sincerity and truth should be heartily recognized and welcomed as those who are "laborers together with God," "endeavoring to keep the unity of the Spirit in the bond of peace." [1 Corinthians 3:9; Ephesians 4:3.]

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the messengers of truth shall come we may accept the message and respect the messenger. Oh, that darkness may not settle upon any soul, but that the illuminating spirit of Christ shall fall upon His people.

Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this we must behold with spiritual vision. I would pray as did the apostle, "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints." [Ephesians 1:17, 18.]

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." [1 Thessalonians 2:13.] The Word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have been proclaiming is the message to the Laodicean church. "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou

mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:14-20.]

This message has not had the influence that it should have had upon the mind and heart of the believers. The true state of the church is to be presented before man, and they are to receive the Word of God not as something originating with men, but as the Word of God. Many have treated the message to the Laodiceans as it has come to them, as the word of man. Both message and messenger have been held in doubt by those who should have been the first to discern and act upon it as the Word of God. Had they received the Word of God sent to them they would not now be in darkness.

“For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ.” “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” [Colossians 2:1, 2, 6-10.]

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the message or the messenger. Let no man say that his conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian will fear to make light of God’s message, lest he may lay a stumbling block in the way of a soul who may see and imitate his example.

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God Almighty, and the Lamb, are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto any one who professes to believe the truth, and yet does not reflect to others the God-given rays. Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience.

If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted and your heart made joyful in God. God would have given you a testimony clear, powerful and convincing. But the first position you took in regard to the message and the messenger has been a continual snare to you and a stumbling block.

As one long experienced in the truth, it was your place to be among those who should first catch the message from the God of heaven and voice it to the people; but the enemy presented every matter that seemed objectionable to you in a magnified light, and your imagination has not pictured facts to

you. The enemy had prepared a long chain of circumstances, like links in a chain, that you might be prevented from standing where you should have stood. You have lost a rich and powerful experience; and that loss, resulting from refusing the precious treasures of truth presented to you, is still your loss. You are not where God would have had you, and you have missed the providential links, one after another in the chain, so that now it is hard for you to see the mysterious connections in the endless chain of providence in His special work.

I write these words not to afflict your soul, but to warn you that you may guard against repeating the same experience, thinking it was one ordered of the Lord. God was seeking to lead you in the past, and it is necessary you understand this, that you may not place stumbling blocks before your own feet over which you will stumble. I know not whether you will receive this as from God or not; but I beseech you for your own soul's sake, take these words written to you in love, and divest yourself of unbelieving, hard thoughts. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Lay aside fleshly reasonings. Let every soul now stand before God in his own nothingness, and draw nigh to God.

The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But, oh, Jesus longs to bestow upon you the richest blessings and make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" [Isaiah 21:11.] This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother?

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." [Revelation 3:18.] But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message.

Lt 25, 1892

Scazighini, Brother and Sister

Adelaide, Australia

October 12, 1892

Dear Brother and Sister Scazighini,

I write to thank you for the donation you sent me in the draft. I did not expect it, and it was a surprise to me; but I thank you heartily, and I will try to make excellent use of this gift, a token of your confidence in me, and sympathy for me. I will thank the Lord, and will purchase with it some things that will make me more comfortable.

I do not know that it is best to relate my experience since coming to Australia, and I will only say that I have been greatly afflicted and have been nearly helpless for the past nine months. But the Lord has been gracious unto me. I have had most precious seasons during the long, waking hours of the night. Jesus has been by my side, an ever present help in time of trouble. I have suffered much pain, and when temptation like a flood pressed in upon me, the Spirit of the Lord has lifted up a standard against the enemy, and the darkness has been dispelled by the bright beams of the Sun of Righteousness. I have enjoyed sweet communion with God.

How precious in time of need is the assurance of union with Jesus! The precious Saviour is then everything to us. We love His words, we love to follow in His footprints. We can say, "We love Him because He first loved us" [1 John 4:19], and has given His life an inestimable price for our redemption. It is our privilege to have our life hid with Christ in God, and when He who is our life shall appear, then shall we also appear with Him in glory. Can it be that so great a blessing is to be ours? Are we to be bound with the cords of everlasting unity with Christ, and through Christ with the Father? Can it be that so great a blessing is to be ours? Could we be more greatly blessed? As the branch is part of the vine, so are those who believe in Jesus to be a part of Him. What a large hope we have in Him!

My experience is of great value to me. I have been deeply afflicted; but the grace of Christ has been sufficient, and I have been enabled to be cheerful and happy amid all that I have been called upon to pass through. I could lift up my head and rejoice that the coming of the Lord draweth nigh, for then we shall see Him as He is, and be made like Him. Our faith is founded upon infallible promises. We can say, "Who shall separate us from the love of Christ? Shall tribulation?" [Romans 8:35]—no, for this makes us feel that Christ alone is our refuge, and we flee to Him for shelter.

"Or distress?"—no, for He is our consolation. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble with the comfort wherewith we ourselves are comforted of God." "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, and whether we be afflicted it is your consolation and salvation which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." [2 Corinthians 1:3-6.]

"Or persecution?"—no; "Blessed are they that are persecuted for righteousness sake; for theirs is the kingdom of heaven." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you." [Matthew 5:10-12.] Persecuted, but not forsaken; cast down, but not destroyed. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then I am strong." [2 Corinthians 12:10.] "Yea, and all who will live godly in Christ Jesus, shall suffer persecution." [2 Timothy 3:12.]

"Or famine?"—no, for we have God's promise, "He shall deliver thee in six troubles; yea in seven there shall no evil touch thee. In famine he shall redeem thee from death." [Job 5:19.] "They shall not be ashamed in an evil time; and in the days of famine they shall be satisfied." [Psalm 37:19.]

In fleeing unto Jesus we shall be fully satisfied. “Or nakedness?”—hear the voice of Jesus saying, “Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear.” [Revelation 3:18.] Although the children of God may suffer for food and clothing, shall this separate them from God? Let us be comforted with the promise, “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.” [Verses 4, 5.] “And to her was granted that she should be arrayed in fine linen white and clean; for the fine linen is the righteousness of the saints.” [Revelation 19:8.]

“Or peril”—no, Paul knew by experience what it was to be in peril. “In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among [false] brethren.” [2 Corinthians 11:26.] “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake; for when I am weak, then am I strong.” [2 Corinthians 12:9, 10.] “For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God towards you.” [2 Corinthians 13:4.]

“Or sword?” Of Mary, the mother of Jesus, Simeon prophesied, “Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts might be revealed.” [Luke 2:34, 35.] The sword cannot kill the soul for the life is hid with Christ in God. Well may we ask with Paul, “Who shall separate us from the love of God?” And answer, “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.” [Romans 8:38, 39.]

The Lord Jesus has suffered shame, reproach, self-denial, abuse, rejection, crucifixion in our behalf. All our sorrows were wrung into His cup, and He drank to the dregs of human woe. All this anguish, shame, and humiliation was borne in our behalf, that we might not perish, but have everlasting life. How precious He has been to me during my sickness, and I have learned to know whom I can trust. Shall I not put my trust in Him who has taken all my sins and imputed to me His own righteousness? Shall I not trust Him implicitly and believe in Him without the shadow of doubt? Shall we not show forth the praises of Him who hath called us out of darkness into His marvelous light? We must contemplate this love, behold Jesus, and continue to behold Him. In Him is life, light, and love. He is power and wisdom. He is my sanctification and righteousness. After the first two weeks of my suffering, I could say, “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.” Romans 11:33-36. Good is the Lord, and greatly to be praised. My soul rests in His love.

Lt 25a, 1892

Tenney, G. C.

George's Terrace, Melbourne, Australia

December 23, 1892

Dear Brother,

Your position in connection with the work here has not been a favorable one for you. The close confinement to an indoor, sedentary life is not suited to your constitution. The undue determination of blood to the brain causes your mind to become confused; you do not think clearly, and more than this, your life is in danger from apoplexy. Instead of being confined indoors, you should be as much as possible in the open air.

When your mind is weary or confused, if questions of a perplexing nature are brought before you, you cannot see just how to answer them, and you turn the questioners off with a blunt response or do not answer at all. Evil results have come from this. Your temperament and traits of character unfit you for the work of superintending others. You have not the qualifications necessary for dealing with minds. The result of this lack, in the position you have occupied, you do not see. You have not felt yourself fitted for this work, as you have stated again and again, and you should be released from it.

There is a large amount of work to be done in other lines where you can accomplish good if you are in living connection with God. The churches need the labor you can give them. You can do a precious work in teaching the truth. You can present your ideas of Bible truth in such a manner that others are able to grasp them, and you are better adapted to this work of teaching than to managing a company of workers in the office. You will find this work much easier and safer for you than that in a position where so many perplexing matters are constantly arising, where a clear brain and well-balanced mind are needed to take in the situation in all its bearings and give counsel that will exert a helpful influence.

"No man liveth to himself." [Romans 14:7.] The character will manifest itself. The looks, the tone of the voice, the actions, all have their influence in making or marring the happiness of the domestic circle. They are molding the temper and character of the children; they are inspiring or tending to destroy confidence and love. All are made either better or worse, happy or miserable, by these influences.

So it will be in any position in which one may serve. He is perpetuating his excellences or his defects. His conversation, his habits, his moral tone, have their effect on others in the formation of habits, in the development of character.

There are many things you need to change. Retain and strengthen all that is valuable, but closely criticize yourself lest your influence at home and abroad shall not be Christlike. To be a Christian is to possess the character of Christ. My brother, you need to cultivate the attributes of Christ in thought, in spirit, in words, in acts, in prayer. Christians, indeed, will copy Christ. The tender influence of His

Spirit will not come in fitful gusts; it is a constant, abiding principle. You should not act in a cheap, childish manner, for this is fatal to reverence.

The soul is surrounded by an atmosphere that is constantly inhaled by others. Every action should be pure and elevated and noble. We are individually responsible for the influence that proceeds from us. Whether we give any concern to this matter or not, it is a truth we cannot evade, that no man liveth to himself. The question is whether the atmosphere shall be for good alone, or whether evil shall be mingled with the good.

We live for our families. We owe them the knowledge of the Word brought into practical life. All that it is possible for us to do to purify, enlighten, comfort, encourage, and save our own souls and those connected with us in family relation should be done. We are to consecrate ourselves and our children to God, to beautify them with holiness, and to prepare them for the society of heaven. We are guilty before God if we do not give a spotless example. Take time to educate, to discipline, to refine, and ennoble.

My brother, I have sincere love for you, for your wife, and for your children. We shall be glad to welcome you when you return to your labors in Australia. We hope that the Lord will stir up the minds of brethren in America to come to Australia to help lift the standard of truth in this little world by itself.

Lt 25b, 1892

Smith, Uriah

North Fitzroy, Australia

August 30, 1892

Dear Brother:

I am deeply interested that in every move you make, you should have the Lord to move with you. God bestows upon His people great blessings in giving them faithful, upright ministers. In all ages He has wrought through human instrumentalities to give decided messages of warning to His people, that they may be aroused and convicted of their sins and be led to repent and reform. But at the very time when He is thus empowering men by His Holy Spirit to cry aloud, to spare not, to lift up their voice like trumpets, and show His people their transgressions and the house of Jacob their sins, there are other influences at work to counteract the working of God through His appointed agencies. There are those to whom this Scripture is applicable: "They have healed the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace." [Jeremiah 8:11.]

We need to walk very carefully before God. I have in times past had many heartaches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to questions upon which there is a difference of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to His people.

The One who has paid the purchase money for our souls prayed just prior to His crucifixion, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they also may be one in us: that the world may believe that thou hast sent me." [John 17:20, 21.]

Here are the credentials we are to bear to the world that the Lord hath sent His Son Jesus, "that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] When so much importance is attached to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences shall not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world?

This matter grieves my soul, because it grieves the soul of Him who died for us, that we should be one in Him and one in God. I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation, which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged. I have had the deepest interest in Elder Butler. You know how he decidedly refused to listen to anything I might say, because he was deceived and blinded by reports that had no foundation in truth. You were influenced in the same way. Both of you have had evidence that the Lord was still using Sister White as He had done; this has had some influence with you, but not enough with Elder Butler to lead him to retract one thing he has said and done to counteract my influence. Now, the Lord is acquainted with this whole matter. There is pride of heart, there is prejudice, there is resistance to the Spirit of God, and this crops out on every occasion where there is a chance.

How pleasing it would be to our Saviour, whose children we are, if all would cherish love for one another and make every exertion in their power to see eye to eye, to be at agreement. Jesus said, "The glory which thou gavest me I have given them; that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:22, 23.] "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.] In what way is our light shining? The influence of our work upon the world will be affected to a great degree by the attitude we maintain toward one another. When you publish to the world that there is variance among those who are warning the world of Christ's soon coming, what will be the effect upon those to whom we would give the message of truth? Will it increase their faith in the work that is committed to us?

The world is watching us as a people, and our enemies are not slow to take advantage of any indication of variance among us. A sister in Australia lately received a letter from her sister in Michigan that shows the influence of these things. The parents of the girls are not Sabbathkeepers, but were becoming somewhat interested in our faith, when the minister of their church informed them that the Adventists were at variance among themselves. Some were advocating one position, he said, and some another in decided opposition to the first. The people could not agree as to what they did believe and the whole thing would prove to be a delusion.

My brother, these things ought not to be as they have been. We expose our weakness to our enemies when there is no occasion for so doing. If the workers were all brave and consecrated men,

this thing would not be done. The heavenly intelligences look with amazement upon the way the battle is turning. Those who ought to stand like valiant heroes of faith, shoulder to shoulder, are turning their weapons of warfare against their fellow workmen.

Why is this course pursued? I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the Word of God, men living amid the perils of the last days would rather sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God's Word as they have done. It is a terrible thing! The enlightenment of the Holy Spirit is needed. Then the lessons of Christ to His disciples would have more weight than they have had.

In the eighteenth of Matthew is an important lesson for us at this time. "In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. ... And whoso receiveth one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." [Verses 1-3, 5, 6.] Read this whole chapter with humble heart softened by penitence and prayer. Does it mean anything to us?

Then said Jesus unto them, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [John 6:47, 53-55, 63.] O, that we may heed the words of Christ.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before Him, individually seeking his Holy Spirit with all the heart, there will be heard from human lips such a testimony as is represented in this Scripture, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." [Revelation 18:1.] There will be faces aglow with the love of God; there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin." [1 John 1:7.]

It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." [Ephesians 1:7.]

The apostle, speaking to Christian believers called by God's grace, says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." [1 John 1:7.] Here are conditions plainly stated. If we walk in the light as He is in the light, the sure result will follow: we shall have fellowship one with another. All jealousies and envyings and evil surmisings will be put away. We shall live as in the sight of God. It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul, for they always lead us away from God, away from His light. "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.]

When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the Word. When you recall the prayer of Christ, that His disciples may be one as He was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for the supremacy, and standing as far apart as possible?

There is need of wise generalship at the great head and heart of the work. One great and important trust is to see that no advantage is given to the enemies of God by publishing expressions detrimental to those of like precious faith. When a worker hears his fellow-laborer present views that do not in all respects harmonize with his ideas, and without having a kindly interview to see if they cannot come into harmony, publishes the difference to the world in as marked a manner as possible, he brings dishonor upon God and the truth, and causes Satan to triumph.

The Lord Jesus is dishonored whenever brethren of the same faith accuse another and lessen the influence of one of God's delegated messengers. The enemies of truth will make the very most of the least item by which they can excite suspicion of the men through whom God is giving light to the people. To place any obstruction in the way of this light coming to the people will be registered as a grievous sin in the sight of God. Better lose the right arm or the right eye than to be found in this kind of work. "It must needs be that offenses come; but woe unto that man by whom the offense cometh." [Matthew 18:7.] Let not the influence graciously given you of God to save souls from ruin be employed in weakening the influence of others whom the Lord is using.

The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers. This is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. "But if ye bite and devour one another, take heed that ye be not consumed one of another." [Galatians 5:15.] Let there not be in any of you an evil heart of unbelief.

The time has come when the cry of the faithful watchman is to be heard, calling to his fellow watchman, "What of the night?" to be answered, "The morning cometh, and also the night." [Isaiah 21:11, 12.]

I have been deeply impressed that I should write more decidedly to our leading brethren in Battle Creek, for they are in peril, and do not know it. Today when, for the first time, I read in the Review the article by Brother A. T. Jones, and your article in the same paper opposing his position, I could understand more clearly some things that have been urged upon my mind. During my illness I have had precious experiences. Jesus has seemed to be close by me, and again and again I have been in earnest conversation with you. Your dangers have been presented to me.

I said to you, Elder Smith, the Lord loves you, but you do not discern all things clearly. There are those who are looking to you, influenced by the position you may take; and if you take a position that is not correct, you will lead others to a wrong course of action. We as a people are to reach a very different condition of spiritual life from that we have yet attained to. All the heavenly intelligences are at work, but the human agencies are slow to cooperate with them in doing the work that is needed to be done in our world. The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance, under the light God has been pleased to give to His people since that time, will not see things clearly and will be ready to call the messages God sends a delusion.

The enemy has been making you wide awake to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in A. T. Jones and E. J. Waggoner and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a co-laborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions, and said to them, "Brethren, we must be a unit. Christ prayed that we might be one as he is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye."

But few have courage to do this; yet it is the only Christlike course that will prevent divisions. It is the work of Satan to cause alienation. He knows that it will separate brethren from one another, and more than this, separate them from God. And if ever there was a time in this earth's history when this would be an offense to God and perilous to our souls, it is now. O, if all would be aroused to know what is close upon us, if they would awake out of sleep and draw nigh to God, many souls would be saved. But there are many who are as blind as were the Jews in the days of Christ. Some who have preached the truth, and some who are still preaching, are spiritually blind, and spiritually deaf. They will never have their eyes opened, they will never hear nor understand, any more than did the Jews. One who is in blindness of mind leads another who is also blind. Would it not be well for us individually to examine closely our own position before God in the light of His Holy Word, and see our own special peril? God does not separate from His people, but His people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them.

I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures. And yet how men treat a brother who presents a view that is not in exact harmony with their understanding of the Scriptures. Self arises, a fierce and determined spirit is aroused. They will place the brother in a position that hurts his influence. If Christ has given that brother a message to bear, upon whom does the hurt come? Upon the Son of the infinite God. It is not the man, but Jesus Christ, who has become his substitute and surety, that is censured and accused. Your brethren are not as worthless rubbish, that they can be held so cheap as some have been during the past few years. In the books of heaven there are stern records to be examined in regard to the manner in which some have dealt with the purchase of the blood of Christ.

I beg of you, my brother, to draw nigh to God, and He will draw nigh to you. Let your zeal, your ambition, be no less than it has been, but let it be wisely directed. Upon those points where you erred in the past, be on your guard against temptation. For Christ's sake, for your soul's sake, be afraid to place yourself in circumstances where you will be tempted to err again. Every time you fall under temptation, it becomes easier for you to repeat the same. When by God's appointment, we are placed in the way of temptation, the Lord will give the special, gracious influence of His Holy Spirit, to enable us to resist evil; He is giving us an opportunity to meet difficulties and obstacles and overcome them, and thus obtain the record in the books of heaven, Overcomer. But if we begin a warfare against our brethren, we go into the battle alone. The Father of light is not with us. Having taken the case into our own hands, we have to fight the battle in our own strength, and we shall be defeated.

When the Lord chose the Jewish nation, and bade them not to unite themselves with another people, it was that they might not be corrupted, that the light might be communicated to them to be given to the world. Did the Lord refuse to let His light shine upon other nations? No; but those idolatrous nations were raising up barriers, interposing obstructions, turning farther and farther away from the light; they were going deeper and deeper into the moral darkness and becoming more and more blinded. One nation must be made the depository of sacred truth, so that there might be at least one channel through which the rays of light could shine forth to the world. So in this age God has committed to His people most sacred truth; He means that they shall have light to shed amid the darkness which surrounds them.

True Christianity will always be aggressive, and wherever it exists it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. Those, whose testimony awakens the apprehension of the soul, offend pride and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ when the multitudes cried, "Away with him!" "Release unto us Barabbas." [John 19:15; Luke 23:18.] There is no kind of evil in our world but that some have an interest in maintaining it. Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction.

"Be strong in the Lord and in the power of His might." [Ephesians 6:10.] Let us give heed to this injunction. If it were not possible for us to be strong, God would never have commanded it. "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." [Verses 11, 12.]

The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of un-Christlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it.

A passive piety will not answer for this time; let the passiveness be manifested where it is needed, in patience, kindness, and forbearance. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed His work, "I came not to send peace on earth but a sword." [Matthew 10:34.] Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when, through united zeal and earnest prayer, the false peace that exists to a large degree is disturbed. Now there is earnest work to do. Now is the time to manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and righteousness.

God expects every man to do his duty. "Ye are my witnesses," saith the Lord. [Isaiah 43:10.] Call men to repentance. Set before them in clear, distinct lines their danger; point them to Him who taketh away the sin of the world. Carry the offer of Christ's mercy and righteousness to those who are lost. Many will resent your testimony; you can expect nothing else, for they resented the testimony of the Son of God. But if we stand in God, faithful and true, our testimony will be as a hammer breaking in pieces the rocky hearts, a fire consuming the refuge of lies.

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway be careful how they cry peace and safety. Be careful how you make the first move to suppress the messages of truth. Be careful what influence you exert at this time.

Those who profess to believe the special truths for this time need to be converted and sanctified by the truth. As Christians we are made depositories of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord. One question will be all absorbing—Who shall approach nearest the likeness of Christ? Who shall do most to win souls to righteousness? When this is the ambition of believers, contention is at an end; the prayer of Christ is answered.

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and one soul." [Acts 4:32.] The spirit of Christ made them one. This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ. To draw nourishment from the Living Vine is the same that

Christ represents as eating His flesh and drinking His blood. And if we are feeding upon Him we shall manifest His spirit.

Jesus longs to bestow the heavenly endowment in large measure upon His people. Prayers are ascending to God daily for the fulfilment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected, that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost.

But this mighty angel comes bearing no soft, smooth message, but words that are calculated to stir the hearts of men to their very depths. That an angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Revelation 18:2, 4.] Are we, indeed, as the human agencies to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?

How great and widespread must be the power of the prince of evil, which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are active in His service, become the mark of every shaft and weapon of hell. If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error.

There are many who have been preparing themselves for moral inefficiency in the great crisis. They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will, under the influence of the Spirit, respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching appears beautiful and attractive to those who are ready to walk in the light. The Spirit sets home the truth in such a manner as to arouse the conscience to discern and acknowledge the only true God and Jesus Christ whom He has sent. Men see themselves as transgressors of the law of God. By faith they behold the infinite love of God in the gift of Jesus to our world. By faith they see the sentence of condemnation erased and their names recorded in the book of life. They see the robe of Christ's righteousness presented to them, preparing them for the mansions above, that they may stand spotless before the Father. These are the things of Christ which the mind grasps, and which are food to the soul.

Amid the confusion of delusive doctrines the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from Him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen.

We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. The power of Satan is apparently in the supremacy, he is seeking to convert all things in the world to his own purpose, to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation; the passions are stirred with envy against purity and holiness and devotion to God and His requirements; the will is set like granite against all that is called God or that is worshiped. The confederacy of satanic agencies, united with evil men, are as instruments of unrighteousness, throwing their whole force into the battlefield, evil against good.

We have need of divine illumination. Every individual is striving to become a center of influence, and until God works for His people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized, for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity.

“He shall glorify me.” [John 16:14.] “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] The Holy Spirit glorifies God by so revealing His character to His people that He becomes the object of their supreme affections, and by making manifest His character in them. They see clearly that there was never any righteousness in the world but His, no excellence in the world but that derived from Him. When the Spirit was poured out from on high, the church was flooded with light, but Christ was the Source of that light; His name was on every tongue; His love filled every heart. So it will be when the angel that comes down from heaven having great power shall lighten the whole earth with His glory. May the Lord help His people to see and understand what is truth.

Lt 27, 1892

White, J. E.; White, Emma

Preston, Melbourne, Australia

May 29, 1892

Dear Children:

I was feeling disappointed in not receiving any letters from you in the last mail. Then I took Willie's mail and found one from Edson to him. I read it and was thankful for this much.

Willie left Melbourne last Wednesday for Adelaide. Bro. Curtis was urgent that he should come, as he must consult with him upon some very important matters and his closing up in Adelaide. I received a line from Willie stating that Adelaide was a clear case of “love at first sight.” While there he will try and find a convenient location for Sister Tay and May and me for two months of the severest winter weather. I very much dread to move, for I continue to suffer much pain in both hips and in my knees and shoulders. I require every convenience. I cannot get a chair that rests me. It must be upholstered, and the shape just right, or else I get very tired, and have to change, change.

I am well suited with the house in which we live; but the fire places are so constructed that there is not enough heat thrown out to sufficiently warm any room to make it a safe place in which to take

treatment. I have managed to take treatment, but I have taken some colds in so doing. I hope that stove will come to us from Healdsburg, then we shall burn far less wood, and heat the rooms comfortably. I have a room thirteen feet by ten; have a fire all day in [the] fireplace, and when I retire the cotton sheets are so cold I have shaken with chilliness. [I] have had to have bottles of hot water to my feet and to my stomach. In the day time, I keep comfortably warm with our wood fire. We buy wood by the hundred weight.

I do not want to move anywhere unless necessary. Our brethren were going to move us to Adelaide before Willie returned from New Zealand because they became so much concerned for me. They almost made me feel I must go, but they felt very bad over the idea of our going. But it occurred to me that I must not get anxious and worn with planning for moving and at the same time expect to be benefited healthwise. The Lord had opened the way for us to locate here, and however much I may suffer, I must be patient and wait the word of the Lord. I said to my friends, No, I cannot move. I must wait the unfolding of God's plans. He will make known where He would have us be. The church at Melbourne feel very badly at the thought of our leaving this place.

I <know [that] unless we are constantly looking to God for instruction> we are in danger of getting impatient, as did Saul when Samuel did not come just when he was expected, and he got into a fret about it and decided he would move independently of Samuel, and he rushed into the performance of a work God had not given him to do. <Was he not king? Was he [not] equal to any office?> I have need to wait on the Lord and watch what He wants of me. It will not amount to anything to make duties for ourselves, and be full of our own schemes and contrivances. I find I have lessons to learn. <And I know you have most important lessons to learn, to bring your wants within you means and study economy.>

The direction given to Moses was, "See that thou make all things according to the pattern showed to thee in the mount." [Hebrews 8:5.] Although Moses was full of zeal to do God's work, and he could have the most skilful, talented men to carry out any suggestions he should make, he must not make a single thing, a bell, a pomegranate, a tassel or a fringe or a curtain, or any vessel, except according to the pattern showed to Him as God's ideal.

And Moses waited, and God called him into the mount and opened to him His own mind. In everything God's ideas stood clear and distinct before him, and the Lord covered him with His own glory that he could live through and see the things to be made as they were in the mind of God. Forty days the communications were given to him, and when he descended to the foot of the mount, he was ready to give the exact pattern that was shown to him in the mount.

I have contemplated these matters much during my protracted sickness, and I have been deeply impressed that where many have erred was in not being careful in following God's ideas—but their own. Christ Himself declared, "The Son of man can do nothing of himself, but what he seeth the Father do." [John 5:19.] So utterly was He emptied of Himself that He made no schemes and plans. He lived, accepting God's plans for Him, and the Father unfolded day by day His plans. If Jesus was so wholly dependent and declared, "Whatsoever I see the Father do, that I do," how much more should human agents depend upon God for constant instruction, so that their lives might be the simple working out of God's plans.

O, that failing, erring mortals would be content to seek wisdom from God and be entirely submissive in working out His thoughts and exemplifying His ideas. If ever mortals needed to send to heaven an earnest cry, "Lord, show me thy way; teach me how to keep the way of the Lord," it is now. Only those will have a fitness for the mansions above who give to God full and implicit obedience. God knows that we would not appreciate His rarest gifts if we were not perfectly submissive to obey Him, <and always keep His glory in view.>. And in keeping the way of the Lord there is great reward. Tempted we shall be by the adversary of souls to deviate from God's way and <follow our own imperfect judgment> and to feel no special interest to search the Scriptures to find out if we are walking in the sparks of our own kindling or seeking the light which God has given us.

Children, my heart-longings are that you may both be vessels unto honor, prepared for the Master's use. O, that the work of the grace of God may so go forward in your hearts that you may see the matchless charms there are in Jesus.

<Do not spoil your influence for Christ's, I plead.> Whatever your temperament may be, [whatever your] <hereditary and cultivated tendencies may be,> there is a character to be formed after the divine pattern. We have no excuse for retaining our own mold and superscription of nature, for Christ has died that we may have His mold and His superscription. We cannot retain our own self and be filled with the fullness of God. We must be emptied of self. If heaven is gained by us at last, it will be only through the renunciation of self, and in receiving the mind, the spirit, and will of Christ Jesus. <Our own way must be overcome.> Pride [and] self-sufficiency must be crucified, and the vacuum supplied with the Spirit and power of God.

<Are we willing to pay the price for eternal life?> Are we ready to sit down and count the cost, whether heaven is worth such a sacrifice as to die to self and [let] our will be bent <and fashioned> into perfect conformity with the will of God? Until this shall be, the transforming grace of God will not be experienced by us.

Just as soon as we present our emptied nature to the <Lord Jesus and His> cause, He will supply the vacuum by His Holy Spirit. We can then believe He will give us of His fullness. He does not want us to perish. We do not want more of God <any> more urgently than He wants all that there is of us to be consecrated to His service. Children, I long that you shall both abide in Jesus Christ and be receiving His blessing and diffusing it to others. Life is short, but eternity is endless.

<Children,> our life here is a short period at best, and what and whom are we living and working for? And what will be the outcome of it all?

The religion of Jesus Christ we need daily. Everything we do or say comes under the notice of God. We are a spectacle unto the world, to angels and to men. Whatever we are at heart will be revealed in character and will have an influence on those with whom we associate. Our words, our actions, are a savor of life unto life or of death unto death. And in the judgment we shall be brought face to face with those whom we might have helped in right, safe paths by choice words, by counsel, if we had connection with God daily, and a living, abiding interest in the saving of their souls.

If the Lord has blessed us with a perception of truth, and has given us the light of His Word, we are to let that light be seen in being doers of the Word; let its bright rays extend to others to cheer and bless all that are in the house. If we do not trim our lamps with the grace of Christ abundantly

provided for us, <the> light burns dim, and if neglected, dies out. You, my son, are brought in connection with many people, and you can represent the character of Christ only as you copy the Pattern. If from the treasure of the heart you bring forth good things, then your light shineth to those who are in darkness. If you indulge in <a hasty spirit and give utterance to passionate words,> slang phrases, and foolish talk, you bring forth from the treasure of the heart evil things. These evil things do more mischief than you have any idea of; seeds are sown to produce their harvest; one thing is certain, you spoil your influence as a Christian. You do not exalt the character of Christ in your <own mind, neither do you do this in your> words and actions. The Lord Jesus calls upon you to place yourself in the channel of light and show the results and thoroughness of your faith in Christ as your personal Saviour. Christianity is not to be put on <as a garment> and <put> off at will, but you are constantly to be clothed with Christ's righteousness as a garment.

Edson, do not rob God of the service He requires of you. Halfhearted service is of no value. Have you not tried your own way again and again? In following your independent judgment, have you not virtually said, "Lord, I want not thy way, for it does not please me. I want my own way, and if I cannot do as I please, I will not serve the Lord at all?" <You do not suppose you do this, but your actions speak louder than your words. Shall there be a thorough change?>

Have you not let go of Christ to follow your plans? Did Jesus Christ, the Majesty of heaven, have His way? Behold Him in travail of soul in Gethsemane, praying to His Father. What forces these blood drops of agony from His holy brow? O, the sins of the whole world are upon Him <because the human agents wanted to [do] as Satan proposed for them to do, and Jesus suffered for their sins.> It was separation from the Father's love that forced from His pale and quivering lips the cry, "Father, if it be possible, let this cup pass from me." [Matthew 26:39.] Three times was the prayer offered, but followed by: "Nevertheless, not my will, but thine, be done." [Luke 22:42.] This must be our attitude: "Not my will, but thine, O God, be done." This is true conversion.

The church of Christ is to represent His character. Its members, if their names are written in the Lamb's book of life, will be united by a vital connection with Christ, as the branches are united to the living vine. "For their sakes I sanctify myself, that they also may be sanctified." [John 17:19.] He devoted himself entirely to the work of saving souls. He left the glories of heaven and clothed His divinity with humanity and subjected Himself to sorrow and shame and reproach, abuse, denial, and crucifixion. Though He had all the strength <of> passion of humanity, never did He yield to temptation to do one single act which was not pure and elevating and ennobling. "I sanctify myself, that they also may be sanctified."

Never did He <waste> words or feelings or actions. He devoted the whole of Himself to God in an infinite sacrifice to redeem the world. What a wholeness in His life, His character! The plan of salvation, that expresses the love, the benevolence of Jesus Christ toward man was devised prior to the commencement of time.

"To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord." [Ephesians 3:10, 11.] This eternal purpose embodied, before the universe, glory of divine love in the salvation of man. Charged with His <exalted> mission, Jesus came into the world as the visible representative of the invisible God. He said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

“Henceforth ye know the Father, and hath seen him.” [John 14:9, 7.] “I and my Father are one.” [John 10:30.]

I cannot express to you the height, the depth and breadth of the Saviour’s words. But as little knowledge and wisdom as I have, to me they are clothed with a mysterious power that can only be spiritually discerned. In my long hours of sleeplessness, I go over and over these words, and they seem to mean so much that my mind persists in trying to grasp them <until I can indeed bring them into my life experience. Will you, [my] brother, my sister, do this? Will you make straight paths for your feet lest the lame be turned out of the way?>

In order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in His great love for the world. Nothing was allowed for a moment to divert His attention from the object before Him. Every thought and purpose of His life was to carry out the plan of God laid before the foundation of the world. Said Christ, “Therefore doth my Father love me, because I lay down my life for the sheep” [Verses 17, 15]; that is, “My Father hath so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am fulfilling His will and vindicating His law of justice; you receive in Me its full penalty.”

This is a love which passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, He engaged to come into the world to represent it. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man in coming into our world could express the love of God to man. It is impossible for us to conceive of the riches of His grace, abundantly provided for all who should believe on Jesus Christ. Having thus Himself represented the love of the Father, He has enjoined upon every soul that believes to represent Jesus Christ to the world, and thus multiply the character of God in their own lives and character.

“As thou hast sent me into the world, (making me thy messenger) I have sent them into the world,” to be witnesses for me. [John 17:18.] God calls upon each of His followers to do that which He hath done efficaciously for the Father—to represent His goodness, His mercy, and His love to the world—making them partakers of His divine nature, that they <all> through believing in Christ as their personal Saviour should not perish, but have everlasting life. Thus these human agencies may so co-operate with the divine that others shall be saved through their instrumentality. All that are truly converted are commissioned of God to be lightbearers to the world.

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” [Ephesians 3:17-19.] It is the privilege and duty of every child of God to obtain day by day a living experience in the religion of Jesus Christ, through a connection with Christ, and [to] go forth in His Spirit, with His mind, as human agents co-operating with the divine, bearing to the world the message of the love of God to man: that Christ is our Advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our Pattern. <Study the self-denying, self-sacrificing life of your Pattern. Bring your wants within your means.>

All the heavenly intelligences are looking with intense interest to see what the human agencies will do at this time. They are as ministering spirits sent forth to minister unto them who shall be heirs of salvation. Jesus has died that the world might believe in Him and not perish, but have everlasting life. Jesus now says to the sincere, believing ones, "You have given yourselves to Me, and I have given you to the world as My representatives. Ye are to be no more children, tossed to and fro and carried about with every wind of doctrine. You are My witnesses, dedicated to Me, that ye should go forth in a high sense to represent the gracious character of God."

All hardness of heart will be melted under the softening, subduing influence of the matchless love of Christ. He calls upon every man and woman to bear about in body the dying of the Lord Jesus. We are under obligation to task to the uttermost our capability. Our talent is to be brought into highest service to diffuse the light and grace we have received. There will not be exhibited a disposition to tear down, but [rather] the mind and spirit which dwelt in Christ Jesus, to restore, to build up. Jesus was to the world a fountain of healing mercy for the saving of the world, that the justice and love of God should be presented to the world by precept and example. The nature of man, renewed by grace, will be full of tenderness, sympathy, and love. Thus the character of God will be unfolded to the world as it is, and Satan will not be able to fasten the minds of all humanity in his snare, charging God with his own attributes, misinterpreting His character.

When one who claims to be a Christian is unforgiving, harsh and critical, accusing and denunciatory, he is doing the very same work that Satan is doing; he is denying Christ <under> the pretense of representing His grace. God calls for the highest capabilities and talents to be purified, refined, softened by the grace of Christ, that the whole being may convey to the world the character of God. Jesus Himself could not express in words to the understanding of man the love of the Father; He could only say, "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.] But He did express the love of God in His actions. Never can we equal the goodness and the love of Jesus, but He calls upon every man and woman and youth and child to behold Him, and by beholding His perfection of character, to become changed into His image. Call every talent into exercise to copy the Pattern. As Christ died to save man, He calls upon us to live as seeing Him who is invisible, that we may save souls. In all our business calling, we should let Christ preside, let His spirit and His mercy and His love be prominent.

Edson, I would not mark out your way before you, but I would say, Seek the Lord most earnestly, and He will show you His way. Do not delay. Eternal life at the right hand of God is worth a lifelong, persevering, untiring effort. Look to the cross of Calvary. <Behold the Lamb of God, the divine Son of God suffering the most ignominious death to save you. He taketh away the sin of the world.>

Edson, break away from the enemy. Make a decided effort; be no longer halfhearted. It is life or death with you, and when you surrender all, then Jesus will open for you ways that you may serve Him with every power of your being. The Lord would have you gather up the rays of light and be [a] witness for Christ. Speak often one to another upon faith, upon the revealings of the Lord to His people. Speak often one to another <words of faith, of thanksgiving to God.> The Lord calleth thee; respond to His call.

How have I written this? I have an adjustable table, with my writings on it. I have a large, hair cloth chair which I try to make as easy as possible by putting in it a pillow, then a cushion on top of the

pillow. May has prepared a large stool, two feet long and made soft with pillows. She draws this up, and I extend my limbs on it. I have a light paper board that I put in my lap and write on it. I cannot raise my arms to write. My shoulders and arms suffer much pain. I sit in this position one or two hours, then May comes in and changes me—puts me on to the bed, bolsters me up, in a half-reclining position, then places the lap robe over me [and] air pillow under my limbs. I have been sitting in this position two hours, quite comfortably, but now I must change again. To sit with my limbs down naturally is most painful to me, especially when I attempt to rise; it is some moments before I can stand on my feet and walk without support. After a few moments I begin to make a trial to walk, and succeed after a fashion.

I am suffering considerable pain all the time, but the nights are hardest; they are so long. The first day of winter has commenced. It is the first day of June, and the nights are long and tedious. But I shorten them by prayer. I am not discouraged; I am cheerful. I felt at first that I could not bear this inactivity. I think I fretted in spirit over it, but I have come into a better frame of mind. The Lord, who numbereth the hairs of our head, knoweth all things; and He will restore me to health in His own good time. I will seek the Lord most earnestly daily. I know He gives me of His grace day by day, and He will not forsake me, praise His holy name!

I fear I am making my letter too long, but today my mind seemed to be impressed by the Spirit of God to address you. My last letter may have seemed to you unnecessary. I cannot tell how you may receive my words, but I feel deeply that the time has come for you to make decided efforts, in and through the grace of Christ, to reach a higher standard. The church may individually be all that they profess to be; if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and every one who copies the Pattern, will estimate the value of his own soul as Christ's purchased possession. He will see that the Lord requires <all the> members of His church, as living human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and entrusted capability which might have been employed for blessing humanity, <is> to rob the world of the promised influence of the Holy Spirit which might have accompanied with its presence the living witness for God. <A> message from heaven is sent to the world by chosen ones to proclaim the power of grace and salvation in <a> consecrated life; if <one> is not sanctified, this power is lost.

There is a necessity for examining on what ground you are founding your hopes for eternity. I leave these lines with you and plead with God day and night that the life of Edson—that was given to us in answer to prayer when he was eighteen months old, and that was again spared in answer to prayer when you were four years old in Rochester, New York—may be a noble life. May you be sanctified and holy that you may be molded as a vessel unto honor. Shall this be the case, Edson? God grant that it may.

Lt 27a, 1892

Waggoner, E. J.

George's Terrace, Melbourne, Australia

December 27, 1892

Elder E. J. Waggoner

London N., England

Dear Brother,

By this day's mail I forward to you a copy of an article relating to organization which I have just sent to the General Conference. The letters from Elder Holser which I have heard read have troubled me not a little. As we near the final crisis, instead of feeling that there is less need of order and harmony and action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans.

I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history. In our churches, men and women of capability and experience should be organized into a working force to devise plans for the benefit of the youth. In these things the denominational churches are getting the start of us. Well defined plans should be set in operation by judicious persons to raise up an army of useful workers. It is not enough to show how much needs to be done, and urge the youth to work. They must be taught how to work in the very best way. The youth must be trained, disciplined, drilled in the best methods of putting to use their capabilities and powers in winning souls to Christ. It is because everything in this line has been left to haphazard, spasmodic effort, that so little has been effected.

Youthful talent, well organized, well instructed, is greatly needed in our churches to do actual service. There are many youth of excellent ability, full of activity, who must be doing something with their overflowing energies, and unless directed in the right channels, they will be employed in that which will hurt their own spirituality, dwarf and cripple their Christian experience, and as the sure result, will be an injury to others with whom they associate. Now the Lord would have us do far more than has been done that the active, restive energies of the children and youth may be employed in good work. Thus not only will the youth be led to use their entrusted talents in the cause of God, but their example and influence will be constantly working for the benefit and uplifting of other youth.

With proper, well organized effort, a large army of soldiers for Christ might be raised up from the youth among us, to do a work which the adults could not do. The Lord can communicate with these children and youth as He did with Samuel. Now, as anciently, older persons sometimes become so set in their own course of action that although God may send His messages to them, as He did to Eli, they do not hear with a firm will to obey His voice. The youth are more impressible. The Lord can instruct them and mold their minds as He did Samuel's. I am much impressed by the Spirit of the Lord in the matter I have presented before you, and I hope to see a determined effort made in regard to it.

The lessons taught to children and youth make an impression upon their minds which influences their characters in a far greater degree than older persons imagine. In my childhood a minister who came to my father's house at Portland [Poland?], Maine, read the chapter in Acts in regard to the deliverance of Peter, when an angel of God took the prey from the enemy who had determined to destroy him. The chapter was read slowly and solemnly, and it made an impression on my young mind that has kept the narrative vividly before me to this day.

Now, from the light given me of God, I know that as a people we have not improved our opportunities for educating and training the youth. We should teach them how to read and understand the Scriptures. Wherever there is a Biblical institute for ministers and people, we should, in connection with it, organize a class for the youth. Their names should be registered; all should feel the importance of the scheme of educating the youth to understand the Scriptures. Let the work be taken hold of in the very simplicity of the truth itself. Lead the minds of the youth from truth to truth, up higher and higher, showing them how Scripture interprets Scripture, one passage being the key to other passages. Thus the Scripture itself will be the educating power, holding the thoughts in captivity to Christ.

My breakfast has just been brought to my room, so I will have a recess for refreshment. This morning Sister Starr brought me your letter to her husband. I told her to lay it on the table. It takes some time for me to eat now, as I have a troublesome tooth, and I will read the letter while taking food to refresh the body.

I am much pleased with the ideas your letter suggests. Your plan of Bible study is the one that will meet with success. This very thing I wrote out while in Basel, Switzerland. I will find the matter if I can.

In the days of Christ the scribes and Pharisees had so many of their own ideas and suggestions to present, so many elaborate expositions to make, that the words which God had spoken to patriarchs and prophets were almost completely buried beneath a mass of rubbish. After these teachers had attempted to explain the Scriptures, the people knew far less of their meaning than before. Christ said, "Ye teach for doctrines the commandments of men." [Matthew 15:9.] The Jewish leaders despised the common people; they did not expect them to understand the Word of God, and did not try to explain the Scriptures so that they could understand.

But Jesus, the great Teacher, preached the gospel to the common people. When He gave His lessons explaining the Scriptures, He did not speak in a hesitating, undecided manner, but with power and authority that impressed and convinced the hearers. The officers who came from the Jewish authority to take Christ returned without Him. The rulers asked, "Why have ye not brought him?" The answer came, "Never man spake like this man." [John 7:45, 46.] This did not please those religious teachers, for it was extolling Christ before them. They had heard similar words again and again, and they were stirred to envy and greater hatred of Christ.

Now, I have been shown that in our Bible study far less heed should be given to the words and assurances of men, and far more to the voice of the Lord God from the living oracles. Let Scripture explain Scripture. The reason why the minds of the people are in such darkness is that they do not discern what is purely from man and what are the words of God. This is why the words of God have so little place in their minds. Now, as in Christ's day, the common people are told that they cannot understand the Scriptures for themselves, that learned expositors must interpret their hidden meaning. This is virtually putting the words and ideas of men in the place of God's Word.

The living, vital truths communicated from Him are to be, not darkness, [but] all light. The Bible was written by inspiration of God, that the common people might understand its precious utterances. The mist and fog of human ideas have, to a great extent, made of none effect the Word of the great I

AM. This was the special work of the powers of darkness. I must now leave this subject. But if I can find the matter written in Switzerland, I will write further in regard to it.

In your letter you mentioned the report that I was on my way to America. I have not had one serious thought of leaving this field until I should know that I accomplished the work which I came [to do]. My friends have written, "Come back, come back on the first boat that leaves for America. You should not stay and suffer as you do in that climate." Now, I have not a murmuring thought toward God or my brethren in regard to my being here in Australia. I believe it was the will of the Lord that I should come to this country, and I am fully confident that my ten-months' illness was a part of the great plan of God. I am perfectly reconciled to all my sufferings during this trying time. I have had the richest blessings of God in the midst of the most severe sufferings. I have learned the most precious lessons from the Great Teacher. I have been instructed [and] comforted. "My grace is sufficient for you," is truth in my experience. [2 Corinthians 12:9.]

My love to Jesus and my heavenly Father has increased in depth and breadth. When hope has for a moment seemed dim, when pain seemed almost beyond endurance, I have prayed as did Jacob, "I will not let thee go, except thou bless me" [Genesis 32:26], and after an earnest struggle, what light has come into my heart! What blessings! I could say as never before, "I know that my Redeemer liveth to make intercession for me before the Father." I have found a refuge in Christ. He has seemed to be as a wall of fire about me. Sometimes there was a soft, subdued light all about me. I seemed to understand as never before these words of the Psalmist: "The Lord of Hosts is with us; the God of Jacob is our refuge." [Psalm 46:7.] "For this God is our God forever and ever: he will be our guide even unto death." [Psalm 48:14.] "My soul, wait thou upon God; for my expectation is from him.

"He only is my Rock and my defence; I shall not be moved. In God is my salvation and my glory: the Rock of my strength, and my refuge is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." [Psalm 62:5-8.] "Because thy lovingkindness is better than life, my lips shall praise thee. Thus shall I bless thee while I live, I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings shall I rejoice. My soul followeth hard after thee; thy right hand upholdeth me." [Psalm 63:3-8.]

My reason has been preserved, my memory was never better than during my illness. Since coming to this country, I have written twenty-hundred pages of letter paper like this. I have had precious light to communicate, and, the Lord be praised, I am improving in health. I can now dress and undress myself. Within a week I have been enabled to ascend the stairs by the help of the balusters. One week ago I was borne in an arm chair up the stairs to the meeting hall in the Echo office; that is the last time I have been carried upstairs. O, praise the Lord for His goodness.

Lt 28, 1892

Wessels, P. W. B.

North Fitzroy, Victoria, Australia

July 1892

Mr. P. W. B. Wessels

Somerset House, Roeland Street

Cape Town, South Africa

Dear Brother,

I sent you an unfinished letter a few weeks since and will send you this letter to finish.

In our experience we have often found that Providence was preparing the way for enlarging the work when the difficulties we were obliged to encounter in planting the standard of truth were neither small nor few. Satan seemed to contest every inch of the way of progress, and trials and obstacles had to be met and overcome and reproach endured before success crowned our efforts. How many times the workers were heard to say, "If I had only known how much this undertaking would have cost me, I would never have entered upon it." But if our Saviour was the Leader of the undertaking, He saw the whole length of the dark and discouraging path that would have to be travelled in order to seek and to save that which is lost. Did Jesus hesitate in this work?

Was the life of the Prince of life and glory without trial? No. He was a man of sorrows and acquainted with grief. Not a pang that rent His lowly heart, not an insult that was heaped upon His head, not a privation that He was called to endure, but was all open before Him before He laid aside His royal crown, His royal robe, and stepped down from the throne to clothe His divinity with humanity. The path from the manger to Calvary was all before His eyes and He knew what fearful anguish would come upon Him. He knew it all, and yet He said, "Lo I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Psalm 40:7, 8. Then since the Saviour had to pass through all this experience, shall we expect that Satan will let us alone, undisturbed, to do the grand work of planting the standard of truth in new fields?

Christ said to the caviling Jews, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] The very fact that Jesus spoke the truth, and that with certainty, is the reason why the Jews did not believe Him. He said, "Because I tell you the truth, ye believe me not." [Verse 45.]

It was the truth that offended these self-righteous men. The truth exposed the fallacy of error, and it was unwelcome. They would rather close their eyes to truth than humble themselves to say that they had been in error. They did not love the truth, because it condemned their teaching and practices. They did not love it even if it was truth. Their own ungodly course made them cavilers against a ministry of truth. They treated the truth as heresy and idle tales, and they deceived themselves and deceived others. Christ said to the Pharisees, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

We shall find exactly such blindness on every side; but we are never to become discouraged, or to fail in setting forth the truth. Never are we to become impatient, because Christ bore with us in all our perversity, and He will teach us how to labor to present the truth as it is in Jesus. Go forth in the power and spirit of Christ.

With this power is combined the tenderest compassion for those who are in darkness. But for the love felt and expressed in every look, in the tones of His voice, He would not have attracted the large congregations that He did. The words spoken went to the hearts of all, except the hearts of those who persistently resisted His words. Christ came to help men just where they needed help most. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

Through all my sickness the last eight months, I have had during my sleepless hours, the most precious contemplations of the love of God to man, expressed in the wonderful sacrifice made to save him from ruin. I loved to repeat the name of Jesus, how full of sweetness, light, and love it is! Looking upon the cross, at the humiliations and sufferings endured in bearing our sins, that His righteousness might be imputed to us, softens the heart and fills the soul with His love. He seems so strong, so compassionate that we exclaim "Thy gentleness hath made me great." [Psalm 18:35.]

When pain has seemed to be almost unbearable, I have looked to Jesus and prayed most earnestly, and He has been beside me, and the darkness has passed away, and all has seemed light. The very air seemed like precious fragrance. How glorious seemed the truth! How uplifting! I could rest in the love of Jesus. Pain was still my portion, but the promise, "My grace is sufficient for thee," (2 Corinthians 12:9), was enough to give me comfort. The sharpest pains seemed to be converted into peace and rest. For hours in the night season, I have had sweet communion with God. My mind seemed to be illuminated. I had no disposition to murmur or complain.

Jesus was the spring of my hope and my joy and courage. Heaven has seemed to be very near, and Christ the great physician, my restorer, the remedy of all sickness. In Him all fulness dwells. Jesus is music to my ears, and although drinking the cup of suffering, the water of life was presented to me to quench my thirst. Christ is our righteousness, our sanctification, our redemption. Through these months of suffering I have had such precious views of the goodness of Jesus that I want them never to become dim.

I believe now that my sickness in this strange country is a part of God's plan. I have been able to sleep but very little, yet my memory is good, my head clear. My arms and hands I feared would become helpless; but although painful, I can use my right hand, and every mail I have sent to America between one and two hundred pages of letter paper written by my own hand. Last mail bore away from me one hundred and seventy-five pages. I can sit up only a short time in one position. I can write best as I am now, half sitting and half reclining, bolstered up with pillows.

My heart is full of happiness, and of love, and gratitude to God.

Let these words ring like musical bells in our ears and heart, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. How urgently my soul pleads for the heavenly endowment. Of myself I can do nothing. The power and the glory is all of God. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5:19. "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works." John 14:10.

I see the work of God is so sacred that I dare not touch it without the presence of Jesus by my side. All might, all power and all glory belong to Him who loved us and gave Himself for us.

We are certainly nearing the close of this earth's history, and God hath commended His love toward us in giving us the truth that has filled our hearts with such joy that we may exercise love toward others. Look to the man of Calvary giving His life for the sins of the world. Why?—that in beholding such love for man, all who believe shall not perish. We shall manifest the same love for our fellow-men. Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial [and] self-sacrifice in order to seek and to save that which was lost. Ye are laborers together with God. Self must die and our life be hid with Christ in God. Love for souls for whom Christ died means crucifixion of self.

Love for souls cannot exist without first having supreme love to God. Then all our desires, all our will, is on the Lord's side of the question. Pride and desire for display cannot live in the heart where there is love for perishing souls. We want to be diligent students to learn in the school of Christ. Those who do not deny self and lift the cross and follow Jesus cannot be His disciples.

Jesus said of His disciples, "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 17:26.] That love wherewith the infinite God loved His Son is to be conveyed to fallen man who believes in Jesus Christ. He transfuses this love through those who believe. As our life-blood, so is the circulating vitality of that love diffused through every part of our nature, that it may dwell in us as it does in Him. Wonderful statement! That it is possible for God to love us as He loves Christ. He loves the believing soul because he is a part of Christ, a partaker of the divine nature.

Then how grievous to the Spirit of God is anything like alienation, discord, and strife. The heart that is filled with the love of Christ will be exercised in love toward all for whom Christ has died. There will be the same self-denial practiced by the wealthy man who believes in Jesus, as by men who have little of this world's goods, because he acts from unselfish principles. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [2 Corinthians 8:9.]

The Lord Jesus has given man an example in His own life. For the selfish heart of sin, He gives the new heart of love. He changes the heart, and produces an entire revolution in the soul. He brings light out of darkness, love out of enmity, and holiness out of impurity, that those who believe in Christ may represent Christ's life and character to the world. Says the apostle, "We are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

Lt 29, 1892

Wessels, Brother and Sister

August 1, 1892

Dear Brother and Sister Wessels,

I would be glad to see you this morning, and converse with you about many things; but this is not possible. Pen and ink will have to answer. I feel an interest for the mission in Africa, and every mission field in the world. How much we now need Jesus as our counsellor, and how grateful should we be that the Lord has blessed and exalted us, so that we may have communion with Himself.

O how much we need the quickening influence of the Holy Spirit, for we are living in a time of peril. The love of God shed abroad in our hearts by the Holy Spirit which is given unto us, will lead to right actions. Partaking of the divine nature, we shall work as Christ worked. I am assured that we have everything for which to be thankful. It is our privilege to enjoy the richness of the promises that may be made fully ours. The Lord is ready to do large things for all those who believe. Jesus longs to quicken our hearts with healthful spiritual life. Jesus dwelling in the soul, purifying and ennobling all our faculties, guiding us into all truth, makes us a bright and shining light unto the world. Then let not this light burn dim. Moment by moment we need to live, "looking unto Jesus, who is the author and finisher of our faith." [Hebrews 12:2.]

In this country we see a great work to be done and our greatest need is devoted workers and means now to push on the work. I would be pleased to set the real necessities of the case before you; but as I cannot do it intelligently at this time, I will give a brief statement of the matter. This country seems to be a little world of itself. Melbourne is a large city, and comparatively nothing has been done as yet to enlighten its inhabitants. Very few earnest sisters are giving Bible readings in North Fitzroy; but the end is near, and how is this large city to be warned? Wickedness, violence, robbery, and murder abound, as in all large cities. But the Lord has many souls in this great city of Melbourne that need the light of truth.

Our school for instruction in the Bible will soon open in a humble way. There are many youth who desire to come, but they have not the means. By the help of God I am going to create a fund to assist those who are desirous of attending school, that they may fit themselves to be laborers in the Master's work.

Besides this we must have a place for worship. It is not at all appropriate to meet for the worship of God in the halls used for every purpose, for the worshippers lose their sense of the sacredness of the service because of the appearance of surroundings.

My brother, I learn that in the providence of God you have been favored with your Lord's talent, and I ask you if you cannot help us at this time to make a beginning. After you have prayed over the matter, and sought counsel of the Lord, will you do what you feel the Lord will have you [do] in this matter?

The work must be aggressive, and many moves must be made that have not yet been made. What we now need most is a suitable, plain house of worship, so that we can advertise meetings and invite outsiders to attend. Such a place of worship would give character to the work. At quite an expense, laborers have been sent to this field. The printing office has been established here, and we cannot now call upon the conference, for the calls have been so many that the treasury is about empty. But now, as Christ's ambassador, I appeal to you as His steward of means in Africa, if possible, to help us at this time. In this field, at present, there are those who can devise and plan and pray and work. We do not wish to set sail for America until we shall see the cause of God uplifted, ennobled and dignified in this important field. I long to see the work advance, but we must have facilities in order to make the work successful.

We are all seeking God with much earnest prayer. This is the Lord's work, and He must have help for us somewhere. While praying in the night season, it came to me to ask our brethren in Africa to give

aid to this missionary field. I believe the Lord will lead and guide you. Instead of the plans being very broad and extensive in this field, they are very narrow and bound about for want of means.

We do not feel that it would be in accordance with the mind of the Spirit of God to lay plans for building an expensive structure, even if we had plenty of means to invest, for the reason that new fields are constantly opening, and we should take every precaution that not a dollar shall be laid out for the sake of display, or for the indulgence of pride. Every dollar of means will be needed to start the work in new mission fields and plant the banner of truth where they are in darkness.

In Lincoln a great deal of means has been invested unnecessarily. These expensive college buildings were put up when many were begging for just a little help, that they might have facilities to do the work to bring souls a knowledge of the truth. The enemy will tempt those who have means to gratify pride and ambition in the erection of fine buildings. But the very means employed for the gratification of ambition ought to be employed in assisting others to make a beginning.

The influence of a commodious, neat, attractive building, constructed without any extravagance, would be in harmony with the life and mission of Jesus, in harmony with the sacred, solemn, truth we profess to believe—that the end of all things is at hand. Our power is not to be found in grand buildings calling for a large outlay of means. Our strength will be found in the devotion and piety of the believers, for if they represent Jesus, they will be a bright, shining light unto the world. Everything we do makes its impression on the world as favorable or unfavorable to Christ and the truth. If we would see Jesus, all worldliness and human pride must lie in the dust.

The enemy will come to you as he came to Christ with his temptation. He will bid you to look out sharply for your own interest, and not be carried away with any whimsical notions of being liberal with your means. He will bid you to do his way and that he will make your name great; but as you look unto Jesus, the author and finisher of your faith, you will become strong in His strength and will resist the temptations of the enemy.

I will now have to close this letter. I wish to be remembered to your brothers and relatives whom I have met. May the blessing of the Lord rest upon you in large measure. “Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.” [Psalm 128:1, 2.]

In much love.

Lt 29a, 1892

White, W. C.

Adelaide, Australia

November 20, 1892

Dear Son Willie,

The weather has been changeable. It was almost oppressively warm nearly all the past week. Friday I felt exhausted. Friday afternoon, about six o'clock, Elder Daniells came, and we were glad to see him; but it was a notice to us that our stay here is limited. That evening we had a very heavy thunder

storm, comparing well with thunder storms in America. Sabbath was some cooler, but I was not feeling strong, and so remained at home, while Elder Daniells attended meeting. I had a work to do on Sunday which I knew would require all the strength I could command. The Sabbath meeting was reported a good one.

On Sunday I visited Brother and Sister Holland. I did not think it best for Elder Daniells to go with me, although I should have been glad to share the labor with him. I went to Brother Holland's at two p.m., and labored for Sister Holland till past five o'clock. She wept as I read things I had written to help her mind in regard to the Sabbath and points connected with it. She is helped. I prayed with them. She has promised to attend meeting, again, with the church. Elder Curtis's course in reference to them was very censurable, all because he thought Brother Holland did not speak to him respectfully. I have been shown that these two—Brother and Sister Holland—will, if consecrated, make superior workers in the church.

They were both apparently fully consecrated, ready to do all the good they could, both with their means and by active effort. But Elder Curtis knew not how to deal with them, and he has wounded and bruised and driven away Sister Holland. Brother Holland was for eight years an active worker in the Presbyterian church, taking charge of the Sunday school, until he embraced the truth. Then he took charge of the Sabbath school, and in the absence of a preacher conducted the meetings. Through Elder Curtis's mismanagement he was relieved of every office, yet he would not give up the truth or forsake the church. About the time we came, he was in a position of sore temptation; but he is strengthened and established by the things that he has heard. His wife is a woman of great firmness, of decided opinions, and independent judgment. She has much push, and if consecrated, would be an aggressive worker. I have no doubt now that she will come along if she is rightly treated, and the Lord will be glorified if this sheep that has been driven away is restored to the fold. I shall see them once more in their home before I leave. I have perfect liberty in speaking plain things to them in love.

I pray the Lord every day to work in Melbourne. We can do nothing without faith and hope, courage and perseverance. It will be tenfold harder now to place a right mold upon the work than it would have been to start right at the beginning. Oh, that we might see the salvation of God! Of ourselves we can do nothing. Through Christ strengthening us we can do all things. What a terrible thing it is for ministers to undertake to work in the cause of God when their own hearts need a thorough cleansing and refining and ennobling. Well, I believe that the Lord will work in His own way and we must pray in faith, and watch unto prayer. There must not be one symptom of wavering, one shadow of doubt. If the work depended on us, well might we be anxious and troubled, but it does not depend on us.

We must put our entire confidence in the Lord God of Israel. He is to be our fear and our dread, but also our hope, our courage, our confidence. We must have faith in the head, faith in the heart, and faith in the life. The faith that justifies is to run like a thread of gold through all we say and all we do. It is a practical, working faith; it works by love, and purifies the soul. We are to believe in Christ with heart and mind and soul, and we are to bring this faith into exercise in everything we undertake. Through education, discipline, and training, every current of the soul is to be brought to run in the channel of helpful, active service, to benefit and bless others. This is consecrated service. Our religion is of no value unless it is active, self-denying, and earnest in endeavor. We want faith that is

alive, that gives assurance by perfect obedience. It is in the doing of His will that we shall know of the doctrine, whether it be of God.

Our only hope for the church in Melbourne is to work earnestly, to impress upon them that they must carry into active exercise everything that they do believe in God's Word. Those who believe a little have one talent; let them trade on that. And how shall they trade? Work to help someone else, never uttering one word of doubt, and the Lord will increase that one talent of faith that is exercised. "Without faith it is impossible to please God." [Hebrews 11:6.] There must be not only self-denial but self-sacrifice, a lifting of the cross and following Jesus. Those who are partakers with Christ in His sufferings will also be partakers with Him in His glory. There is need of entering into covenant with God through Christ. There must be a surrendering of self to the authority of Christ.

When the church in Melbourne shall consider carefully and prayerfully that Jesus lived not to please Himself, and then go farther and consider that they must have the mind of Christ, walk as He walked, work as He worked, we shall see a great reformation in the church. The Lord has presented before me that the love of self-indulgence is strong with the largest part of the Melbourne church. All that Jesus requires is, "Follow me." And His promise is, "Ye shall not walk in darkness." [John 8:12.] Righteousness and truth are scarce in our churches.

There needs to be a complete waking up, represented in the message to the Laodicean church. "Behold, I (your Redeemer, who gave My life for you) 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.] Now there are many who have ears, but will not hear the voice of Jesus inviting us to accept His presence. It is faith in, and love for, a personal Saviour that is so much needed. It is one thing to profess to believe, and another thing to practice the faith, so that we represent Christ in our spirit, in our words, in all our character. Christ is to be our chief Cornerstone.

Love to God, love to souls for whom Christ died, has circulated very feebly through the veins of our Christianity in the Melbourne church. Under the leadership of Christ, all this dead faith will change to a living, working, active faith. We are to exemplify the life of Christ by earnest, self-denying efforts, with voice and pen and money, to save souls that are ready to perish. The Lord wants consecrated men, who feel the value of the souls for whom Christ has died; and when they give themselves, they give their means also. All is God's. "Of thine own, O Lord, we freely give thee." [1 Chronicles 29:14.] Willie, be of good courage, and know that Jesus lives, and will work mightily for His people if they will only believe.

Mother.

Lt 30a, 1892

Haskell, S. N.

Preston, Melbourne, Australia

September 6, 1892

Dear Brother in Christ,

I am very happy to report that I am much improved in health. I sleep much better than I did, and can walk better, although when I visit the school building or speak in the hall at the Echo Office, I have to be carried up the stairs. I believe that the Lord has heard the many prayers of His people, and is answering them. I am grateful to Him for all His mercies and blessings.

In this country we see much to be done. I am anxious to think that it is safe for me to enter upon active labor. Elder Daniells is now in Adelaide. He is much worn, and it is a question whether he should undertake to labor for the church there alone. As the Lord seems to be greatly favoring me with blessings both physical and spiritual, W. C. White and I have decided to go to Adelaide. Emily Campbell and May Walling will accompany us. We are to break up housekeeping, thus saving the rent. Marian and Fannie will board at the school.

As soon as we finish our work at Adelaide, we shall, if the Lord gives me strength, go to Sydney to spend a few weeks there, returning in time to attend the conference to be held in Melbourne. In the school building there will then be vacant rooms that we can occupy during the convocation, thus helping to pay the rent. We are proposing now; if our plans are not the best, the Lord may dispose otherwise. We await His orders. We have no selfish plans, no will of our own, to carry out.

Happy are the people and blessed, who have the Lord for their God. Oh, what precious, precious treasures have opened before me of the Lord's love for every soul who believes on Jesus—with a surface faith? No, with full assurance of faith. God beholds in all His children the image of His only begotten Son. He looks upon them with a love greater than any language can express. He enfolds them in the arms of His love. The Lord rejoices over His people.

Satan is at work from beneath to stir up the hellish powers of his confederacy of evil against the just. He imbues human agencies with his own attributes. Efforts will be put forth by evil angels, united with evil men to harass, persecute, and destroy, but the Lord God of Israel will not forsake those who trust in Him. Amid the strengthening of infidelity and apostasy, amid pretended illumination, which is the blindest presumption and delusion, there will be a light shining upon God's people from the sanctuary above. The truth of God will triumph. The commandments of God will be trampled underfoot as they were trampled upon by Satan in heaven.

Unless God pours His converting power and grace upon the soul, there will be no attempt to oppose Satan, but men will be under his control, his willing captive. The enmity against Satan is put [in man] by God Himself. God will call His people to occupy a distinct, decided position. The righteous fervor with which Christ denounced every abomination in our world, His unsullied purity which made manifest the corruption of those who deceived the people by an appearance of sanctity, excited bitter hostility against Him. The same attitude on the part of His people will call forth similar treatment.

Every individual in our world will be arrayed under one of two banners—the chosen and loyal under the blood-stained banner of Prince Immanuel, and all others under Satan's standard. All who are on Satan's side will unite with him in honoring the spurious sabbath, thus paying homage to the man of sin who exalted himself above all that is called God, and thought to change times and laws. They trample upon the laws of Jehovah and frame a law to compel all to worship the false sabbath, the idol they have exalted. But the day of deliverance to God's people is not far distant.

I wish that all could appreciate the wonderful working of God in behalf of man. For fallen angels there has been no atonement; but for fallen man a full and ample offering has been made, to save to the uttermost all who shall come unto God by Him.

He will not turn away one repentant seeker. "For verily he took not on him the nature of angels: but he took on him the seed of Abraham" (that humanity might reach humanity, and divinity lay hold on divinity). "Wherefore it behooved him in all things to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." [Hebrews 2:16-18.]

There is to be no compromise with the powers of darkness. Individually we must take our stand. If we are not at enmity with the prince of darkness, the serpent, his folds encircle us and all our powers; his sting is in our hearts. All who range themselves under the blood-stained banner of the Prince of Life will henceforth count Satan as a foe, and will on God's strength oppose him as a deadly enemy. They will take the helmet of salvation and the sword of the Spirit, which is the Word of God. And what will they do in order to hold vantage ground? "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints." [Ephesians 6:18.] "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." [Matthew 26:41.]

May all now cast away every idol out of the heart. We cannot serve God and mammon; but oh, so many submit to the dominion of evil and think they are doing God service. The grace of God never dims the spiritual eyesight when it becomes an abiding principle in our hearts.

We should be quick to discern danger. We should see the hateful character of sin and should expel it from the soul. The doers of the Word know that in Jesus there is strength, which becomes their own by faith. They are clothed with righteousness that God will accept, for it is the righteousness of Christ. Clad in this armor of God, the panoply of heaven, they successfully resist the serpent's wiles. Not one soul has a moment to lose. It is at the peril of the soul to cherish lust, which warreth against the Spirit. The concerns of eternity are of sufficient importance to take the precedence [over] every other enterprise. What must I do to be saved? should be the great and solemn question with us now. We have no time to catch up the little items of difference in ideas and opinions and dwell upon them and magnify them. Let all seek their own soul's salvation; and when all are one in Christ, there will be no differences among those who love God and keep His commandments.

When we are in this position of oneness with Christ, Satan's enmity will be aroused. He who stands in defense of the truth will draw upon himself the dislike, the criticism, the decided opposition of relatives and professed friends; he will become a subject of ridicule. All opposition and persecution, whether in its mildest or most terrible forms, is only the development of a principle that originated with the first great rebel in heaven. This work will continue as long as Satan exists. As we near the close of time, the opposing element will work in the same lines in which it has worked in times past. Every soul will be tested. Under persecution it will be made manifest just what banner every individual has chosen to stand under.

While sin remains, the offense of the cross will never cease. Satan has a thousand masked batteries which will be opened upon the loyal, commandment-keeping people of God to compel them to

violate conscience. The followers of Christ must expect to encounter sneers. They will be reviled; their words and their faith will be misrepresented. Coldness and contempt may be harder to endure than martyrdom. With some persons it would require more courage to encounter a laugh than to be thrust through with a sword.

But we must stand steadfastly for the truth, not returning railing for railing, but contrariwise, blessing. Parents will turn harshly against their children who accept unpopular truth. Those who conscientiously serve God will be accused of rebellion. Property that was willed to children or other relatives who believe the present truth will be given into other hands. Guardians will rob orphans and widows of their just dues. Those who depart from evil will make themselves a prey, through laws enacted to compel the conscience. Men will take to themselves property to which they have no right. The words of the apostle will be verified in the near future: "All that will live godly in Christ Jesus will suffer persecution." [2 Timothy 3:12.]

In view of these things I implore my brethren and sisters in the faith to be very careful not to join the evil workers to hurt and weaken your brethren and sisters and make their labors of none effect. Pay special heed to the prayer of Christ in the 17th chapter of John. A converting power of God must be upon human hearts. Christ must abide with the human agents if they are to live in harmony with the prayer. All heaven is at work to answer the prayer of Christ, and the heavenly intelligences are waiting the cooperation of the human agents with the divine. Let us humble our hearts before God. Let us seek that oneness which Christ prayed might exist between His followers as between the Father and the Son.

"Neither pray I for these alone, but for all them also which shall believe on me through their word, that they all may be one ... even as we are one." [Verses 20-22.] O, wonderful, amazing request. It is almost too great for our faith, that this is the purpose and will of God through Jesus Christ whom He hath sent. The richest blessings of heaven are proffered us in the privilege of becoming one with Christ, as He is one with the Father, and in Christ believers are to be a unit, not separate atoms falling apart.

"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." [Verses 22, 23.] There is not, cannot be, perfection of character in those who are at variance, who stand ready to catch up anything which will give a chance to show that they are really not one, but divided, criticising and drawing away from one another.

"Made perfect in one." Love will break every barrier down. It is this love for Christ, an unselfish, Christlike love for one another, that Christ prayed might exist not only with His early disciples, but with "All who believe on me through their word." [Verse 20.]

"That the world may know that thou hast sent me and hast loved them as thou hast loved me." [Verse 23.] What words are these! Can we take hold of them by faith? Is it possible that the Lord can love poor, perverse, fallen men, and accept him through the imputed righteousness of Christ? Oh, what a treasure of hope we have in these words for our faith to grasp. Let us as Christians make it our individual work to draw nigh to God, and then we shall draw nigh to one another. Let us show before heaven that we respect and believe every word of the prayer of Christ, and that we will carry

out its principles. Let us, as never before, cause rejoicing among the heavenly host by answering that prayer, in our thoughts, our words, and our actions.

As a people we have shown a disregard of these words of Christ. Let us now redeem the time. There is a stern necessity of repentance. We consider what occasion we have given to the world to doubt the truth of Christianity as those who have had great light. We are today more guilty before God than any other people. We have put into the mouth of unbelievers speeches against us, and have dishonored God. These speeches in reference to the want of union and harmony among us were in some cases the truth.

I ask the brethren and sisters in our churches individually to study to answer the prayer of Christ. Seek most earnestly that the spirit of that prayer may come into your hearts, that it may be practiced in your daily lives, at home, in the family, and in the church. O, what change would then take place. All these unhappy dissensions would then come to an end. Love to Jesus and love to one another would then prevail.

“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [John 13:34, 35.] “Ye are my friends if ye do whatsoever I command you.” [John 15:14.] “These things I command you that ye love one another.” [Verse 17.] These are plain words. There is no need of misunderstanding them.

Jesus says, “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.] Standing in front of each dwelling, He proclaims to the unwilling hearers, “Thou sayest I am rich and increased in goods and have need of nothing.” The result of this spiritual pride is ignorance of their great need. “And knowest not that thou art wretched and miserable and blind and naked.” [Verse 17.] Then He calls upon all who cooperate with Him to come near and present before these needy ones the precious goods of heaven. “I counsel thee to buy of me gold tried in the fire (which is love and faith) that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love I rebuke and chasten. Be zealous therefore and repent.” [Verses 18, 19.]

These warnings and invitations should no longer be regarded with cold indifference. The wares of heaven are offered to our churches. Every individual needs to have a decided interest in the invitation of Christ. Brethren and sisters, are your thoughts after this order? “These sharp decided words do not mean me; I am in a fairly good condition spiritually, though I may not have all the fervor and zeal that some have. I believe the truth. Those to whom this message belongs may take it; I think some need it.” You who think and reason thus, be assured that you are the very ones to whom this message belongs. While the costly wares of heaven are open before you, draw nigh and buy that which you have lost—the gold of love and faith, and the white raiment which is the righteousness of Christ.

Clothed with your own self-righteousness you feel whole; walking in the sparks of your own kindling, you do not discern your defects of character. You need the garments woven in the loom of heaven, that your nakedness may not disgrace you in the day of God. You are living in guilty self-deception,

because you keep yourselves away from the light and rich treasures of God's grace. You imagine yourselves rich when you are bankrupt. Your whole life has been a lie.

Open your doors, says the heavenly merchantman. The summons has been almost in vain. Every crevice of the heart has remained sealed. The self-satisfied Laodiceans have shut Jesus out. Worldliness, pride, and lukewarmness have so long bound the souls in chains of unbelief that now when the Saviour's voice is heard, through His messengers, rebellion and stubbornness of soul are added to deepen the guilt. Clad in their worthless garments of self-righteousness, they feel insulted when told that they are naked. The Saviour's voice is heard, Behold, through my delegated messengers I stand at the door and knock. Will you let Him in? Will you open the heart to the softening, subduing influence of the grace of Christ? Can you keep your heart closed against His love and the riches of His grace? Shall Satan himself triumph in your terrible deception that you have need of nothing? Jesus declares that your position is disgusting to Him; while you are professedly Christians, your life does not shine in good works.

Were you unbelievers in name as well as in practice, your position would not be so dangerous as it is now. "Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." [Verse 16.] You seek to serve God and your own selfish interests. Christ can accept no such polluted sacrifice.

Jesus knocks; will you open the door unto Him? Shall He be compelled to write upon the lintel of the doorway, in the place of His blood that cleanseth from all sin, the sentence that leaves you to the power of the destroying angels? "He is joined to his idols." Guardian angels, "let him alone." [Hosea 4:17.] "How often I would have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not." [Matthew 23:37.] To all who will open the door, Jesus comes in and takes possession. Will you not say, "Come in, thou blessed of the Lord; come in; wherefore standest thou without?" [Genesis 24:31.] Will you accept the gold—the riches of His love, His grace, His salvation, the robe of Christ's righteousness? Of such He says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne." [Revelation 3:21.]

When the apostle Paul stood in doubt of the Galatians, such was his great anxiety and burden of soul on their account that he said, "My little children, for whom I travail in birth again until Christ be formed in you." [Galatians 4:19.] Once he had felt intense desire of soul on their account, that they should receive the knowledge of Christ. Now he sees them, some in error, some halting, some in lasciviousness; and he says, "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel." "O foolish Galatians, who hath bewitched you, that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you?" [Galatians 1:6; 3:1.]

Jesus lives; He has risen, He has risen, He is alive forevermore. Do not feel that you carry the load. It is true you wear the yoke, but whom are you yoked up with? No less a personage than your Redeemer. Satan will cast his hellish shadow athwart your pathway; you cannot expect anything else; but he cast the same dark shadow athwart the pathway of Christ. Now all you have to do, is to look beyond the shadow to the brightness of Christ. The Light of Life is your Advocate.

Look unto Jesus; He loves you, and He is speaking to you: "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Think of Jesus; tell of His love; tell of His power. Do not look at the discouragements; think of how precious is Jesus.

Your memory will be renewed by the Holy Spirit. Can you forget what Jesus has done for you at this time, and on that occasion, when everything looked so discouraging? You were taken away from yourself, your deepest, sweetest thoughts were upon your precious Saviour, His care, His assurance, His love. How your desires went out to Him!

All your hopes rested upon Him; all your expectations were associated with Him. Well, He loves you still. He has the balm that can heal every wound, and you can repose in Him without a single drawback. Let not the future with its hard problems, its unsatisfying prospects, make your heart faint, your knees tremble, your hands hang down. "Let him take hold of my strength," says the Mighty One, "That he may make peace with us, and he shall make peace with us." [Isaiah 27:5.]

The Lord Jesus Christ, the world's Redeemer, came to earth with a message of mercy and love, but how few received Him. He was the Majesty of heaven, the King of Glory. Let us not be discouraged by neglect, difficulties, and trials.

The Comforter will be to you all that you desire. You will be weighted with the Spirit of God, and the importance of the message, and the work. I know that the Lord is willing to reveal to you wondrous things out of His law. O, let all take knowledge of you, that you have been with Jesus, that you have indeed been in the secret chamber of the Most High. Let us keep the eye single to the glory of God. The truth of God, and sanctifying the affections, has taught the receiver that there is something stronger, deeper and more constraining than the love of a tender mother for her son. It is the love of the Saviour to the souls of the saved, and their love to Him.

Give my love to your wife. I do not forget her. May the Lord bless this daughter of Abraham.

Lt 31, 1892

Waggoner, Brother

North Fitzroy, Victoria, Australia

May 1892

Dear Bro. Waggoner,

I understand that you are to labor in England. This country has been presented to me several times as a field that required men who will not fail nor be discouraged, men who will co-operate with the heavenly intelligences. But I saw that one great hindrance to the advancement of the work has been, and will be, that those placed in positions of trust feel that of themselves they could manage the work, that they have ability and they want to sway everything their way. Among the workers there is much of self that lives, and refuses to die. Now this self wants the supremacy, but if it is allowed to rule, the work will be marred, losses will occur, and there will be a revealing of self in management, and mistakes will be made.

Not all who take hold of the work will all be of the same temperament. They will not be men of the same education or training, and they will just as surely work at cross purposes as they are different in character, unless they are daily converted men.

Every day Satan has his plans to carry out certain lines that will hedge up the way of those who are witnesses for Jesus Christ. Now, unless the living, human agents for Jesus are humble, meek, and lowly of heart because they have learned of Jesus, they will just as surely fall under temptation as they live, for Satan is watching and artful and subtle; and the workers, if not prayerful, will be taken unawares. He steals upon them as a thief in the night and makes them captives. Then he works upon the minds of individuals to pervert their individual ideas and frame their plans; and if brethren see danger and speak of it, they feel that a personal injury is done them, that some one is trying to weaken their influence. One draws one way and another in an opposite direction.

The work has been bound about, false moves have been made, and Satan has been pleased. If self had not been so carefully, tenderly cherished, lest it should not find room enough to preserve its native dignity, the Lord could have used these differently constituted characters to do a good work and much larger, for in their diversity of talent, yet unity in Christ, was the power of their usefulness. If, like the diverse branches of the vine, they were centered in the vine stock, all would bear the rich clusters of precious fruit. There would be perfect harmony in their diversity, for they are partakers of the nourishment and fatness of the vine.

The Lord is displeased with the want of harmony that has existed among the workers. He cannot impart His Holy Spirit, for they are bent on having their own way, and the Lord presents to them His way. Great discouragement will come in from Satan and his confederacy of evil, but "all ye are brethren" [Matthew 23:8], and it is an offence to God when you allow your individual, unsanctified traits of character to be active agencies to discourage one another.

Now, the Lord would have all closely united together in the bands of love, each seeking to help the other into courage and hopefulness and perseverance in the work. There has been a spirit of childish emulation and strife. But, we are to be "no more children, tossed to and fro." [Ephesians 4:14.] We are in an earnest battle. The foes are many and strong and determined to defeat. And if the workers do not have special help from the heavenly agencies, they will not be victorious.

You are individually to put your strong wills on the side of God's will. You are God's servants; you are to have the eye single, looking unto Jesus for His orders, for Christ is your Captain. Your cherished, pet ways may be very dear to you, but valueless in the sight of God, for they are constantly getting in the way of His plans and interfering with His designs. Let every worker be clothed with humility, and be sure that he worships God in spirit and in truth and does not bow down to his own idol, self.

Brethren in the English field, I tell you in the fear of God, you have lessons to learn in the school of Christ that are not at all flattering to the opinions which you cherish of yourselves. God calls upon you as His representatives to be a united whole, co-operating with the heavenly intelligences, and among yourselves to be of one mind, sanctified through the truth, pure and without guile.

As there are divisions everywhere in society, the Lord Jesus would have the unity of His workers appear in marked contrast to the divisions. In unity there is strength; in division there is weakness. In seeking to answer the prayer of Christ, that His disciples may be one, you are making manifest to the

world the power and principles of truth and thus increasing their influence in the world. "Ye are the light of the world." [Matthew 5:14.] Listen to the prayer of Christ that all His disciples may be one, "That the world may believe that thou hast sent me." [John 17:21.] Diverse in mind, in ideas, one subject is to bind heart to heart—the conversion of souls to the truth, which draws all to the cross. All should be working to the utmost of their ability to win souls to Christ.

You are not to criticize one another, but love as brethren. You are not to feel hurt because every plan is carefully considered from end to end. But much more progress might have been made if there had not been undue caution, which let opportunities slip by unimproved, putting off a work, which needed to be done then and there, for some future time, because you feared you were not quite ready. You must be minute men, all the time watching to make an aggressive movement, and not let the enemy preoccupy the field before you are ready to act. This slowness to advance is not in the order of God, for Satan presses in himself and hedges up the way, or he will make it very hard when you decide to act.

There is need of zeal in the church, and wisdom to manage that zeal. You have made altogether too tame work of saving souls. If you [would] see a work done in London and the surrounding cities, you must have a united, irresistible force; press the battle to the gate, and plant the standard firmly, as if you meant that the truth should triumph. The timidity, the cautious movements, have been faithless; there has been little expectation of results.

Will the workers now submerge self in Jesus? Let not self appear but lift up Jesus. With the fire of God's love burning upon the altar of your hearts, melt down the barriers and make every advance move that is possible. But bear in mind that you are only God's agents; all your works, all your means, are of little account unless you are imbued with the Spirit of Christ.

The Holy Spirit must mold and fashion the workers. I wish I could make all understand this matter. The union of the workers must be complete, and there must be a real earnestness and an inspiration from God to teach them how to win souls to Christ. Thank God that some advancement has been made, but if the workers had been united in love and in faith, there would have been a marked progress that does not now appear.

The fact that things move slowly in England is no reason why the great missionary work shall move slowly to meet men's habits and customs for fear of surprising the people. They need to be much more surprised than they have hitherto been. The Lord's business requires haste; souls are perishing without a knowledge of the truth.

But those who are engaged in the work cannot have success if they move in their own spirit. Their lips must be touched with a live coal from off the altar. They must be imbued with the Holy Spirit. They have no right to go forth and take hold of the work unless they first meet with Christ in the closet. Whatever the character of the duties may be, none must bring their own spirit into the work. God would have the workers in England derive their efficiency from Him; then every worker may feel that his hand is upon a lever that will move the world.

Moses descending from the holy mount, his face glorified by communion with God, the high priest reappearing from within the holy of holies, Isaiah fresh from beholding the Lord high and lifted up, the train of His glory filling the temple, never came to the people with truth greater or more

precious than that which, as messengers of God, we have to bear to the people, the doctrine of the cross, the imputed righteousness of Christ. This comes to the people not in word only, but in the power of God to every one that believeth.

Man becomes a co-laborer with Christ, bringing souls back to God, by representing in actions the character of God, which has been misrepresented, falsified, by Satan. We aim too low. We are hesitating, doubtful; in self-esteem we can do nothing. Caution is needed; but while some of the workers are guarded, and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be lost; opportunities will pass, and the opening providence of God will not be discerned.

When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away. When the truth is preached, there should be wise, understanding workers, men and women who commune with God, who derive wisdom from the source of all power, to make personal efforts for those who are under conviction. Here is the trouble with people in England; they move so slowly that the decision essential for them to make must be urged home without unnecessary delay.

Let every speaker and every one who believes the truth show by their actions that they are not children, tossed to and fro, but men and women who thoroughly believe that they have saving truth. Frequently when a congregation is at the very point when the heart is prepared for the Sabbath question, it is delayed through fear of the consequences. This has been done, and the result has not been good. God has made us depositaries of sacred truth; we have a message, a saving message, which we are commanded to give to the world, and which is pregnant with eternal results. To us as a people has been committed light that must illuminate the world.

The work has moved slowly in England; unbelief has exerted its power to retard the work in various ways. Satan is doing his utmost to barricade the way, and not all who are engaged in the work have a decided wholeness for God, so that He can use them as chosen vessels. It is a serious matter when there is not a thorough consecration of heart, mind, and the whole being to God so that the strong human will is submerged in the will of God. Self has had much to do with the work. If self had been hid in Christ, the workers would have submitted their individual plans to God [and] would have moved in His way.

O, if those who believe the truth in England had the spirit of Christ, feeling the peril of souls, what a work would be done wholly in His name! There would be much earnest prayer ascending to God, not merely in public service, not only from the secret chamber, but there would be unceasing prayer combined with determined action.

I ask our brethren in England who are brought together in church capacity, What are you doing for your neighbors? What are you doing for your friends and relations? You need to be in earnest communion with God. Every one should exercise self-denial to save something to invest in the work of saving souls. Oh, if all could see the shortness of time and the vigilant working of the relentless foe to secure all souls possible to himself, how earnestly and whole-heartedly would each one labor. They would feel an intensity of desire to win souls to Christ.

I restrain the deep feelings of my soul, knowing that you have difficulties to meet, prejudices and customs to overcome; but I plead for the souls for whom Christ has died. You are not to labor as though by your human efforts alone you must carry forward the work. Go forward, knowing that as you press forward by faith, the obstacles will be removed. Brethren in England, you have not asked enough; you have moved too slowly. Work as in the fear of God, praying and working and constantly depending upon God.

All heaven is astir; every believer should be deeply interested to co-operate with God. He does not leave any of you to fight alone; He sends His angels to compose the army. But unless you, my brethren, are constantly looking away from self to your Captain for His orders, in place of following your own defective judgment, you will be disappointed.

Draw nigh to God, and He will draw nigh to you. His presence, His power, is just what every believer needs; and the chief workers need by faith and decided action to inspire confidence and faith in every soul who believes.

I hope that none will become discouraged because I speak plainly. There is need of a great deal more faith, and all the entrusted talents must be called into action with an earnestness, a zeal, corresponding to the greatness of the truth to be presented to the people. Let self die; then every one will be imbued with the Spirit of Christ, to work, not in his own mind or will, but in perfect unity with Christ Jesus. May the Lord come very near to you, that you may be a bright and shining light to those in darkness.

Day after day is passing into eternity, bringing us nearer the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for its sanctifying influences to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of him. We need spiritual eyesight now as never before, that we may see afar off, and that we may discern the snares and gins of the enemy and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity and how far reaching are its principles. There are many who need faith. They will have to fight the good fight of faith every day, yes, every hour.

“Emmanuel, God with us.” [Matthew 1:23.] This means everything to us. What a broad foundation does it lay for our faith. What a hope, big with immortality, does it place before the believing soul! God with us in Christ Jesus to accompany us every step of the journey to heaven. The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. “O, the depth of the riches both of the wisdom and knowledge of God!” [Romans 11:33.]

I beseech our brethren in England to strive for unity; cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves.

I beseech you in the name of Jesus of Nazareth, to put away everything like spiritual pride and love of supremacy. Become as little children if, when the warfare is ended, you would become members of the royal family, children of the heavenly king. Read (John 17) over and over again. That prayer of our Saviour, offered to His Father in behalf of His disciples, is worthy to be oft repeated, and carried

in the practical life. This will raise fallen man; for the Lord has promised that if we preserve this unity, God will love us as He loved His Son; the sinner will be saved, and God eternally glorified.

Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God. There is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God.

But my letter must close. I send this to you, Elder Waggoner, for you to make use of it as you shall deem fit.

P.S. I would be glad to see you and your wife and children, but this cannot be. I sit writing to you sitting upon pillows in a large hair cloth chair, a box covered with pillows is brought close to the chair, my limbs are extended upon it, and an air rubber pillow [is placed] under my limbs, a cardboard in my lap, and my paper before me. May the Lord bless you with much of His power and with the riches of His grace is my prayer. Love to all the dear ones.

Lt 32, 1892

Brethren of the General Conference

Melbourne, Australia

December 19, 1892

Dear Brethren of the General Conference:

I learn that it is proposed by some of our brethren to do away with the organization of some, at least, of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it.

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are

ye in Christ Jesus, who of God is made unto us wisdom and righteousness and redemption that, according as it is written, He that glorifieth, let him glory in the Lord.” [1 Corinthians 1:26-31.]

Our members gradually increased. The seed sown was watered of God and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship.

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Yet there was a strong feeling against it among our people. The First Day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given to us by His Spirit, that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God’s people on the earth.

In a Testimony first published in 1859 in regard to systematic benevolence are these words:

“There is order in heaven, and God is pleased with the efforts of His people in trying to move with system and order in His work on earth. I saw that there should be order in the church of God, and that system is needed in carrying forward successfully the last great message of mercy to the world.” [Testimonies for the Church 1:191.]

Again I quote from Testimony 6, on another point:

“As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of the present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.

“I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God’s cause may not slip into the enemy’s ranks.

“I saw that God’s people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God’s remnant people. It is

Satan's time to work. A stormy future is before us; and the church should be awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have His people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him." [Testimonies for the Church 1:210, 211.]

The following were published from 1862 to 1868:

"Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future: they must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like drops of water. Then there would be a power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed.

"The hearts of God's servants are made sad, as they journey from church to church, by meeting the opposing influence of other ministering brethren. There are those who have stood ready to oppose every advance step that God's people have taken. The hearts of those who have dared to venture out are saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in a solemn time. Satan and evil angels are working with mighty power with the world on their side to help them. And professed Sabbathkeepers who profess to believe solemn, important truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. The influence of such is recorded as of those who retard the advance of reform among God's people." [Testimonies for the Church 1:270, 271.]

"There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order and expel the reckless, disorderly spirit of fanaticism from their meetings." [Testimonies for the Church 1:413.]

"Ministers should love order and should discipline themselves, and then they can successfully discipline the church of God and teach them to work harmoniously like a well-drilled company of soldiers. If discipline and order are necessary for successful action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend on the field of battle. In the conflict in which we are engaged, eternal interests are at stake."

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization.

“All who desire the co-operation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy courage, and prevent successful action.

“Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven’s arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish this are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man’s say-so. They are amenable to no man. It was and now is Satan’s special work to lead men to feel that it is God’s order to strike out for themselves and choose their own order, independent of their brethren.

“I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in His special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could surpass any man. The Lord did not leave His holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order He would have observed in bearing the sacred ark and to designate a special family of the tribe of the Levites to bear it.

“When it was for the good of the people and to the glory of God that they should pitch their tents in a certain place, God signified His will to them by causing the pillar of cloud to rest directly over the tabernacle, where it remained until He would have them journey again. In all their journeying they were required to observe perfect order. Each tribe had a standard with the sign of their father’s tribe, and each was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards.

“The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing trumpets. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds which the people knew and understood and directed their movements accordingly.

“A special signal was first given by the trumpeters to call the attention of the people; then all were to be attentive and obey the certain sounds of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do.

“If any failed to comply with the requirements given by the Lord to Moses, and by Moses to the people, they were punished with death. It would be no excuse to plead that they knew not the nature of these requirements, for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had the same opportunities to obtain the knowledge imparted as others of the people had, therefore their sin of not knowing, not understanding, was as great in the sight of God as if they had heard and then transgressed.

“The Lord designated a special family of the tribe of Levi to bear the ark; and others of the Levites were specially appointed of God to bear the tabernacle and all its furniture, and to perform the work of setting up and taking down the tabernacle. And if any man from curiosity or from lack of order got out of his place and touched any part of the sanctuary or furniture, or even came near any of the workmen, he was to be put to death. God did not leave His holy tabernacle to be borne, erected, and taken down, indiscriminately, by any tribe who might choose the office; but persons were chosen who could appreciate the sacredness of the work in which they were engaged. ...

“Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, ‘God is not the author of confusion, but of peace.’ [1 Corinthians 14:33.] He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel.” — Testimonies for the Church 1:649-653.

The Lord has continued to give light from time to time in regard to the importance of maintaining order. Reproofs and warnings have been given to those who started out to labor according to their own judgment, feeling that they were not amenable to any one and having no regard for the general interest of the cause of God. Physicians who practiced among the churches have been reproofed for their course in establishing themselves wherever they pleased and working according to their own judgment from a selfish standpoint.

I have been shown that physicians who practice in our churches should come under the supervision of the church as fully as the minister. If they do not maintain strict integrity, it is the duty of the church to labor with them according to the instruction of the law of God. And the direction that Christ has given in (Matthew 18) concerning our duty to those who fall into error and sin reveals the fact that there is to be thorough organization in the church.

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended the advance movement.

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order.

Our work was not sustained by large gifts or legacies, for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to Bible plans. The body has been "compacted by that which every joint supplieth." [Ephesians 4:16.] As we have advanced, our system of organization has still proved effectual.

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made is needlessly burdensome. An effort should be made to simplify the work so as to avoid all needless labor and perplexity.

The business of our conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be the stronger for its simplicity.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled.

At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ our leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the

messages of warning, and of comfort, of hope and love, to those who are in darkness of error and sin.

Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign lands. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God.

We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor.

We are still free to worship God according to the dictates of our own conscience. As the disciples of Christ it is our duty to diffuse light which we know that the world has not. Let the people of God “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.]

Lt 32a, 1892

Brethren of the General Conference

Melbourne, Australia

December 19, 1892

Dear Brethren of the General Conference:

As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work into new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for publication of the truth through the press, and for many other objects, organization was indispensable.

Yet there was strong feeling against it among our people. The First Day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by the Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

In a testimony first published in 1859 in regard to systematic benevolence are these words:

“There is order in heaven, and God is pleased with the efforts of His people in trying to move with system and order in His work on the earth. I saw that there should be order in the church of God,

and that system is needed in carrying forward successfully the last great message of mercy to the world.”—Testimonies for the Church 1:191.

“Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization.

“All who desire to co-operate with the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God will co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan’s efforts to weaken our forces, to destroy our courage, and prevent successful action.

“Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order—that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed people of God and make them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently; they will not take any man’s say so. They are amenable to no man. I was shown that it was Satan’s special work to lead men to feel that it was God’s order for them to strike out for themselves, and choose their own course, independent of their brethren. ...

“Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, ‘God is not the author of confusion, but of peace.’ [1 Corinthians 14:33.] He is as particular now as then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses for the benefit of the children of Israel.”—
Testimonies for the Church 1:649-653.

Testimony No. 6: “As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take advantage.

“I saw that the enemy would come in every way possible to dishearten the people of God and perplex and trouble them, and that they should move understandingly, and prepare themselves for the attacks of Satan. Matters pertaining to the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be

retarded in its progress, and that the means which persons wish to dedicate to God's cause may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place the business of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan take no advantage of God's remnant people. It is Satan's time to work. A stormy future is before us; and the church should awake to make an advance move that they may stand securely against his plans. It is time that something was done. God is not pleased to have His people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him." — Testimonies for the Church 1:210, 211.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom; we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict.

Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

With zeal, earnestness, and devotion the servants of God will seek to spread far and near the knowledge of the truth; yet they will not neglect to labor for the strength and unity of the church.

They will watch carefully lest opportunity be given for diversity and division to creep in.

There have of late arisen among us men who profess to be the servants of Christ, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress, and imagine what grand results are thus to be secured.

These men need to be learners rather than teachers in the school of Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. They need to learn that most profitable of all lessons, humility and faith in Jesus.

Some are watching their fellow laborers and anxiously endeavoring to point out their errors, when they should rather be earnest to prepare their own souls for the great conflict before them.

Press together, press together. In union there is strength and victory; in discord and division there is weakness and defeat.

These words have been spoken to me from heaven. As God's ambassador I speak them to you.

Lt 34, 1892

Kellogg, Brother and Sister

Preston, Melbourne, Australia

September 16, 1892

Dear Brother and Sister Kellogg,

I have read with deep interest your letters to me and have read them to others who I knew would have an interest in the subjects you dwelt upon. I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin sick souls.

This double ministration will give the laborer together with God access to homes and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in faith to the Great Physician, will inspire in them a confidence, a rest, and trust that will tend to the health of both soul and body.

I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great suffering and the loss of many lives that might be saved.

While Satan is constantly doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease through improper treatment of the body, it is best for those who claim to be sons and daughters of God to avail themselves while they can of the opportunities now presented to gain a knowledge of the human system and how it may be preserved in health. We are to use every faculty of mind which God has given us. The Lord will not work a miracle to preserve anyone in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By study of the human organism, we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments.

Evil habits and practises are bringing upon men disease of every kind. Let the understanding be convinced by education as to the sinfulness of abusing the powers that God has given and degrading them to serve passion and lust. Let the mind become intelligent, and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. But this can never be accomplished in mere human strength. With strenuous efforts through the grace of Christ to

renounce all evil practices and associations, and to observe temperance in all things, there must be an abiding persuasion that repentance for the past, as well as forgiveness, is to be sought of God through the atoning sacrifice of Christ. These things must be brought into daily experience; there must be strict watchfulness and unwearied entreaty that Christ will bring every thought into captivity to Himself; His renovating power must be given to the soul, that as accountable beings we may present to God our bodies a living sacrifice, holy and acceptable unto Him, which is our reasonable service.

Will those who claim to believe the solemn, sacred truth for this time arouse their sluggish energies and place themselves in the channel where they can gather to their souls every ray of light that shines upon their pathway? God calls upon all who claim to believe advanced truth to exert every power to the uttermost in gaining knowledge. If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body.

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds of the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the old world perished in the waters of the Flood. As Bible believers, we need to take our position for righteousness and truth.

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth.

The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth. There is need of solemn impressions of the truth in every family, in every church. There is need of personal religion, of repentance, of faith and love. I plead that there be a general awakening among us as a people. In the strength that Christ imparts, we should be able to teach others also how to wrestle with those passions which the light of heaven shows them must be mortified. Let there be constant watchfulness and unwearied prayer for the assistance of the Holy Spirit, and let us avail ourselves of all the help and light that God has given.

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength. Let these receive an education at our sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish.

It is important that every one who is to act as a medical missionary be skilled in ministering to the soul as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and the love of Jesus, the Great Physician, who came that "whosoever believeth in him might not perish, but have everlasting life." John 3:16.

Workers are needed now. The very many who might work, but who do not seek to obtain knowledge that they may impart it, are not the ones who will receive the benediction from Him who has purchased us at so infinite cost, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [Matthew 25:23.] As a people we are not doing one fiftieth what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one.

In every large city there should be a corps of organized, well disciplined workers, not merely one or two, but scores should be set to work. But the perplexing question is yet unsolved, how they will be sustained. I have been shown that in our labor for the enlightenment of the people in the large cities the work has not been as well organized or the methods of labor as efficient as in other churches that have not the great light we regard as so essential. Why is this? Because so many of our laborers have been those who love to preach (and many who were not thoroughly qualified to preach were set at work) and a large share of the labor has been put forth in preaching. More attention should be given to training and educating missionaries with a special reference to work in the cities. Each company of workers should be under the direction of [a] competent leader, and it should ever be kept before them that they are to be missionaries in the highest sense of the term. Such systematic labor, wisely conducted, would produce blessed results. Something has been done in this line, but too frequently the work has dwindled down, and nothing permanent has been accomplished.

There is need now of earnest labor. The young men who go forth in the employ of the General Conference are to understand that they are not merely to preach, but to minister, to act like men who are weighted with solemn responsibility to seek and to save that which is lost. It should not be the object of the laborer to present a large list of sermons he has preached, but what has he done in the work of saving souls, of training workers? This requires earnest labor in personal effort. It requires that the workers shall be often with God in earnest prayer, and that they seek wisdom through diligent searching of the Scriptures.

But where are the missionaries? Has not the truth for this time power to stir the souls of those who claim to believe it? When there is a call to labor, why should there be so many voices to say, "I pray thee, have me excused"? [Luke 14:18, 19.] In this country the standard of truth is to be established and exalted. There is great need of workers, and there are many ways in which they can labor. There is work for those in the higher as well as in the more humble positions. But we want none to come out to this field who have not a high sense of what it means to be a missionary. Individually all need a heart work.

A good work cannot be done by a human agent alone. For the full development and efficiency of the intellectual as well as the spiritual powers, there must be a vital connection with God, a communion with the highest source of activity. Then with the soul all aglow with the zeal for the Master, we can be a blessing to others. Jesus said, "Whosoever drinketh of the water that I shall give him shall never

thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:14.] Those who become partakers of the grace of Christ will guide others also to the living stream.

Is it not a privilege to be thus copartners with Jesus? Is it not an honor to be connected with the grand work of saving souls, acting the part assigned us by our Saviour? And none can impart a blessing to others without receiving benefit himself. "He that watereth shall be watered also himself." Proverbs 11:25.

After the close of the conference at this place last December, Brethren Steed and Hare began labor at Parramatta, a beautiful town not far from Sydney. About twenty-five have accepted the truth there as the result of their labors. These are no mean citizens, but of excellent families, and possessing some means. Now they seem determined to have a house of worship, and I trust they will accomplish it, though it is a large undertaking for so small a number.

Some of our brethren in California [gave] a donation of forty-five dollars as a token of sympathy, expressing a desire that I would buy me a good comfortable chair. I have appropriated that gift to this church. I told those who presented the gift that I wished them to have something invested in this missionary field. True, I needed as comfortable a chair as I could possibly get, but I will wait, hoping that the Lord will restore me to health. I hope not to need easy chairs long, though I am still under the hand of affliction. I rejoice to see the truth gathering souls who will show forth the praises of Him that hath called them out of darkness into His marvelous light.

I feel deeply the necessity of exerting a right influence in these missionary fields, that the work accomplished may be enduring, not needing to be patched up. I see that we must walk with God, moment by moment, that we may teach others the way of life more perfectly. We ourselves must first receive counsel from Christ. The words of Isaiah are comprehensive and full of meaning: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." [Isaiah 9:6, 7.]

May the Lord's spirit move upon His people in Michigan, where our large institutions are established. The words of the prophet are descriptive of their state: "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." [Isaiah 29:13, 10.] Here is described a time of dense darkness; but in this time those who have cherished truth that has sanctified the soul are to shine.

What spiritual and temporal blessings are bestowed upon us, more and greater than have been given to any people before us. But although heaven has given us every advantage, we do not render corresponding obedience. These great blessings ought to have made us wise and humble and holy. But have they done this? In some cases they have; but oh, how many have misinterpreted the gifts of God. How many have misapplied their privileges, and pleased themselves. The light has not flashed through them to others, and by non improvement of the light they have become spiritually

blind. I look about me and inquire, Where are the self-sacrificing, self-denying workers together with God? The night cometh, the shadows are fast gathering upon us, when no one can work.

The apostle Paul felt constrained to give thanks unto God always, for the converts of a single church, that a small number of Thessalonica had "turned from idols to serve the true and living God." [1 Thessalonians 1:9.] What then should be our joy to see souls in many places turning to God. And yet how little we have done to achieve these great victories. "Not unto us, but unto thy name give we glory." [Psalm 115:1.]

Lt 36, 1892

White, J. E.; White, Emma

Preston, Victoria, Australia

May 5, 1892

Dear Children:

I have thought that I would not write letters to anyone to go on this next steamer. My hands and arms and shoulders are weak and painful. I can get but little sleep; but I am not discouraged. I stay my soul upon God. I have not seen Willie for six weeks. He wrote that he should be away six or eight weeks longer. I was in such a condition of health it was thought advisable by many in Melbourne for me to go to Adelaide, five hundred miles from here. The climate is better and drier there. But I find no fault with the climate. If I had been properly cared for in the beginning of our stay in Melbourne I should be all right.

All here feel very bad over our going away to Adelaide. We thought we would have to go before Willie returned; but my helpless condition, unable to walk, unable to use my hands or arms but very little, made me feel that we could not go to Adelaide without special help. We would leave the family here and try the climate which is much milder than Melbourne.

Willie received a telegram from me at New Zealand to come to Melbourne without delay. He is now in Sydney, and will be home in one week. I have had no one to counsel with. I dared not move without counsel. Sometimes everything looks dark. I received a letter from Brother Mason, saying that Elder Olson's father desired his money that he had loaned me; but where the money is coming from to pay him, I cannot tell.

In the last mail came a letter from a bank in Battle Creek asking me to settle a note of two hundred and fifty dollars, and was signed with my name, making me responsible, "as the note was not paid by the Central Manufacturing Company," it said they should look to me for the payment. Will you please tell me about this matter? I cannot understand it. It will be difficult for me to pay my interest money, and then the notes due to those of whom I have hired money; and the notes to which my name was signed, you gave me the most positive assurance that I would not have to pay a cent on them. I do not know whether or not there are any more notes that will demand settlement from me, because I signed them in order that you might have money to do a large business on Christmas and New Year's. Well, I will see Willie, and talk with him about the matter, for I cannot understand it. He

never has intimated that I should have to settle these notes. I will try not to worry about these things.

We have been at great expense to move to Adelaide. I hope we shall not be compelled to move. We have the best home here for our work. It is in a good situation for the Australian work. All we have for carpet is a few little old strips of carpet which we packed around our goods when coming from Healdsburg. Two small rugs cover the two front rooms. We have very little furniture because it is so high and we did not bring much with us. We use dry goods boxes in place of furniture. I thought there was no use spending a great deal of money for furniture when we may have to leave here in so short a time. I purchased a carriage, for that was necessary in order for me to keep my health, and a cow that we might have healthful milk. The extra things which we could do without we have not purchased.

I do so much want to remain here; for we are comfortably situated, though the last rains against the west side of the house penetrated the walls because the bricks absorb the moisture, and they had plastered the rooms right next to the brick. We may have to move.

I have felt a very strong desire to see you both; it has seemed to me that I must see you, and must talk to you, especially to Edson. I hope and pray that you will not enter into the enterprise which you mentioned in W. C. White's letter. For I know that there is danger for your soul. We have hoped and longed and prayed that you would respond to the light the Lord has given you in regard to your duty and the work He has given you to do. He has given you ability, made you apt to teach. Satan has come in to separate you from God, and to tempt you with fascinating prospects, and you have been allured from your diligence to God. "Wherefore do you spend money for that which is not bread? And your labor for that which satisfieth not?" [Isaiah 55:2.] Satan has devices prepared one after another to catch your soul. "Resist the devil and he will flee from you; draw nigh to God and he will draw nigh to you." [James 4:7, 8.] The crown of life is for those who run the Christian race with patience. When you surrender yourself without any reservation, your Redeemer will accept the offering.

I have many things to write, but cannot now, for I have been too full of pain to write for the mail that goes next Friday. Edson, I see your danger of going on to the end of the chapter, following the fascinating presentations of the enemy to make money by this enterprise and that new thing. Now stop just where you are. Do not sell or bind your soul, body, and spirit as you have done even to free yourself from debt. You have been robbing God of the service He requires of you. Has He not paid the ransom money for you? Are you not His servant? "Ye are not your own, ye are bought with a price." [1 Corinthians 6:19, 20.] Satan has deceived you again and again. Do not bind yourself to any engagements to undertake a new business.

Your first work is to seek the kingdom of God and His righteousness. If this Christian experience had been gained, the sacrifice of your will and your way fully made and maintained, giving yourself to the Lord, and working in any vocation according to the will of God, what service you could have rendered! And what kind of labor think you would stand highest in the approbation of heaven? What enterprise would be dearest to the heart of Him who so loved the fallen race that He gave His life that man should not perish, but have everlasting life? Now to every man He has given his work, and the work dearest to the heart of Christ is that of drawing souls to Him.

God has opened to your mind the Scriptures. He has given you clear ideas of His Word that you should communicate the same to others. You are not at your appointed work. Just as soon as you resist the insinuating temptations of the devil, then you will begin to see these temptations in their true bearings. Has God made you a chosen vessel unto Him? He has; and it makes my heart ache to see how you have disappointed yourself and disappointed Jesus who has given you your work. He has commanded you to carry to others the light of truth, the warning message. What are you doing? Entangling yourself with the things of this life, working hard and laying up no heavenly treasure, and no earthly treasure.

Is it not time to stop and consider? When you shall once consider as Jesus would have you, you will break with the enemy, you will consecrate yourself to God, you will fall on the Rock and be broken and the superscription of Christ will be placed upon you. You will give yourself to the work to labor intensely as far as circumstances would admit, to save perishing souls. The feelings that press upon my soul as I write to you on this matter I cannot restrain. I love you, Edson. I want to see you doing satisfactory work in which you will not meet with continual disappointment, wearing out your strength of physical and mental powers and nothing to show for it. I cannot endure the thought that this thing shall be protracted. Take hold upon this matter in earnest.

Of yourself you can do nothing. But as you fall broken upon Jesus Christ, He will supply you with His abundant grace. Pray for the power of God to cleanse, to purify, to pardon you and place yourself as soon as possible under the blood-stained banner of Prince Immanuel. Work, work lies all around you and God has entrusted you with talent to work. This is your first business, to seek the kingdom of God and His righteousness. Edson, grieve not the Holy Spirit of God. Whatever discouragements you have received from others, if you had just taken it all to the Lord, and kept at your duty, doing your appointed work, the Lord would have given you His grace and His power, and you would have come off more than conqueror through Him that hath loved you. Disobedience will not bring you peace, never bring you satisfactory joy. Be true to your own soul, be true to your God.

Dear son, Edson, I cannot forbear from urging you to make a decided change. Jesus is now before the Father as your atoning sacrifice. Christ's invitation is to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Only in the fullest surrender is there peace and rest for you, my dear son. Just as long as you struggle to maintain your own way, there is no rest, no peace for you.

If you have the mind of Christ, He takes you into daily communion with Himself, and transfers His own spiritual likeness to you, and sends you forth as His spiritual representative. Your likeness to Christ reveals Christ to the world. You cannot open your heart to the world, or leave it unfortified without losing your distinctive character as a Christian, and being guilty of treason against the Lord Jesus whom you have solemnly promised to serve faithfully. I know that the image of the earthly must be effaced from your mind and soul, and the heavenly impress received, even the likeness of Christ. He wants you to stand in the light of His countenance, not that you may absorb and conceal His presence and glory, but as a living human agent be a medium to transmit the light and the glory to others.

You have enrolled yourself as a subject of Christ's kingdom, His servant to co-operate with the heavenly intelligences, to apply your hand to the vast machinery of His providence, to rescue the

souls to Himself for whom He died, who are now in Satan's grasp. He has promised you His Holy Spirit to qualify you for the work. No halfway work or divided heart will God accept. Choose ye this day whom ye will serve. I entreat of you for Christ's sake to die to spiritual pride. Humble yourself as a little child, and have one purpose in view—to make thorough work for eternity. If you lose heaven you lose everything. If you win the crown of life you have gained everything.

Remember I am praying for you in the night season and in the day. Humble yourself under the mighty hand of God. Look at Jesus, the Majesty of heaven. What do you behold in His life history? His divinity clothed with humanity, a whole life of continual humility, the doing of one act of condescension after another, a line of continual descent from the heavenly courts to a world all seared and marred with the curse, and in a world unworthy of His presence, descending lower and still lower, taking the form of a servant, to be despised and rejected of men, obliged to flee from place to place to save His life, and at last betrayed, rejected, crucified. Then, as sinners for whom Jesus suffered more than the power of mortal can portray, shall we refuse to humble our proud will? My son, study day and night the character of Christ. It was His tender compassion, His inexpressible, unparalleled love for your soul, that led Him to endure all the shame, the revilings, the abuse, the misapprehensions of earth. Approach nearer Him, behold His hands and His feet, bruised and wounded for our transgressions, the chastisement of our peace was upon Him, that by His stripes we are healed. Lose no time, let not another day pass into eternity, but just as you are, whatever your weakness, your unworthiness, your neglect, delay not to come now. Just as you are, come. Enough time has passed into eternity with your divided service. Now, just now, decide to give yourself to Jesus. You cannot change yourself, but Jesus can, and Jesus will, if you will let Him.

Jesus has looked with grief upon you while you have allowed the solicitations of Satan to deceive and allure you to accept of his presentations, to accept of worldly enterprises. The call of Jesus to come to Him, the presentation of a crown of glory that fadeth not away, the life, the eternal life that measures with the life of God, has not been of sufficient inducement to lead you to serve Him with your undivided affections. One long life-struggle you have maintained to get a standing place in your own way, and what care, what terrible perplexities, what anguish of mind you have suffered! How much you have loathed yourself, and yet you have hugged to your heart your own way.

Be no longer on Satan's side of the question. Make decided, radical changes through the grace given you of God. No longer insult His grace. He is saying with tears, "Ye will not come unto me that ye might have life." [John 5:40.] Now Jesus is inviting you, knocking at the door of your heart for entrance. Will you let Him come in? I feel that you must not delay. Come just now, come surrender to God, confess your backslidings, turn fully to Jesus, and He will make you free. <I write with the deepest, tenderest feelings toward you, and do not let the enemy make you believe otherwise. In much love, Mother.>

Lt 37, 1892

White, J. E.; White, Emma

North Fitzroy, Melbourne, Australia

March 9, 1892

Dear Children,

I have not been able to use my pen but a very little. My arms are almost helpless, my hips the same, and my knees are painful. I make not a movement of my body without suffering. Some say I have had a run of rheumatic fever. I think it must be so; but when will it all end? I have taken six very powerful electric baths, and can walk a little better. I get but very little sleep. How thankful I am that I brought my bed lounge that Willie purchased of Edson, and I purchased of Willie. There is not one like it in all this country. I can lie only on my back, while beneath my limbs is placed an air rubber pillow.

I will give you the items of my nightly program: In bed at night, find after sleeping about one hour I must get up, straighten my limbs, walk the room. Then I lie on the lounge which is cool and have a little sleep. At eleven p.m. go through the same process, walk the floor, work my arms and limbs as best I can, lie in the bed until 12 p.m. Then I sleep most of the hour; then with considerable pain and exertion I arise and walk the room again, exchange my bed for the lounge. About one hour is the time I can lie with any comfort. I obtained a little more sleep than usual last night toward morning. I dread to sit in the chair, for it is such a painful process for me to rise. I am now writing sitting on the bed with limbs straightened out. I can endure this about an hour, and then will have to change my position.

This is the history of my condition for the last two months. I have spoken to the people the last three Sabbaths, but can not kneel, and can scarcely stand. I dare not give up to this affliction, fearing I shall be entirely helpless. Every day I present my case to the Lord, and believe that help will come. I will not murmur or complain. I will pray; I will believe; I will be cheerful, although it requires strong power of self control. The grace given me of God is my only dependence. I cannot sew, I cannot knit. I can read some; I can write some; for this I am very thankful. I think of Sister Lizzie's sufferings, and pray that the Lord save me from suffering as she did. I can ride without pain, but when I have to leave [the] phaeton, it requires the help of May, and sometimes the help of another, to get me into the house. I have much time for reflection. "It is good that a man should both hope, and quietly wait for the salvation of the Lord." [Lamentations 3:26.]

There are precious promises in the Scriptures to those who wait upon the Lord. We all desire an immediate answer to our prayers, and we are tempted to become discouraged if our prayer is not immediately answered. Now, my experience has taught me that this is a great mistake. The delay is for our special benefit. Our faith has a chance to be tested to see whether it is true, sincere, or changeable like the waves of the sea. We must bind ourselves upon the altar with the strong cords of faith and love, and let patience have her perfect work. Faith strengthens through continual exercise.

This waiting does not mean that because we ask the Lord to heal there is nothing for us to do. [An original page is missing here, and the material in brackets that follows is taken from Ms 29, 1911, which includes a later recopying of portions of this letter.] We are to [make the best use of the means for recovery which the Lord in His goodness has provided. Since I have been confined to my bed, I have not been idle. I have looked to God in faith, and I have also availed myself of all the hygienic methods of treatment at my command. This was my duty. I have tried to show that I despise none of his gracious provisions. I have used water treatments in a variety of ways, always asking the Lord to bless our efforts. I thank the Lord that He has given me an intelligent knowledge of right principles in regard to eating, drinking, and dressing, and of hygienic methods of treatments.

The Lord is good. He has blessed me greatly. He has given me grace to endure suffering, and I am not afraid to commit to Him the keeping of my soul and body. But as a reasonable being, I shall use the means He has provided for the recovery of health. When this sickness came upon me, I should gladly have gone to our sanitarium at Battle Creek or at St. Helena, but this was impossible, and I did the next best thing. I went to a medical institute here in Melbourne and took electric baths. At this institute no drugs are given. Electricity in connection with water is the treatment used.] The rheumatism has such a firm hold upon me however that six powerful baths have not overcome it. I shall continue the treatment, and pray the Lord to give me grace and patience to endure it. I know the Lord hears my prayers, I will trust in God.

I have seen so much of carrying matters to extremes, even in praying for the sick, that I have felt that this part of our experience demands wisdom and much solid, sanctified thinking, else we shall make movements that we shall call faith when it is nothing less than presumption. Persons worn down with affliction need to be counselled wisely, that they may move discreetly, and while they place themselves before God to be prayed for that they may be healed, they are not to take the position that methods of restoration to health in accordance with nature's laws are to be neglected. If they take the position that in praying for healing they must not use the simple things provided by God to alleviate pain and to aid nature in her work lest it be a denial of faith, they are taking an unwise position. It is not a denial of faith; it is in strict harmony with the plans of God.

When Hezekiah was sick, the prophet of God brought him the message that he should die. He cried unto the Lord, and the Lord heard His servant and worked a miracle in his behalf, sending him a message that fifteen years should be added to his life. Now, one word from God, one touch of the Divine finger, would have cured Hezekiah instantly; but special directions were given to take a fig and lay it upon the affected part, and Hezekiah was raised up to health. In everything we need to move along the line of God's providence. The human agent should have faith, and should cooperate with divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws; and in doing this he neither denies nor hinders faith.

Lt 38, 1892

Smith, Brother and Sister

Preston, Victoria, Australia

June 29, 1892

Dear Brother and Sister Smith,

I do not wish to weary you with my letters but an apology is due you from me. On account of the hurry in getting off the mail last month, your letter was sent to you as I had written it. I feared that it would be difficult for you to read and had it copied on the typewriter; but in the hurry of the last moments, a blunder was made, and the original was sent to you.

Mail week is a very important event in our history. All have all they can possibly do in preparing for mail day. I had written over 125 pages of letter paper, expecting to get some copied, and knowing that I should have to send others as they came from my pen. Friday I was straining every nerve to

close up the mail and did not see the letter which was to go to you. I was very weary, and I had a keen realization that someone said, "I will take care of the enveloping and addressing of your letters." After the letters were sealed and sent to the office, I was altogether too weary to have a thought about it.

Sunday I had asked for the manuscript of the letters they had copied for you and was told they had sent the whole batch to you. I was surprised enough, for one portion I designed should go to you and the other was to be prepared for an article. I had said, "Copy all you can, and I will risk Elder Smith and his Harriet to read that which cannot be copied." Well, you might have had a good copied letter; but they sent that large batch of matter just as I wrote it. It is not a dreadful matter, but I thought you might think Sister White a little out of her mind, so I write explanations. I will say pardon me, I will try to have things all straight if I can.

If anyone asks you how Sister White is healthwise, tell them I have long, suffering nights. I am more than ever convinced that it is not rheumatism that is causing me such suffering, but the exhausting of the nerves. Neuralgia has taken hold of the nerves. I have never had anything like this before. I cannot lie on either side because of pain in my hips, and when the spinal nerves are so tender, I can lie but a short time on my back. So I have to change my position many times in order to get rest. Night before last I dressed at midnight, for I suffered too much to lie in bed. I have an extra good bed. What could I do if I had not? My nerves are so tender I cannot endure a wrinkle or a seam. The easiest bed in the world would scarcely be easy to me. But those long, tedious, Australian winter nights are a terrible tax on me. Many nights I cannot sleep more than two hours; but this is the sad side of the picture. I have a great deal for which to be thankful, for I am not like some poor, suffering mortals who have not the necessaries of life, neither comfortable clothing, or nourishing food.

But again, you may tell all inquirers that I am of good courage in the Lord. In the midst of the fiercest pain, Satan presents temptations to doubt the goodness and love of God to me; but I resist him. I find comfort in prayer. I go back over our past history and "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." [Hebrews 10:32.] What a multitude of blessings we received! The presence of Jesus was often in our very midst. We could not doubt it. The bright rays of the Sun of Righteousness shone upon us. The proclamation of the mercy and love of God was to us rich morsels of food from heaven's storehouse. Oh, what a wealth of experience have all those who acted a part in the first part of the proclamation of the third angel's message! I am living over again those precious experiences. They are now of great value to us, Brother and Sister Smith. We are standing on solid rock, and we can say, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." [2 Peter 1:16.]

I thank the Lord I have had an active part in this work from the beginning, and amid all my pain, I have comfort and assurance and peace and hope. What should I do without the grace of Christ? I am filled with the tenderest love for Jesus, and for precious souls for whom He died. When I consider that Jesus gave His precious life for me, and that "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], I want to have health that I may speak of His love and tell of His power in the congregation of the saints.

Who can withhold from Jesus His purchased possession? O, why does not the message of such love break every barrier down, and all who hear receive, believe, and live? When pain seems unbearable to me, I cry out aloud, "Lead me to the Rock that is higher than I." [Psalm 61:2.] Precious is His all-atoning blood. Precious is His justifying righteousness. He is all and in all to me. He comes very precious near to me in my most trying times and I feel such an assurance that His everlasting arms are beneath me. "To you therefore that believe he is precious." [1 Peter 2:7.] I know this; I have proved this; it is to me a reality. What should I do if I could not put my entire trust in Him, commit soul, body, and spirit to the Lord.

I have asked the Lord to restore me to health, but I will not be impatient. I will not become discouraged. I will not look on the dark side. I have peace and joy in Jesus and the treasures of His love. I can say, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I would know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death. I am not sure that I shall ever recover, but I know that Jesus is my Saviour; I am His child, and whether I live or die, I am the Lord's. Jesus is my precious Saviour. I want to copy the Pattern. How exact in principle and upright in conduct was He! He gave no place to Satan when He was tempted. How wide-awake He had to be to discern the tempter's wiles.

O, if we would only walk and work as Jesus worked, how strict would be all our transactions with believers and unbelievers; how tender, how charitable, how meek and lowly of heart would we become, because we had learned of Him. How dimly we reflect the great glory of our Lord! We ought to be faithful depositaries of so rich a treasure. Thank the Lord. O, I will praise Him that I am His child. Thank God that I have my reason.

I feel so sad that the professed children of God should bring so little glory to our Redeemer. We need to behold Him more steadfastly, that we may be changed into His image. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [John 15:4.] How He longs to help every soul. He bids them, "Let him take hold of my strength, that he make peace with me; and he shall make peace with me." [Isaiah 27:5.] Are any burdened? He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How is the rest found? "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [Matthew 11:28, 29.] Do we believe this? Will we draw near and repose in His love?

I hope you will both be of good courage; never look on the dark side or talk doubts. Whatever your circumstances, whatever your trials, whatever your adversities, you know just where to flee for refuge. As the watchful shepherd, Jesus labors for His sheep and lambs. He bids His flock draw near, and He will lead them to green pastures, to living streams of water to quench their thirst and refresh their spirits. "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.]

I have felt deeply since coming to Australia the necessity of well balanced, experienced, symmetrical characters in all parts of the great mission field. Why? Because in the perfected Christian character we represent Christ. Having enlisted in the army of the Lord as His loyal subjects, we are to enlarge our knowledge, by putting into practical use the ability God has given us that we may be apt, intelligent, and be able to work in harmony with the vast machinery of His providence in restoring, in building up, in strengthening the Redeemer's kingdom.

Everyone is needed to engage with the heavenly intelligences in the work, that the will of God may be done in the earth. Many tell doleful stories of their inefficiency. O, that they would place themselves in vital connection with the God of wisdom and power, that they may become better qualified to do His sacred work. What an influence would go forth from them to the world! No one will be saved standing on neutral ground. Said Christ, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" [Matthew 12:30], but those who confess Christ before men, Christ will confess before His Father and before His angels. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:10.]

Brother and Sister Smith, heaven is worth everything to us, and if we appreciate the gift of eternal life, our influence will be a savor of life unto life to the world. We owe everything to Jesus, and shall we withhold our heart service from Him? God forbid. But this letter is more than I intended to write. Look up, and believe, and receive the Holy Spirit of God. My heart is full of His praise. Much love to yourselves and each of your children. God forbid that one should be missing when the roll of heaven is called. If we gain heaven, we gain everything.

Lt 40, 1892

Olsen, O. A.

Preston, Victoria, Australia

July 15, 1892

Dear Brother:

We are beginning to look with some anxiety for the arrival of the boat at different points of her passage. We read in the daily paper that the steamer on which we expect Brother and Sister Rousseau arrived at Auckland Thursday, July 14, and the names of Elder Rousseau and Butler are registered. We think there must be a mistake in the name. We shall see them now in one week from today if they come straight through; but they may stop in Sydney a few days. Elder Daniells is in Sydney.

Elder Daniells, Elder Tenney, W. C. White have been diligently looking for a suitable place for the school. They found a building every way fitted to accommodate such an enterprise, a Coffee Palace, furnished with quite expensive furniture, about twenty miles from Melbourne. The price of rent was, we thought, very high; but [we] were about decided to take it when the proprietors withdrew their offer and increased the rent so that it would amount to fifty dollars per week. As the time draws near for the school to be opened, we have felt most earnestly like asking the Lord to direct to a proper location. Willie spent all one day in searching for a place, and Elder Tenney another day this week, and yesterday both went and they think they have found buildings that will answer the purpose as a beginning.

If they took the Coffee Palace, they would have had to take it for two, and perhaps three years at high rent. But they can get this last place at which they looked at twenty dollars per week. It is two houses in a three storied terrace. They will continue to look. There are some advantages locating the school near North Fitzroy. The members of the church in Prahran have felt that it was too far to

travel on the Sabbath, and too expensive, to get to Fitzroy. There are only a few who meet on the Sabbath at Prahran, and their meetings are not very profitable. Prahran is a center, and Fitzroy and Prahran can meet together, if the school is located at this last-named place. If the school was established at a distance of twenty miles from Fitzroy, I fear that the influence on the church would not be good. Every jot of influence is needed to act like leaven in the church, until the whole lump is leavened. I believe that it would not be wisdom to locate at so great a distance from the church, for but little help could be given to the church.

We feel that a very solemn stage is now reached in the work in this country. We dare not touch the ark; we now want the Lord to lead and guide in the matter before us. He will do the work. It is His, and we do not desire to run ahead of Christ. We want the leading of our Captain. Oh how weak we feel as we cast a glance to ourselves! I am like a broken reed. The Lord Jesus is our only dependence.

Elder Olsen, I do not have the doubts I have had in regard to coming here, but believe that the Lord in His providence has brought us here in the right time, notwithstanding all the trials and afflictions which have come upon us. My long seven-months' helplessness has been a sore trial to me, but I have reason to praise God in the midst of His proving. I believe it is a part of His plan for my good and the good of souls generally, and although I cannot explain why I feel thus, yet I have an abiding conviction that it is so; I have the assurance it is thus.

I have thought how much I have to be thankful for in that my head is clear, my memory good, and my heart cheerful. Although I suffer in my shoulders and arms, yet my hands, that were at one time nearly helpless, have been growing stronger. Placing myself in a certain position, I can sit sometimes two hours at a time and write. My hand has to be placed low. It is very painful to raise my hands, and next to an impossibility to arrange my hair, dress or undress myself. But I am just that simple that I believe the Lord will not allow Satan to break down my head, or make useless my right hand.

In looking at the situation here, I can see that if something had not been done at the last conference in Australia for the people, the consequences would have been disastrous, for there was such an unorganized condition of things. But no efforts will amount to anything unless there is a different president to manage at the head of the publishing house. I am sorry to say this. I have told our leading men the same story from the first. But we cannot say to Elder Tenney, You must resign, until we see someone to fill his place. Where is the man? We pray much about this, and will have to pray more earnestly than we have done.

I should have felt it my duty to attend the Sabbath meetings from time to time, crippled as I am, if the hall had been warmed. It is a large place, dirty, poorly ventilated, and wholly unfit for a place in which to worship God. There is no light except what comes in through a skylight. There is no arrangement made for warming these halls, and many in health suffer with the cold in midwinter. So you see it would not answer for me to expose myself, but I have full faith that I shall be restored to health, so that I can labor in this country in the Lord's own time. This is indeed a period of physical weakness for me, and almost absolute dependence upon others. So new is this experience to me that I have felt amazed that it should be so. But though almost helpless in body, in heart I feel no sense of age.

This week I have been enabled to commence writing on the life of Christ. Oh how inefficient, how incapable I am of expressing the things which burn in my soul in reference to the mission of Christ! I

have hardly dared to enter upon the work. There is so much to it all. And what shall I say, and what shall I leave unsaid? I lay awake nights pleading with the Lord for the Holy Spirit to come upon me, to abide upon me. I present these words, "Without me ye can do nothing." [John 15:5.] Jesus means to be with the worker in every line of the work. And the reason so many fail to have success is that they trust in themselves altogether too much, and they do not feel the positive necessity of abiding in Christ as they go forth to seek and save that which is lost. Until they have the mind of Christ, and teach the truth as it is in Jesus, they will not accomplish much.

I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, "Who is sufficient for these things?" [2 Corinthians 2:16.] How can I talk, how can I write to my brethren so that they will catch the beams of light flashing from heaven? What shall I say?

The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love told the story of what Jesus was to them and they to Jesus.

Oh, that the Lord would awaken those who are in responsible positions, lest they undertake to do work, relying upon their own smartness. The work that comes forth from their hands will lack the mold and superscription of Christ. Selfishness marks all that unconsecrated workers do. They have need to pray always, but they do not. They have need to watch unto prayer. They have need to feel the sacredness of the work; but they do not feel this. They handle sacred things as they do common things.

Spiritual things are spiritually discerned; and until they can drink of the water of life, and Christ be in them as a well of water, springing up unto everlasting life, they will refresh no one, bless no one; and except they repent, their candlestick will be removed out of its place. There is need of enduring patience, of invincible charity, of omnipotent faith in the work of saving souls. Self must not be prominent. Wisdom from Christ must be exercised in dealing with human minds. Every worker who deals with souls successfully must come to the work divested of self. There can be no scolding or fretting, no arbitrary authority exercised, no putting forth of the finger and speaking vanity; but come to the work with hearts warmed with love for Jesus, and for precious souls for whom He died.

Those who are self-sufficient cannot conceal their weakness. They will come to the trial with overweening confidence in themselves, and make manifest the fact that Jesus is not with them. Those self-sufficient souls are not few, and they have lessons to learn by a hard experience of discomfiture and defeat. Few have the grace to welcome such an experience, and many backslide under the trial. They blame circumstances for their discomfiture, and think their talent is not appreciated by others. If they would humble themselves under the hand of God, He would teach them.

Those who do not learn every day in the school of Christ, who do not spend much time in earnest prayer, are not fit to handle the work of God in any of its branches, for if they do, human depravity will surely overcome them, and they will lift up their souls unto vanity. Those who become co-workers with Jesus Christ will feel their need of virtue and of wisdom from heaven in handling His work when they have spirituality to discern spiritual things. There are some who neither burn nor shine, yet are contented. They are in a wretchedly cold and indifferent condition, and a large number who know the truth manifestly neglect duty, for which the Lord will hold them accountable.

I see here that men can be, and are, placed in positions for which they have no fitness. They have not the qualifications essential to devise plans and carry through their decision as managers; but they allow their plans to fall to the ground, so that the same work has to be gone over again and again, and resolutions only mean failure, because they are never executed.

We feel that something must be done to set things in order, but it never can be done while Brother Tenney officiates as president. Meetings of consultation are held and resolutions made to move in a decidedly different way in order to bring about decided reforms. Brother Tenney will agree with all that is said, and concede that things should be changed, but after hours have been spent in reaching a conclusion as to what ways and means should be pursued to work necessary reforms, he will wheel right around and manifest double-mindedness. At first he will talk in the right line, but before he is through speaking, he will present matters in a different light and make his words of no effect, overturning all efforts to change the existing order of things. The meetings would better never have been called than to end in this way.

The reason why things have gone in such an uncertain, slipshod manner is that the one at the head of the work has not a well-balanced mind that can form plans, devise methods, and put them into execution. The resolutions made are useless, for they are not carried out, and matters in the office are left in a worse condition, because of this failure, than before the resolution was made. I told Willie that I was not willing that he should devote his time to the office when every effort to uplift and advance the work would amount to nothing.

It is not possible at this late hour for Elder Tenney to develop new qualifications that will fit him to become a manager in the office. It would seem from the condition of things here that the workers selected for this field have been generally those who were wholly unfitted for its responsibility. Because of this mistake, the work will be doubly hard for those who shall be appointed to take responsibilities in this field. In such an important matter as selecting workers for such countries as Australia, the greatest care should be exercised. We need God-fearing men who realize the importance of prayer. Were there far fewer resolutions and more earnest prayer the Lord would guide in judgment, and it would be known what men were qualified for foreign fields.

We know everything will move slowly here; nothing can be hurried; but if the work moves after the Lord's order, if the injunction is carried out, "Make everything according to the pattern showed thee in the mount" [Hebrews 8:5], nothing of what has once been done will have to be taken to pieces, and made over new. When the Lord's Word is studied, when His ways and will are sought, the work will be according to the pattern.

God has given us Jesus, and in Him is the revelation of God. Our Redeemer says, "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." [John 14:23.] "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning should remain in you, ye shall continue in the Son, and in the Father." [1 John 2:24.] If we know God, and Jesus Christ whom He has sent, unspeakable gladness will come to the soul. Oh how we need the divine presence! For the baptism of the Holy Spirit every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose His agents and baptize His missionaries with the Holy Spirit.

For ten days the disciples prayed before the Pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus and becoming changed into His image. When the blessing did come, it filled all the place where they were assembled, and endowed with power they went forth to do effectual work for the Master.

Altogether too light a matter is made of selecting men to do the sacred work committed to our hands. As a consequence of this carelessness, unconverted men are at work, in missionary fields, who are full of passionate lusts, who are unthankful, who are unholy. Though some of them have been often reprov'd, they have not changed their course, and their lustful practices bring reproach upon the cause of God. What will be the fruit of such labor? Why do not all our workers remember that every word, good or evil, must be met again in the judgment? Every inspiration of the Holy Spirit leading men to goodness and to God is noted in the books of heaven, and the worker through whom the Lord has brought light will be commended in the day of God. If the workers realized the eternal responsibility that rested upon them, would they enter upon the work without a deep sense of its sacredness? Should we not expect to see the deep movings of the Spirit of God upon men who present themselves to enter the ministry?

The apostle says, "Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." [Romans 13:14.] Let every soul heed these words and know that the Lord Jesus will accept of no compromise. In accepting and retaining workers who persist in retaining their imperfections of character, and do not give full proof of their ministry, the standard has been greatly lowered. Many there are in responsible positions who do not heed the injunction of the apostle, but make provision for fulfilling the lust of the flesh. Unless the worker puts on the Lord Jesus Christ and finds in Him wisdom, sanctification, and redemption, how can he represent the religion of Jesus? All his efficiency, all his reward, is found in Christ. There must be evidence on the part of those who take the solemn position of shepherds, that without reservation they have dedicated themselves to the work. They must take Christ as their personal Saviour.

Why is it that those who have been long engaged in the ministry do not grow in grace and the knowledge of the Lord Jesus? I have been shown that they gratify their selfish propensities and do only such things as agree with their tastes and ideas. They make provision for indulgence in pride and sensuality, and carry out their selfish ambitions and plans. They are full of self-esteem. But although their evil propensities may seem to them as precious as the right hand or the right eye, they must be separated from the worker or he cannot be acceptable before God. Hands are laid upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work; but how much better would it be to make thorough work before

accepting them as ministers than to have to go through this rigid examination after they have become established in their position and have put their mold upon the work.

The following quotation shows what true consecration will do, and this is what we should require of our workers. "Harlan Page consecrated himself to God, with a determination to live and labor to promote His glory in the salvation of the perishing. 'When I first obtained hope,' he said on his dying bed, 'I felt that I must labor for souls. I prayed year after year that God would make me the means of saving some.' His prayers were signally answered. Never did Page lose an opportunity of holding up the lamp to souls. By letters, by conversation, by tracts, by prayers, by appeals and warnings, as well as by a holy and earnest example, did he try to reclaim the wandering or edify the believer. In factories, in schools, and elsewhere did this mechanic labor, and only the mighty power of grace can explain how one so humble could achieve so much. His life is a speaking comment on the words, 'God hath chosen the foolish things of this world to confound the wise; God hath chosen the weak things of the world to confound the things which are mighty; and the base things, the things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are.' [1 Corinthians 1:27, 28.] 'Our faith in eternal realities is weak,' he cried, 'and our sense of duty faint, while we neglect the salvation of our fellow beings. Let us awake to our duties, and while we have tongue or pen, devote them to the service of the Most High, not in our own strength; but with strong faith and firm confidence.'"

We have increased light. We have a solemn, weighty message to bear to the world, and God designs that His chosen disciples shall have a deep experience, and be endowed with the power of the Holy Spirit. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." [1 Samuel 16:7.] This was a lesson that David never forgot, and in his dying testimony to Solomon he said, "And thou, Solomon my son, know 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." [1 Chronicles 28:9.]

We are living in an important period of this earth's history; and with the light of truth shining upon us, we cannot now be excused for a moment in meeting a low standard. As co-workers with Christ, we are privileged to share with Christ in His suffering. We are to look at His life, study His character, and copy the Pattern. What Christ was in His perfect humanity, we must be, for we must form characters for eternity.

July 20th, 1892

We are much gratified to learn that the Monowai had a safe and quick passage from San Francisco. Brother and Sister Rousseau are in Sydney. Our mail comes today. Brother Daniells and Brother and Sister Rousseau will be in Melbourne today, but Brother and Sister Starr will remain a few days, probably over the Sabbath, in Sydney.

Just now we are in the valley of decision. Brother Daniells and Brother Starr and some others are anxious to have the school in Sydney; but there are several things to be taken into consideration before such a move is made. Melbourne is the most central of the work in Australia, and things are not, and have not, been running prosperously and encouragingly either in the office or in the church. There are expenditures made and losses sustained that we think might be avoided. And influences

must be exerted here that will bind believers and workers together in the office and in the church. We think it would be of great advantage to have the school here, and would accomplish far more good in its infancy to establish it in Melbourne rather than in Sydney.

I cannot think that we can afford to go from Melbourne until a more healthful, prosperous condition of things exists. Willie was requested by telegram to go to Sydney at once and look at buildings for the school, but he did not feel free to be at the expense when it did not seem positively necessary. We are now praying that the Captain of the Lord's host will give His command as to where the school should be located.

It is a very important period for the work here in the office. Some steps of advance have been made, but the work must not be left, or it will surely go back. More can be done in the future than it has been possible to do in the past. We shall now have to come closer home than hitherto in regard to the management of things in the office. It is now time for direct, personal labor. Many matters have been presented to Elder Tenney in a general way; but we have the same difficulty to meet in his case as we have had in the cases of others—unwillingness to be relieved of the responsibilities of manager. He is not qualified to deal with persons of various dispositions and characters, for he cannot see their qualifications or put them in the places where they will best serve the cause and work harmoniously together. His organization is not symmetrical, or well balanced. He knows not how to deal with human minds. He can stir up the irritating elements, but cannot manage so that things will run smoothly. At times he will bear on hard, and again will let matters drift that need correction.

The converting power of God must come upon men who have not as yet an experience in spiritual things. Some have had but a surface work, not deep conviction of mind nor the sanctifying grace of Christ in the heart; but unless the Spirit of God works with the workers in the office and in the church, there will be an uncertain condition of things. Men with good ability, who are really needed, will lose their interest and their faith, and accept positions where they may receive better wages.

We should work to bind things together, and in order to do this we must exert a steady, persevering influence upon these divers elements; I shall now have to bring the testimony given me to the individuals and labor directly with them. I dread it very much, but it is the only way that I can do, and the Lord will help me. Certain it is that Elder Tenney is not the man for the place, and yet we should move cautiously and understandingly. The selection of a president for the conference was by no means a small affair, in consideration of the condition of feeling that existed. The people were divided. Some clung to Elder Tenney and others urged that Elder Curtis be chosen; but we moved guardedly in selecting the man for the place. Few thought that Elder Daniells could be the one for the place of president; but with W. C. White as his counsellor he has done well, and we are sure he is the best choice that could be made out of the material from which we had to choose.

I told the board plainly that not one of these men was competent for the situation; but we must have a president; and I presented before them the objectionable features in each case. I told them that Elder Daniells was certainly standing in the best condition spiritually of any of them, and would be better fitted for the work than any other man in Australia. Well, they selected Elder Daniells, and this we are sure was the best thing they could do, for decided changes for the better have been made. Brother and Sister Daniells came to us, and we have unitedly counselled together. But there are other changes to be made, else the work will go backward instead of forward.

In this time of need we cling to the great and exceeding precious promises of the living oracles. The strength and might of these promises is Jesus. We must be as one in Christ, and everything will be set in order and placed upon higher ground than has hitherto been occupied. But the believers must be taught that they cannot be fractious, impetuous, speaking and moving according to their feelings, and creating an atmosphere in the office and the church after the order of that which surrounds their souls. The strength of God's servants consists in their being chosen and accepted of God. The result of having their own way will be spiritual poverty and ruin. They must learn to trust God daily, to live in Him alone. They can do all things through Christ which strengtheneth them. The wisdom, grace, and strength of God is sufficient and present help for His servants in every time of need. They will be wise and powerful as they make God their helper. As they are helped of God, they will realize their responsibility to help others.

The love of Jesus in the heart is diffusive in its character. The natural heart cannot originate and produce the love of Christ—this plant of heavenly origin. Love lives and flourishes only as it is refreshed by the water of life. Differences and alienations in the church are the result of the want of love in the heart. When the precious grace of love abides in the soul, success will attend the Christian's effort. Love cannot live without action, and it will increase by exercise and gain the victory when argument and authority are powerless. There is not only a lack of love, but a lack of humility. O that all had the precious grace of humility! It is the lifting up of self, the high looks, the speech seasoned with vanity, that hides the bright beams of the Sun of Righteousness from the soul. Our hearts long to see that childlike simplicity that trusts the Lord without questioning or doubting. We must learn to trust less to ourselves and more to Jesus, leaning our whole weight upon Him, and finding in Him our full support.

Elder Olsen, we feel deeply in regard to our ministers. In the last mail I wrote you something in regard to Elder Curtis. We all feel greatly relieved that he is no longer in Australia. The church in Adelaide where Brother Curtis made his home has been strangely neglected. The man devoted much of his time to his own enterprises, and took no care of the church. The sick were not visited, the desponding were not comforted, and the influence of this neglect is now felt by us who are here.

Yesterday Elder Tenney read me a letter from a brother in Adelaide, in whom all have confidence, which set forth the condition of things. His [Elder Curtis'] course in money matters has been very much after the order that E. P. Daniels pursued. Means was entrusted to him towards the building of a meetinghouse, and, thinking to replace it, he used this means, and then hardly knew how much he had appropriated. He was paid more salary than any other man in the conference. It is a great pity that he was ever sent here across the wide ocean. I cannot understand what kind of discernment those in office could have had to advise this step. All feel wondrously relieved that he is no longer to labor in this conference.

At the very commencement of the conference we had a long meeting of three hours with the ministers alone, and the Spirit of the Lord was upon me. Calling each person by name, I laid out the true condition of each one. Especially did I open before Elder Curtis his method of labor. Oh, how he cried, and yet I could see that while he was depreciating himself there was an attempt at justification, as though after all he was not so bad, but I could not allow it. I told them all that I knew their situation. I told how wrong it was to receive pay as ministers and yet neglect the flock, leaving them to perish. I told them the Lord did not accept their labors. Then confessions were made, and

prayer was offered together that He would mercifully heal the wounds that they had given to the cause.

I have talked with Elder Curtis twice since then in regard to his increasing family, that brought such burdens upon his wife. The brother who wrote from Adelaide stated that when they thought that Sister White was coming they felt sure the Lord would set things before her, and he would be sent back to America and, said he, "The Lord did work to relieve the church."

I write because the developments are not very agreeable to be met. Now I am in the Lord's hands. And I must now bear my testimony in Adelaide, and in Ballarat, and in Tasmania, and other places. But even if I had been as well as I was when I left America, I would not have ventured to visit these churches in winter. They seem to feel that fires are a curse to human beings, and to a certain degree they are, especially in the office at Battle Creek. But there is positive danger in sleeping in their cold spare beds, and to take our chances at their tables would have been dangerous business to us. If the Lord raises me up, I will take the milder part of the season and visit them all. We will have a series of meetings in each church if possible. I wish to do all the good I can, and not hurry back, leaving things at loose ends here. We want to see an entirely different mold upon the work. Oh, the Lord must do this; we cannot do it. What need of love, of patience, forbearance, and loving-kindness!

While Christ was only a step from the cross He spoke in tones of authority, "A new commandment give I unto you, That ye love one another ... By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.] We shall hope in God that He that holdeth the seven stars in His right hand, and who walketh in the midst of the seven golden candlesticks, will reveal His power to His people in Australia. We are looking to Jesus, for we can do nothing of ourselves, and we must be distrustful [of self], whatever the circumstances or the appearances, [and] we must look only to Jesus.

I am afraid I hardly know yet what is the simplicity of faith that is merely taking God at His word and patiently biding His time; but knowing He will perform His word, I am not to worry as though God was not far more interested in His own work than I can possibly be. I came here not knowing whither I went, and then I felt so anxious to meet the high hopes that had been raised that I just about lost sight of the fact that I was mortal; and then the Lord permitted me to be thus helpless and full of pain for seven months; but my heart was made cheerful. In times of great darkness the Sun of Righteousness beams forth. I am inexpressibly happy at times, and I have had peace nearly all the time. I thank you all for your expressed sympathy. May the Lord bless you all!

Lt 41, 1892

Olsen, O. A.

[Melbourne, Australia]

August 1892

Dear Brother Olsen,

Elder Olsen, of necessity you have many burdens to bear; but do not gather burdens and become crushed under them. The Lord does not mean to press weights on any one to crush out his life and

forever stop his bearing any burdens. Our loving heavenly Father says to every one of His workers, "Cast thy burden upon the Lord, and he shall sustain thee." [Psalm 55:22.] Again comes the injunction, "Casting all your care upon him; for he careth for you." [1 Peter 5:7.] The Lord estimates every weight before He allows it to rest upon the heart of those who are laborers together with Him. Jesus has borne sorrows and burdens, and He knows just what they are. He has His eye upon every laborer. The Lord telleth the number of the stars, and yet "He healeth the broken in heart, and bindeth up their wounds." [Psalm 147:3.] The Lord invites you to roll your burden on Him for He carries you on His heart.

Then have real practical faith in Jesus, and believe He will carry every load great or small. You must take the anxieties to Jesus, and believe He takes them and bears them for you. I know that at this time you have many things pressing upon you, and I am glad that you do not spend more time than you do in Battle Creek, for many things will be rolled upon you, if you will allow them to be, that at present you cannot make better. Take them to Jesus, and lay them trustingly upon the Burden-Bearer.

Jesus will not consent to bear our burdens unless we trust Him. He says, Come unto Me, all ye weary and heavy laden; give Me your load, trust Me. [Matthew 11:28.] You cannot renew a right spirit in man. You cannot give man a new heart. I, your Redeemer, will use you as My instrument. Will you trust Me to do the work which it is not possible for the human agent to do?

Worry is blind and cannot discern the future. But Jesus sees the end from the beginning, and He has prepared His way to bring relief. "So much to do!" Yes; but who is the chief worker? Jesus Christ your Lord. He offers to lighten the loads we carry by putting Himself under the loads. Abiding in Christ, and Christ abiding in us, we can do all things through Him, who strengtheneth us.

Now, my brother, don't worry. Do not allow yourself to be kept up through unseasonable hours in committee meetings. You need rest for the brain, and you will break down unless you have rest. Reforms will have to be brought round in the holding of committee meetings, that those who are actors in those meetings will have clear, sharp thoughts, and can expedite the business.

Committee meetings, as they are run by our people through the hours when men should rest the weary brain, are destructive to the mental, physical, and moral powers. Then have it understood that those who come to the committee meetings come with the thought that they are to meet with God who has given them their work, that it is a sin to waste moments in unimportant conversation, for you are doing the Lord's business, and must do the same in a most business-like, perfect way. Let all understand that there is to be no trifling. Every one should come to these meetings in a consecrated, devotional frame of mind, because important matters are to be considered in relation to the cause of God.

This work is to be done after His own order, and if men have been elected to the grave responsibility of having a voice, and exerting an influence in the accomplishment of this great work, let their actions in every particular show that they recognize their responsibility and accountability to understand the will of the Lord as far as it is possible.

If a person comes to these meetings with a careless, irreverent manner, let him be reminded that he is in the presence of a witness by whom all actions are weighed. Let none come to these meetings with a hard, cold, critical, loveless spirit, for they may do great harm.

I have been shown that these committee meetings are not always pleasing to God. A spirit is brought into the meetings by some which savors more of the spirit of the prince of darkness than the Spirit of the Prince of Life and Light. They have had a presence with them to keep them on the wrong side. Oh, what a record has passed into the books of heaven of some of the council and committee meetings! How Satan has exulted!

Servants of God have been in attendance. They needed rest of mind, they needed sleep. "For so he giveth his beloved sleep" [Psalm 127:2], but the unfeeling, hard manner of some on the committee who were destitute of the love and spirit of Christ, has distressed and burdened the burden-bearers until they have been nearly crushed to death. They have wept and prayed, and carried a load of anxiety. Now, my brother, I have been shown of the Lord that He does not require sacrifice in this line. Life is too precious in His sight to be imperilled in this way. When things are in this order, you cannot cure them. Leave the load on the Lord and wait.

Elder Olsen, the Lord does not require of you to sacrifice your life as did your brother. We must work as reasonable men. Our bodies have been purchased by the infinite price of the Son of God. "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.

Thank God with soul and voice, and say, "I thank God that I am alive; I thank God for my reason; I thank God for physical strength that I may speak and act under His supervision. I will not overtax my God-given powers. I will not feel that I can do the work which the Lord God of heaven alone is able to accomplish, and will do if I do not get in the way and consider myself able to do the grand work which God alone can do. I should exhaust all my bank stock of reserve force, break down my mental and physical powers, and be useless if I thought I could do it all."

Don't worry. Things will go wrong in the office because of unconsecrated workers. You may shed tears over the result of this, but don't worry. The blessed Master has all His work from end to end under His masterly supervision. All He asks is that the workers shall come to Him for their orders and obey His directions. Everything—our churches, our missions, our Sabbath-schools, our institutions, are carried upon His divine heart. Why worry? The intense longing to see the church as a living and shining light, as God designs it shall be, must be tempered with entire trust in God, for "Without me," says Christ, "ye can do nothing." [John 15:5.] "Follow me," says Jesus.

He must lead the way, we must follow. Christ dwelling in the soul will prompt to proper action. Empty, weak, worthless as we feel ourselves to be, the Holy Spirit of God is working through the human instrumentality for the saving of many souls. Hearts that were stored with pollution have become vessels unto honor, habitations for God. "Not unto us, O God, not unto us, but unto thy name be all the glory." [Psalm 115:1.] We are nothingness of ourselves, but the Lord God is everything; He is all and in all.

Lt 42, 1892

Ings, Brother and Sister

North Fitzroy, Australia

August 11, 1892

Dear Brother and Sister Ings,

I am stronger than I have been, and although as great a cripple as ever I believe I am improving in some respects. Since leaving San Francisco I have written over sixteen hundred pages, including what I wrote on the steamer Alameda and since coming to Melbourne. You see I have not been idle. For a few weeks I was very badly crippled with my hand and arm, but by taking a certain position, I was enabled to write. I look back with gratitude to God for the work that has been done. Without special help from heaven, I could not have done what I have. From a sincere heart I say, Thanks be unto God who has given me the aid of His Holy Spirit.

My long period of sickness and suffering has been a mystery to me; but although I know not, God knows. Yesterday was a pleasant day. I rode out with Fannie and Sister Rousseau, and in the afternoon with May and Annie. The girls gathered dock and mustard for greens for dinner, while I sat in the carriage and wrote in my diary.

Plans are now being made to open the school. Brother and Sister Starr have taken their rooms in the school building, and the last of this week or the first of next, Brother and Sister Rousseau will take up their abode in the school also. We are talking of moving near the school if a tenement can be obtained.

The school buildings consist of two houses in a terrace of four buildings. The other buildings in the terrace are occupied. The brethren at the school think that if I am near the school building, that I can go in and talk to the students, and meet with them in their counsels. They have a lower room where they could hold these meetings, as I could not go up the steps unless I was carried on a chair. It is a painful process for me to lift my feet even to place them on a low footstool. But I have courage in the Lord, and I shall trust Him with my whole heart, for precious is the Word to me. I look forward with heart-longings to the time when I can speak to the people. My heart is full of matter, for the truth is very precious to me, and I behold the last great conflict as very nigh. I want to put on Jesus Christ. I want His presence abiding with me continually. For some time I have been training myself to lay all my burdens on the great Burden Bearer. O how my soul longs after God. I want to breathe in a pure and holy atmosphere. I can trust in Jesus. When I can behold Him with an eye of faith, how precious is the sight!

Satan casts his hellish shadow before us to intercept our views of God, of His love and tender compassions; but we must not allow this. Our faith must penetrate the thick cloud of darkness. We must not look at the cloud, and talk about it, and dread it, for by beholding we become changed. We must keep the eye of faith on Jesus. The Apostle Paul declared to his Corinthian brethren that he determined to know nothing among them save Jesus Christ and Him crucified. [1 Corinthians 2:2.]

Jesus says, "Blessed are the pure in heart; for they shall see God." [Matthew 5:8.] O, what a statement is this! May the Lord impress our hearts with an intelligent understanding of what it is to be pure in heart. How many hours we walk apart from God, because we let the shadows that Satan has cast across our pathway attract our attention, and we look upon the darkness rather than the light. What is Satan's object in thus keeping our minds upon the darkness? It is that by beholding we

may become changed to the same image. By beholding the clouds, we become dark ourselves. But when Jesus is with us we can cheerfully bear His yoke and identify ourselves with Christ, for our life is hid with Christ in God.

When the conscience is alive with a light given from God, we shall have a sense of sin, make confession of sin, and forsake it through the grace given of God. We shall not lift up our souls unto vanity, for if we have a vital connection with God, our consecration will be entire, unstained by doubt or impurity. We shall be self-forgetful and unselfish, Israelites indeed in whom there is no guile, whose only secrets are those of modest goodness.

Although men may err, although they do not watch and pray, but fall into temptations, let no one feel himself strong in himself, and depreciate those whom he thinks to be in error. When we look at the cross of Calvary, we can take no low view of man. Why? Because he has been purchased with the blood of the Son of God. All who fully believe in Christ will place a right estimate upon man, even if he is found to be erring.

We make a great mistake in magnifying that which we believe to be errors in Christians. When we do this we say, I am above all such weakness, and yet the very ones who magnify the errors of others are not pure in heart. They think evil and speak evil, and in their mouth is found guile. Self love stains darkly every heart. It is best for every soul to think modestly of themselves, and have clear perceptions to discern the precious traits of character in his brethren. Although we see defects of character in those who profess to be Christians, yet this should not cause us to lose faith in God and in man. We must respect our brethren and sisters if we would respect ourselves. We cannot repent of past mistakes until we respect those who are children of God.

The conflict is not over with any of us. The victory is not complete. Outward temptations, and inward tendencies to evil, still allure us on, and as we draw near the close of earth's history, the pressure of the power of darkness grows stronger, for Satan has come down in great wrath, knowing that his time is short. But the more difficulties we encounter and overcome through watchfulness and prayer, the greater will be our experience and the greater our growth in grace. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envyings and all evil speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby." [1 Peter 2:1, 2.]

We are to feed upon the Word of God, for in this way we are eating the flesh and drinking the blood of the Son of God, that we may become partakers of the divine nature. Jesus says, "He that cometh to me shall never hunger, he that believeth on me shall never thirst. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed." [John 6:35, 54, 55.] As the struggle grows successful, the battle becomes more and more determined. The standard rises as we attain to higher things.

The pure in heart shall see God. What does this signify? Who gives the pure heart? It is Jesus, who gave His life for men. The perfect work of the righteousness of Christ meets and answers all the claims of the law. We receive the precious gift of Christ's righteousness by faith, and His perfection is placed to our account. We stand therefore before God accepted in the beloved. We stand in grace, in the favor of God who is a loving, tender Father to us. We receive the Spirit of God which will lead us to Christ. In this way we shall see what God meant us to be, and shall put to the tax every power in order that we may become all that Christ designed we should become through His grace.

Let no one go forth to the conflict expecting to be defeated, for if he does, according to his faith it will be unto him. In standing under the banner of Christ, we should realize that we are not engaged in a hopeless enterprise. We must be hopeful, brave soldiers, saying with Paul, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Philippians 3:12-14.]

Meekness of heart, hungering after righteousness, and mercy precedes purity of heart. Unless true mercy is cherished by us, purity will not be imputed unto us. Meekness and lowliness of mind, hungering after righteousness, manifesting mercy, not only towards the good but towards the erring, will bring the blessing promised to those who are pure in heart, for they shall see God. They shall behold the matchless loveliness of Christ, and by beholding will become changed into His divine image. Selfishness darkens the soul and shuts away the precious smiles of God. The Lord will impress the human heart with His image, and we shall have, as did Moses, a revelation of His character that will lead to [the] casting away [of] all unbelief, and to the cultivation of that perfect faith which keeps the soul in assurance and peace. The pure in heart shall see God. He will not be left to be tortured by the agony of fearing that he is left to the mercy of one whose heart he knows not. He will not contemplate the future with dread, or feel that he is without God and without hope in the world.

Those who co-operate with God will attain unto purity of heart, and their spiritual eyesight will become clear. The character of God will appear attractive and lovely and glorious. They will see God in nature. They will see Him in His providences, and in meekness will bow to His will, knowing that He understands what is best. Under trying circumstances they will not fret or complain, but be filled with the love of God. They will take up the Word of God, and hear His voice in the assuring promises, and their soul will become alive with God. They will behold His character which is His glory. They will behold His glory as of the only begotten of the Father, full of grace and truth. Standing beneath the cross of Calvary they see in the dying victim the heart of God opened to their view. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

In the death of Christ upon the cross is unfolded the goodness, mercy, pity, sympathy and love of God. Infinite love is without a parallel. The love of God fills all things, and even in sickness, and adversity and bereavement, Christians may see how large and full is the love of God. They may behold in Christ a place of refuge, a heart of infinite pity ready to share their every woe. They see in Christ an infinite Saviour who takes away their sins and imputes unto them His righteousness. Heaven seems near to earth, and they have a peace which passeth all understanding.

Lt 43, 1892

Haskell, S. N.

Preston, Melbourne, Australia

September 18, 1892

Elder S. N. Haskell

Pacific Press

Oakland, Cal.

Dear Brother,—

How full and complete is the promise, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:21.]

In all our afflictions, Jesus was afflicted. The Captain of our salvation was made perfect through suffering. In this life we shall be proved whether we bear the test of God. When Satan’s temptations come, we shall have a trial. Shall we be overcome by the bewitching power of Satan or shall we overcome Satan’s temptations as Christ overcame them? Shall we have the mind stored with the heavenly treasures of truth, that we may be enabled to meet the adversary of souls with “It is written” as did Christ [Matthew 4:4, 7, 10], and not with any of our impetuous speeches? Satan understands more of what “is written” than many a professed Christian, for he is a diligent student of the Scriptures; and his work is to pervert the truth of God, to lead men to disobedience and to neglect the searching of God’s Word.

Satan, who became an apostate in heaven and drew a large share of the angels with him, knows that the Scriptures testify that his works are evil. If he can succeed in drawing away the mind from the words of God, if he can weaken and confuse memory that men shall forget and not live by every word that proceedeth out of the mouth of God, Satan has gained his point; the words of the enemy will be taken as the words of God; evil angels will confederate with evil men who do not love God, nor love to think of Him because their works are displeasing to God. To be alive unto God is to have the life hid with Christ in God. Such will have an experimental knowledge of the blessings the Lord bestows upon those who believe and are obedient.

Every soul will have his disappointments, trials, bereavements, sufferings through sickness or sorrows of heart because of his frailties and mistakes, or through sympathy for friends. Whatever may be the weight, large or small, have we become restless, impatient, and spoken unwisely? It is a great mistake to dictate to God. Elijah knew not what he said when he told God that he had enough of life and asked to die. [1 Kings 19:4.] The Lord did not take him at his word, for he had a work to do before he would be exalted and translated to heaven. Have we forgotten that Jesus, the Majesty of heaven, suffered being tempted? Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair. But many poor souls are feeble in moral power because they do not do the words of Christ.

God hates sin. Satan’s work is to allure to works of evil. How adroitly Satan has worked with his bewitching power to fascinate the mind to choose sin rather than righteousness. The influence of man on men had become dangerous because of Satan’s leading and controlling the mind and pressing this influence man has over man in his own service. But the Lord Jesus by the agency of His Holy Spirit changes the order of things and takes the sins and guilt of man upon Himself, and draws man to Himself, and sanctifies and employs the human agent as His instrumentality to engage his powers to do an entirely opposite work than Satan advised. He would enlist man in His service to expel from the earth sin and evil. Thus the powers of men would become through grace that which

God designed in the beginning they should be—an agent of numberless blessings to every man, and man indeed become his brother’s keeper—and thus the world be restored to God to make the chain of mutual dependence through faith in Jesus Christ fast to His throne. The highest power in the universe should be embodied in humanity and elevate humanity through their faith in Jesus Christ—an influence emanating from God, concentrating all the influences of the world, for the recovery of man.

“Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you.” [James 4:7, 8.] How precious to the tempted soul is this positive promise. Now if the one in trouble and temptation keeps his eye fixed on Jesus and draws nigh to God, talking of His goodness and mercy, Jesus draws nigh to him, and his annoyances that he thought almost unbearable vanish. For through Him we both have access by one spirit unto the Father. “Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” [Ephesians 2:19-22.] This is vital energy for the church. This love for Christ must be revived; it has grown cold. Believers may not only pray for union with Christ and with one another, but have it. Troublous times are before us; but this is not to worry us. To be worried is to be unbelieving, but Christ invites you saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.]

The apostle who leaned on the bosom of Christ tells us, “We have known and believed the love that God hath to us.” If we can individually say this we are indeed rich in faith. Many of us, amid our imperfections, discouragements, afflictions and bereavements, have this important lesson to learn. “God is love and he that dwelleth in love, dwelleth in God.” “Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.” [1 John 4:16, 17.]

We have reason to ever thank God that He knows all the storms, trials, and disappointments of His people. He follows them with tender, pitying love, and expresses His tender helpfulness to heal and restore.

One thing we must present and urge upon the people with pen and voice. In all your afflictions, in all your troubles, go not to the god of Ekron to obtain relief but to Jesus.

Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” [John 8:12.] This is but one channel, and it is always accessible to man, and through it rich beams of light and forgiveness and love will pour down that will cleanse the darkest sin and forgive the greatest criminal.

The Jews saw in the sacrificial offerings the symbol of Christ whose blood was shed for the salvation of the world. All these offerings were to typify Christ and to rivet the great truth in their hearts that the blood of Jesus Christ alone cleanseth from all sin, and without the shedding of blood there is no remission of sins. Some wonder why God desired so many sacrifices and appointed the offering of so many bleeding victims in the Jewish economy. Every dying victim was a type of Christ, which lesson was impressed on mind and heart in the most solemn, sacred ceremony, and explained definitely by

the priests. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Christ alone there is forgiveness of sins.

This grand and saving truth is oft repeated in the hearing of believers and unbelievers, and yet it is with amazement that angels behold the indifference of men to whom these truths mean so much. How little is evidenced that the church feels the force of the wonderful plan of redemption. How few make this truth, that only through faith in the cleansing blood of Jesus Christ there is forgiveness of the sins that cling to human beings like the foul leprosy, a living reality. What depths of thought should this awaken in every mind. He needed no suffering to atone for Himself. His was a depth of suffering proportionate to the dignity of His person, and His sinless, exalted character.

Angels are amazed that men regard so lightly and indifferently the vital truths which mean so much to the sinner, and continue willing subjects under the captivity of Satan and sin, when so much has been endured in the divine person of the Son of God. O that we may cultivate habits of contemplation of the self-denial and self-sacrifice of the life of Christ, until we shall have a deep sense of the aggravating character of sin, and hate it as the vile thing it is.

Let the mind awaken to gratitude that through Christ Jesus, the Father is faithful to fulfil the promise to forgive all sin. His mercy and His love are forever an assurance as we look upon Christ uplifted upon the cross of Calvary. Will we individually rise to the appreciation as far as we have capacity to comprehend the truth, that God Jehovah loves and forgives us if we believe in and love Jesus.

O what a glorious truth! God is waiting to forgive all who come unto Him with repentance. Preach it. Lift up Jesus high that the people may behold Him. Let the salvation of the souls of men, women, and children be the great aim and purpose of our labor.

Say to the youth, "If you have not given your heart to Jesus, make Him the offering ere the year 1892 shall close. What has Jesus done for you? He has given His precious life for you. If God had not loved you He would have retained Jesus in heaven. "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.] Do not allow the enemy to crowd this out of your mind. It is the most important theme for your meditation. What have I done to show that I appreciate this great love? What have I given to Jesus? The gift that will be a precious and fragrant offering to Him will be yourself. You that have not made your decision to be sons and daughters of God, I beg of you to do this without any delay. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." [Micah 7:18.] Have you decided to become a part of the heritage of the Lord? "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Come to Jesus, just as you are, weak and sinful, ignorant and unworthy and He will receive you. He says, "A new heart will I give you." [Ezekiel 36:26.]

Among the Jews was a remembrance made of sins every year, and they felt that sin needed a fresh sacrifice. Sins forgiven in Christ are remembered no more. Saith God, "I will remember their sins no more." [Jeremiah 31:34.] The Lord accepts the sinner that comes to Him in contrition, repenting of his sins, and treats him just as if he were innocent. Again, He says our sins are covered. Will the youth think seriously and begin to enquire, What shall I do to be saved? "Behold! The Lamb of God which taketh away the sins of the world." [John 1:29.] The more your mind is educated and trained

to think of Jesus, to talk of Jesus, the less power will Satan have over your mind. He cannot bear to belong in the company of those who will meditate upon the love of God and Jesus Christ. To dwell upon the beauty, goodness, mercy, and love of Jesus is strengthening to the mental and moral powers, and while the mind is kept trained to do the works of Christ, to be obedient children, you will habitually inquire, Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course be to please myself or to please Jesus?

Then will every soul remember the words of the Lord: Thou hast my secret sins in the light of Thy countenance. [Psalm 90:8.] Many need to make a decided change in the tenor of their thoughts and actions if they would please Jesus. We can seldom see our sins in the grievous light that God can. Many have habituated themselves to pursue a course of sin, and their hearts harden, under the influence of the power of Satan. And their thoughts are brought into captivity to his evil influences; but when in the strength and grace of God they place their minds against the temptations of Satan, their minds are made clear, their hearts and consciences by being influenced by the Spirit of God are made sensitive, and then sin appears as it is—exceedingly sinful. Then is the time when the secret sins are set in the light of their countenance. They confess their sins to God, and repent of them and become ashamed of sin.

We ask God to forgive us our sins, and then we must believe He does forgive them, because He has promised that He would. He casts them from the light of His countenance behind His back, and He removes them from us, “as far as the east is from the west, so far hath he removed our transgressions from us.” [Psalm 103:12.]

Lt 44, 1892

Wessels, Brother and Sister [P. W. B.]

Hanover Road, Victoria Park, Adelaide, S. A.

November 7, 1892

Dear Brother and Sister [P. B.] Wessels,—

I thank my heavenly Father that He has given me strength to come about five hundred miles by rail to this place. We are pleasantly situated. I pay one pound and five shillings per week for the house and [it] has six furnished rooms. We live about two miles from the business part of the city. The church have hired a horse and phaeton for me for which they pay one pound sterling per week. Adelaide is a very beautiful city and we are here in the most favorable season. We have been here six weeks.

I thank the Lord that I can now walk much better than I could before I came. I suffer much pain in my spine, and I would be unable to ride any, only for a spring seat I have had made. I have spoken eleven times in this city. The standing for an hour or longer at one time causes me much suffering, yet I felt constrained to speak.

We have had some excellent meetings, and we have visited some who needed help. Sunday I visited Brother Holland's family. His wife once belonged to the church, but she read what Elder Canright wrote about me and became disaffected and left the church. If she had received the watchful care of

a faithful shepherd, she would have been saved to the cause of God. I spent two hours with this brother and sister and talked to them and prayed with them. She was bathed in tears all the time I was talking. Oh how sorry I felt for this poor sheep who strayed from the fold and was left to perish because no shepherd's tender sympathy and loving care was exercised to bring her back to the fold! Our only hope is that the Lord will in His wisdom clear the doubts and fog from the mind of this sister.

One soul—how precious it is, and how carefully should we deal with the purchase of the blood of God's only begotten Son! Precious souls cost too much to be handled roughly. They need tenderness, kindly forbearance, and very gentle and wise treatment. I could not rest until I went to find the lost sheep, although I had no invitation. Oh how glad I am that we have Jesus, who knows every heart! All our churches need much ministering done in them.

We are glad to report that our school has thus far proved a success. We pray the Lord to work in a manifest manner for the school, that men and women may be qualified to go forth as missionaries and be enabled to work in the various lines.

We feel that much has been lost in many ways in the past history of Seventh-day Adventists because they have not heeded the testimonies given them of God for the last thirty years. These testimonies have plainly pointed [out] how the children should be educated, that they are God's property, and should wisely improve the ability and talents that God has entrusted [to] them. This should be their subject of thought and conversation—the heathen nations who are in darkness and the nations who have received the gospel. Every missionary meeting should be alive with interest, every one who loves Jesus carrying to the meeting a spirit of zeal enthused with the Spirit of Christ. The necessities of those who have not the truth should be upon the naked soul, and we present them to God and say, "Here am I, send me." [Isaiah 6:8.]

But there are fields already ripe for the harvest in civilized countries who need the truth for this time. We must not close the eye and the mind to the necessities of the world. The spirit of Paul, the great apostle to the Gentiles, was stirred, when he saw the city wholly given to idolatry. How was it that Jesus wept over Jerusalem? It was when He drew near and beheld the city.

There is work for every one to do who has named the name of Christ. Will he do it? If we would be duly impressed with the value of souls, we must oft look to Calvary and see the dying Son of the infinite God giving up His life for a lost world. We must look and contemplate how He estimated man. We must be imbued with His spirit. The sight of our eyes, the contemplation of the mind, will certainly affect the soul and set in operation practical effort to save the perishing. Thus the missionary work will be placed upon its proper basis.

In every family, especially where there are children, there is a want of deeper piety, [of] the sanctifying grace of Christ brought into the home. Missionary endeavor should consist more in imparting than in receiving. The question is, Are not home duties—home missionary work—neglected? I answer, Yes. Were the love and fear of God circulating through every household, the children and youth instructed as they should be, the conversation of an educational character, that they should feel their accountability to use their intellect and hearts to do the work assigned them of God, the children would co-operate with their parents in the dedication of their time and talents to

the service of God. In this kind of education and labor the expenditure would not exceed the receipts. Christian activity and growth of personal piety will be symmetrical and proportionate.

Those who are most actively employed in doing with interested fidelity their work to win souls to Jesus Christ are the best developed in spirituality and devotion. Their very active working forms the means of their spirituality. There is danger of religion losing in depth that which it gains in breadth. This need not be if, in the place of long sermons, there is wise education given to those newly come to the faith. Teach them by giving them something to do in some line of spiritual work, that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support on the church; but they are to have root in themselves. They can be in many lines, according to their several abilities, useful in helping the church to come nearer to God, and working in various ways to act upon the elements outside the church which will be a means of acting beneficially upon the church.

The wisdom and prosperity of the church casts a telling influence upon her favor. The Psalmist prayed for the prosperity of the church, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon the earth, thy saving health among all nations." [Psalm 67:1, 2.]

Our Redeemer spent whole nights in prayer to His Father, and the foundation of the Christian church and missionary activity was laid in the very element of prayer. The disciples were of one accord in one place, calling upon the Lord that the outpouring of His Holy Spirit might come upon them. While the Holy Spirit is given richly through various channels, the more we seek it the wider will be the diffusion. Thus, earnest work being done to save souls, there will be constantly furnished us a necessity for renewed application to the Source of all power, [and] thus there will be established an habitual communication between the soul and God. The Fountain of the Water of Life is constantly drawn upon by faith, and [is] never exhausted.

The work is progressive—action and reaction. Love and devotion to God will give activity to benevolence, and benevolence will increase faith and spirituality. Oh, how much we need heavenly wisdom! Well, is it not, promised us? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [James 1:5-7.] Oh what an assurance is this! How full and broad! Let us take the promise just as it reads. The Lord wants us to come unto Him with full assurance of faith, believing His Word, that He will do just as He said He would.

Would that we might feel the importance of educating every individual member of the church to do something. We should individually sense the solemn obligation of the Christian to bring into activity all his divinely entrusted resources and capabilities, to do to the utmost of his power the work the Lord expects him to do. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.]

Were our sensibilities alive we would discern the designs of God. "I have put you in possession of the seas, put the world in possession of my gospel, that missionary ships might be sent out to the islands of the sea." We need more faith, more sanctified ability. High and ennobling motives are before us. We have no time, no words, to spend in controversy. That time devoted to debating is needed in

sending up the prayer of faith to God for the descent of the Holy Spirit to subdue and break the heart of stone, that it shall become a heart of flesh. There is need of sanctified energy. The armies of heaven are on the move and where is the human agent to co-operate with God?

We now need skilful generals to organize into working companies the Lord's believing children. Nothing must be looked upon as too great for us to undertake, if the Captain of the Lord's host plans the work and arranges the battle and leads us forth, "terrible as an army with banners." [Song of Solomon 6:4, 10.] Every movement will be a victory. We need Jesus as our constant leader.

Men and means are needed in this field. I think of poor Melbourne, bound about with poverty and in need of a church. As the work increases there must be plans devised to keep alive the interest that it shall not die. The Lord has means for us somewhere. Appeals must be made to the stewards of God for help. We need wisdom from above to calculate wisely and [to] proportionate the improvements that must be made with economy. Self-denial must be practiced everywhere. Many of the scanty rills of beneficence which now water and enrich the garden of the Lord are brought there by much effort. More, very much more must be done by individuals in economizing their resources that they may do more for God. I feel deeply over the restricted resources in this country. There must be help for us to carry forward the work. All we can do is to pray the Lord to move upon the hearts of men to do the work that devolves upon them. Self-indulgence [and] selfishness exist to a large degree. May the converting power of God change the hearts and characters.

I would be so thankful for more strength but the Lord is blessing me. I will not be ungrateful; I will wait upon the Lord and He will renew my strength. I have written to you, my brother, asking if you could assist us with means to build a house of worship and we hope to hear from you soon. We are in very straightened places here. Well, I believe the Lord will teach you what to do.

Much love to your family, and all in the faith.

Lt 45, 1892

Robinson, A. T.

Hanover Road, Victoria Park, Adelaide, S. Australia

November 7, 1892

Elder A. T. Robinson

Somerset House, Roeland St.

Cape Town, South Africa

Dear Brother and Sister,

I have just written to Brother Wessels and will now write a few lines to you. I received a letter yesterday from Willie, who is in Melbourne, stating that there was a boat going directly to Cape Town, Africa. He said he was going to send letters and books, and I thought it well to communicate to you on this favorable occasion. I wrote to you more than three months ago, but have not received

any response. Probably it takes several months for the letter to reach you and then to receive a reply. It would be very gratifying to hear from you as often as consistent.

I am much better healthwise than when I last wrote to you, still I am suffering considerable. I can walk about home, and can dress and undress myself, do up my own hair, and get in and off the bed. The prostration of the nerves was the greatest difficulty with me, and rheumatism, and malaria caused from the unsanitary condition of Melbourne, whose sewerage is all open. Nine months I was a helpless sufferer, but I was greatly comforted and blessed of the Lord.

We came to this place about six weeks ago, and I know the climate is much better here than in Melbourne. There are some terraces here, but as a general thing the houses are detached. We secured a furnished house of six rooms for a trifle over seven dollars per week. It is about two miles from the center of the city—or the city post office. The brethren pay a pound sterling a week for a horse and phaeton which they have hired for me. The carriage is low and I can get in and out without difficulty. Before I came here my foot had to be raised in order for me to step into the carriage. But now I can manage nicely.

This sickness, I am convinced, is a part of God's plan, and He always knows what is best. I have had a rich experience during this long illness. I have become better acquainted with the Saviour, and have had so many tokens of His presence and light and love that I was really privileged in being sick and suffering, to feel myself the object of His special administration and tender care. The Lord Jesus was never more precious to me than now.

In the long sleepless hours it sometimes seemed dark in contemplating my future. Then I prayed most earnestly and all was brightness. The unmistakable evidence I had of the presence of Jesus was every thing to me. Through the grace of God I was enabled to bear my suffering without murmuring or repining. I was enabled to use my right hand to hold the pen, and partly sitting and partly lying on the bed, I have written seventeen-hundred pages of letter paper. And every day my heart was filled with joy and praise and thanksgiving that I could write out the many precious things that were impressed on my mind. My head has been clear, my memory never more correct and bright. Important ideas have been printed upon my mind which I could trace upon paper, and I have tried to comfort others with the comfort wherewith I was comforted.

In every mail I have sent letters to Elders Haskell and Olsen. I have also written many letters to Elder Smith, and letters to our institutions at Oakland and Battle Creek, and some few communications to Elders Waggoner and Washburn, besides writing for the papers.

The Lord God hath hitherto helped me and His name shall have all the glory. I do magnify the Lord with my heart and with my voice. I am full of His praise. I love Jesus with my whole heart. There is so much that is being unfolded, and in the long sleepless nights, I have felt indeed very near to heaven.

This prayer has seemed of great significance to me, "Thy kingdom come, thy will be done in earth as it is done in heaven." [Matthew 6:10.] All heaven is engaged in the work of preparing a people to stand in the day of the Lord's preparation. The connection of heaven with earth seems very close. "To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." [Ephesians 3:10.] The restoring powers through the transforming grace upon the human agent is of highest value.

The world, how sad it is, know not God. The heavenly intelligences are waiting with almost impatient earnestness to make [Him] known to the human agents that they may be laborers together with these heavenly angels in presenting Jesus—the world’s Redeemer, full of grace and truth. The angels are watching and longing to see the human instrumentalities arriving (hastening) to the situation, for on them devolves the work to cooperate with the heavenly ministration to present Jesus to the world as He is, the only Potentate and the propitiation for our sins.

“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. ... Do we then make void the law through faith (in Jesus Christ our righteousness)? God forbid; yea, we establish the law.” [Romans 3:24-26, 31.] “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” [1 John 2:2-4; 4:10.]

The first tear of penitence for sins creates joy among the heavenly angels in the courts of heaven. The heavenly messengers are ready to be on the wing to minister to the soul who is seeking Jesus. To assure us of the identity of the interest of the angels with the living human agencies on earth, an angel was sent to dictate the solemn truths appropriate to the church which opens to them the realities which will take place in the closing scenes of this earth’s history. “I Jesus have sent mine angel to testify unto you these things in the churches (the things which will transpire in the experience of God’s people, and then He presents before us the only hope of the church and the sure support and strength in that day). I am the root, and the offspring of David and the bright and morning Star.” [Revelation 22:16.]

Then the grand and full and welcome invitation, “And the Spirit and the bride say, Come. And let him that heareth say, Come.” That means that the living human agents are to echo the words of the Spirit and the bride. “And let him that is athirst come.” We cannot now disappoint the multitudes that are hungering and thirsting for the bread of life, and the waters of salvation. [The] invitation is to them to come, for all things are now ready. “And whosoever will, let him take the waters of life freely.” [Verse 17.]

“And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angels to show unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the saying of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then he saith unto me, see thou do it not, for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.” [Verses 6-9.]

O how the pride of man is rebuked in these words, even an angel from heaven is not to receive glory or adoration: “Worship God.” “And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy

still. And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Verses 9-14.]

Grand and glorious things hath God prepared for those who love Him. Angels are looking forward with earnest expectation to the final triumph of the people of God, when seraphim and cherubim and the "ten thousand times ten thousand, and thousands of thousands" shall swell the anthems of the blessed and celebrate the triumphs of the mediatorial achievements in the recovery of man. [Revelation 5:11.] "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Hebrews 1:14.]

When the messengers of God bear the message to the churches and to the world and the aggressive movement arouses the hostility of the powers of darkness and the confederacy of evil men who unite with satanic agencies, it is then we may fully comprehend the weighty words of the apostle Paul to the Ephesians, "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." [Ephesians 6:10-12.]

I have been shown [that] if angels occupied the place of man in the administration of the gospel, there would not be whole regions left in darkness and the shadow of death. The work would have been as is represented by the angel flying through the midst of heaven proclaiming the everlasting gospel to them that dwell on the earth. But the Lord does nothing without the co-operation of man. Could the intense interest which the angels have for man be put into voice that would be heard by the human agent, what appeals would be heard in burning words to communicate to others that which heaven had communicated to them.

Lift up Jesus, the crucified One, higher, and still higher, and proclaim, "Behold, the Lamb of God who taketh away the sins of the world." [John 1:29.] Proclaim the wonderful theme of salvation, whereby man has been brought back into favor with God and harmony with the universe of heaven. How can any one of the human agents whose sins are forgiven be indifferent and careless in regard to his fellow men. Why should not every son and daughter of God be full of zeal and enthused with the spirit of Jesus Christ to be determined and earnest to save the perishing.

What would the angels say if you could hear their voices? "When I saw you looking upon the Commander of all heaven dying upon the cross, and saw that it was your sins that was laid upon Him, that you may have another chance, a probation wherein your fidelity would be proved, His amazing love subdued your heart, broke every barrier down, and you believed in Jesus, you loved Him that gave His life for you. You saw Him full of grace and truth, and you exclaimed, 'Thy gentleness hath made me great.' [Psalm 18:35.] The whole heavenly host rejoiced when we saw you occupying your position in church capacity, and through this channel we could speak through your voices to the world as agents of our loved Commander. Your capabilities devoted to Jesus Christ would bring many sons and daughters to glory. Not more surely is the place prepared in the heavenly mansions for His people than your appropriate place is designed of God in the earth to be co-workers with your Saviour."

In the arrangement of God, the order to which you now belong, every being from the loftiest angel to the lowliest has his course assigned him, his position of work and responsibility, and the ministering angels are to supply the inefficiency of the living agency.

The heavenly intelligences combined with human agents become a unit in practical sympathy in the saving of that which is lost. The enlargement of the kingdom of Christ [is] in the representation of His character to the world, and the glory [which] will roll up from the voices of those who are redeemed by His love. The sincere, earnest effort, be it ever so little, that is put forth for the saving of the souls for whom Christ died, thrills through the principalities and powers of heaven, and engages the sympathies and co-operation of the divine.

These thoughts have taken a deep hold upon me. I see more clearly than ever before that, in the grand work of redemption, man has a distinct part to act. As the subject of the grace of God, [man is] to use his intellect to the very highest of his capability to devise and plan that every agency shall be set in operation, and [to] lay hold by living faith upon the strength of a living Advocate who is before the throne in behalf of the work devoted to the saving of souls that are ready to perish.

Educate and train every faculty for the highest kind of service, to withstand the effects of sin by doing the will of God on earth, by representing Jesus and holding Him up and exalting Him that the eye may rest on Jesus, and thus man may co-operate with God. Angels of God who know the value of the great sacrifice made by the Son of God are amazed at the wide-spread indifference of the church who have had the light of the everlasting gospel. This [work] is marked in all its dimensions, and they see the great glory that would belong to God, and the great good to themselves in harmonizing with divine instrumentalities in the grand work of saving souls to Jesus Christ. The consequences are so fearful, the responsibilities involved so deep and wide, gladly would heavenly angels resign their places to you that they might take your place and discharge your God-given trust.

Use your human powers, with the advantages at your command of the divine powers to co-operate with the human to honor man in drawing souls to Jesus Christ. Intensely desirous are the angels of God to behold the completion and triumph of the mediatorial work of Christ, in relation to the recovery of and exaltation of man, and to view the only Begotten of the Father seated as King of kings, and Lord of lords, encircled by the throne of the universe, and all dominions and principalities and powers of heaven, all radiant with glory. And so fully are they acquainted with the outer human agencies, that the sanctified instrumentalities are essential in co-operation with the divine to consummate this great work, that they are bringing to man all the powers of heaven to unite with their consecrated, sanctified ability. For man must be the human channel to communicate with man.

Each angel is at his post to fulfil the commission of heaven. The heavenly, unknown worlds are watching in suspense the great events which are working up under the prince of darkness, preparing the vials of the wrath of God. Every power that is now in harmony with heaven is to be awake. Zion is to arise and shine for the glory of God is risen upon her.

There is to be no strife, one with another. Too late, brethren, too late, altogether too late. We are in the day of God's preparation. There must be no difference, no pride of opinion, no selfishness, no seeking for the supremacy. All heaven expects every soldier of Jesus Christ to put the armor on and prepare for the battle. There are to be great endeavors now. The influence of those who have had the truth, and who are sanctified through the truth, are to be one, reaching the highest efficiency, to

set in operation every human agency to do the highest service. The God of heaven has pledged you the divine co-operation.

All the Lord asks of any man is to do his present duty in the sight of the agencies of heaven and leave the Lord to act His part according to His promise. All the armies of faith stand revealed as soldiers of Jesus Christ, and the heavenly cloud of witnesses are not merely watching but uniting their supernatural agencies with the natural, and their power is through the medium of faith in the human agent exerting a practical influence on every working agency. God [not] only unites the diversified influences into one agency, but all agencies which have been accumulated from generation to generation, to bestow its treasury of accumulation on the succeeding generation in the church. We have the light and experience of ages in the past, and accumulated impetus greater than the generation that preceded it.

It is time we understood our calling, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did administer the things, which are now reported unto you by those that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 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." [1 Peter 1:10-13.] No Christian should ever feel that he may be unemployed.

Christ Jesus has given us an example in His life. As Head of the church He requires that each individual Christian surrender himself, soul, and body and spirit, and his possessions, to the Lord, to work daily for the conversion of souls to Jesus Christ. All power in heaven and earth He commands, and combines His divine sympathies and angelic instrumentalities with the living human agent on earth. Thus no Christian is to be unemployed.

My brother, I have been shown that every minister has something more to do than to preach. There is a necessity of educating to develop talent and workers, that men may be selected and sent out to do some part of the work that is essential to be done. God would have the souls that are brought to a knowledge of the truth communicate it to others.

Every member of the church is to do something in the service of God to help forward the grand work of saving souls, and in the place of envy and evil surmisings, one church is to rejoice in the success and triumph of all. "Go ye into all the world and preach the gospel to every creature." [Mark 16:15.] Let each inquire of God, where is my post of duty? What shall I do for the Master? He will direct your path.

Lt 46, 1892

Olsen, O. A.

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

December 13, 1892

Elder O. A. Olsen:

The first term of our Bible School has just ended. Today we attended the closing exercises. The school room was well filled with students and those interested in the school. We had an excellent season together. Remarks were made by Brethren Rousseau, Starr, and Daniells, also by Willie and myself. Testimonies were borne by the students, expressing their gratitude to God for the opportunity they had had of attending the school, saying they had been blessed in their studies. They were especially grateful for the light received from the Word of God. They had been so happy in their associations. Many regretted that the school must close and this precious season come to an end. All the students seemed to be in perfect harmony with the teachers and with their associates. I never saw anything like this. Such tenderness and perfect unity. All were determined to be present and enjoy the next term. The school has been a success. Everything has moved off harmoniously.

There were some of our people who did not send their children to [the] school; they were waiting to see if it would prove a success. I was reminded of those who pursued the same course away back in our early experience in the matter of organization. After the Lord had revealed His will and given light in reference to the matter, there were some, yes, quite a large number who did not give their support in this advance step. They kept entirely silent. A very few sustained my husband, and we fought the battle over and over again, obtaining a decided victory in every conflict. Some who did not oppose said that before taking their position, they would wait to see the working out of the enterprise. Some placed themselves in a position of questioning and criticizing, and others of noncommittal.

The Lord did not honor their unbelief. In refusing to move forward until they knew for a certainty that the undertaking would succeed, they placed themselves where their influence hindered the work. These lost a precious blessing. They did not discern and follow closely the opening providence of God. They did not heed the command, "Go forward." If the children of Israel had waited until they saw distinctly the path opened for them in the Red Sea, they would never have crossed it. But they obeyed the word, "Go forward," and as their feet stepped into the very waters, the sea was rolled back, a path was opened before them, and they went safely over. [Exodus 14:15 ff..]

Those in this country who waited to see whether the school would be a success before they would patronize it have lost a great blessing. Notwithstanding their unbelief, we went forward by faith. Those who attended the first term of the school have had most precious opportunities. The knowledge of the Bible they had gained will be worth more to them than gold and silver.

The faculty have made few rules and have not had one case where discipline was required. Peace and harmony have reigned from first to last. The presence of Jesus has been in the school from its beginning, and the Lord has wrought upon the minds of teachers and pupils. Without an exception, all the pupils have responded to the efforts made in their behalf, advancing step by step in obtaining knowledge, by doing their best. This first term has proved a success beyond all that we had hoped for, and we praise the Lord for His blessing.

During the conference here last December, I labored most earnestly. The Spirit of the Lord came upon me in a marked manner, and I spoke plainly. I seemed to be carried out of and away from myself. The manifestation of the Spirit was so evident that all acknowledge that it was of God. In speaking, I dwelt upon general principles, and I hoped to see decided evidence that the Spirit of God

was working on the hearts of the members of the church, especially of those in the office. But the work was limited to a few. I then began to write out personal testimonies, but my severe illness prevented me from laboring for individuals. But I was present in many council meetings and read what I had written, setting forth general principles. The Lord gave me great freedom in this work.

In many things I knew there was need of reform in the office; but I could not attend meetings in the public halls, so the people were deprived of my testimony. If we had had a comfortable place of worship, I might have attended meeting during much of the time in winter. I did all I could when it was deemed safe for me to go out. In September I went to Adelaide, and afterwards to Ballarat. I was absent from Melbourne three months.

We returned December 12th. On the evening of the next day, Brother [Faulkhead] called to see me. The burden of his case was upon my mind. I told him that I had a message for him and his wife, which I had several times prepared to send them, but I had felt forbidden by the Spirit of the Lord to do so. I asked him to appoint a time when I could see them.

He answered, "I am glad you did not send me a written communication; I would rather have the message from your lips; had it come in another way I do not think it would have done me any good." He then asked, "Why not give me the message now?" I said, "Can you remain to hear it?" He replied that he would do so.

I was very weary, for I had attended the closing exercises of the school that day; but I now arose from the bed where I was lying, and read to him for three hours. His heart was softened, tears were in his eyes, and when I ceased reading, he said, "I accept every word; all of it belongs to me."

Much of the matter I had read related to the Echo office and its management from the beginning. The Lord also revealed to me Brother [Faulkhead's] connection with the Freemasons, and I plainly stated that unless he severed every tie that bound him to these associations he would lose his soul.

He said, "I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. Now I shall attend no more of their meetings, and shall close my business relations with them as fast as possible."

I repeated to him the words spoken by my guide in reference to these associations. Giving a certain movement that was made by my guide, I said, "I cannot relate all that was given to me." Brother [Faulkhead] told Elder Daniells and others that I gave the particular sign known only by the highest order of Masons, which he had just entered. He said that I did not know the sign, and that I was not aware that I was giving the sign to him. This was special evidence to him that the Lord was working through me to save his soul.

Our interview lasted four hours. Knowing how weary I was when Brother [Faulkhead] came in, May was greatly worried about me, but I told her she must not interrupt us, for a soul was at stake. At her request, Willie came in to protest against my prolonging the conversation, but I bade him not to disturb us. When at last Brother [Faulkhead] arose to leave, he found it too late for his homeward train. He could go by tram to North Fitzroy, five miles, but from there he must walk five miles to his home in Preston. He said he took the most unfrequented road, that he might have time to reflect,

and he felt such relief, there was such a manifest change in his feelings, that he longed to meet some of his brethren that he might tell them of his thankfulness and his purposes.

December 14

The students have left today. Many of them are to enter the canvassing field. This morning Brother Starr invited me to be present at their farewell meeting; and for the first time in ten months I tried, with Willie's help to ascend the stairs. This I accomplished with less difficulty than I had anticipated. Thanksgiving to God flowed forth from my glad heart for this victory over infirmities. Our season of testimony was very precious; every student and teacher took part. The testimonies of the students were free and full, expressing their gratitude for the blessings they had received during the school term.

That which seemed to be most prized by all was the religious advantages. They had learned what it means to be a Christian. They had learned the precious truths of God's Word, how to serve the Lord in truth, which is perfect obedience. If they failed it should be their own fault, for everything had been done by their teachers to instruct them. Patiently and perseveringly they had been taught the good and the right way, and they intended to put in practice what they had learned. This was a precious meeting, the last that we should all have together. Brethren Rousseau and Baker have gone to Tasmania to remain during the week of prayer, and the house is emptying fast.

At four p.m. Monday [?], I had another interview with Brother and Sister [Faulkhead]. I read twenty-four pages of what I had written for them; very straight lines were presented to him, but he accepted it all. Then we bowed in prayer. All three of us united in supplication to God, and He did come sacredly near unto us. What a change has taken place in Brother [Faulkhead]. All seemed to be so much astonished, they do not know how to accept the great blessing; they just weep and rejoice.

We had all feared that Brother [Faulkhead] would leave the truth; and now the fact that his heart has become softened and subdued seemed too wonderful to our brethren; they are astonished at the manifestation of the power of God. The lost sheep has been brought back to the fold. None could reach him in regard to Freemasonry. He was fastening himself more and more firmly in the meshes of the enemy, and the only thing we could see to be done was to leave him to himself. But God be thanked, he is rescued from the snare of the fowler.

Now there are others for whom I must labor personally, who have stood criticizing, gathering up faults and defects, talking of them, and making the most of them. Our brother has done this kind of work so long that all love for his brethren, as well as love for God and the truth, has been lost out of his heart. Unless his heart is broken before God, he will soon give up the truth. He had a rich experience in his first love for Jesus, but he has lost the first love. I feel so anxious that something shall be done to bring him back.

Brother and Sister Salisbury arrived today. They had a pleasant passage of six weeks.

Lt 47, 1892

Morrison, Brother

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

December 22, 1892

Dear Brother Morrison,

Your kind letter is received, and I thank you for writing me. I am glad to report I am much improved in health. I do not now have to be carried up and down stairs. I was taken up the Echo office stairs last Monday. I then said I shall try to walk up and down stairs alone. And I have done so by help of the baluster; of course, it is taxing to my limbs after being helpless nearly nine months. But I praise the name of the Lord for His mercy and love and the rich blessings which He has graciously given me since being in this country.

We feel deeply the need of workers here, and of money to advance the work. The Sabbathkeepers are mostly poor. There are a few who have something of this world's goods, and they have assisted liberally, that the cause of God may get a start in this place. We have a printing office here, but no meetinghouse. We meet in halls that are ill ventilated and used for all kinds of gatherings. There is no means of warming them in the cold, rainy season, and it is not safe for me to attend meeting at all in unpleasant weather. Last winter they called here unusually unpleasant. I met with the church a few times, but although they wanted me to speak to them, they said they must advise me not to expose myself in my great suffering. If they had had a suitable place to worship, I should have attended, crippled as I was, and spoken to them every Sabbath when it was pleasant. I had to ride five miles to get to the place of meeting, and I was greatly blessed every time I ventured to go out and to speak to them.

There has never been such a time of want and destitution in Australia as at the present time. There has been a large outlay of means in erecting expensive buildings, some of which remain unused. The land boom has swept through this country, and its results are manifest in empty treasuries. Five thousand people have been unable to find employment. Through the winter, efforts were made to care for the most needy ones, giving them one or two meals a day. The bodies of persons who died from starvation were found in the parks. Many would beg the privilege of searching the swill-barrels to pick out something to eat. And yet many are living in extravagant pleasure, abounding with all good things. As I read the reports, my heart aches.

Our own situation presses upon me with such force that I am perplexed out of measure to know what to do. We must have a house of worship that is neat and clean, and not patronize these dirty halls, with the foul, poisonous air that pervades them. Unbelievers who are professed Christians will not as a general thing come into these buildings. They say it is a shame to hold religious services in such places. And what can be done is the question. But I must submit this, with all things, to God.

This summer I venture to labor in such places, and in the winter I must remain at home. I am questioning whether under the circumstances I should remain here another winter; and yet the work that needs to be done forbids my leaving. Well, the Lord knows all about it. I have thought if our churches in America only appreciated their privileges, and all the conveniences they are having to worship God, they would feel their hearts stirred to do something for these foreign countries and limit some of their own abundant advantages. But I ask myself over and over again, How can we ever make them know and understand the great necessities of the work in these foreign fields? There are but few laborers, because men cannot work unless they are paid for their labor, and there is such a dearth of means to pay them. We are doing what we can.

Our school was a success. It was small, for these are hard times with everybody, but the blessing of the Lord attended the school. The Bible lessons were greatly appreciated, and the students were so well pleased with the school, and especially with the religious instruction, that they readily complied with the rules, and not one case of discipline was necessary during the term. The Spirit of the Lord was often manifested in a marked manner. Next term the members will be doubled. The Lord will work in these colonies; we shall see of His salvation.

We had a very solemn meeting last Sabbath at North Fitzroy. All were so pleased to see me back in Melbourne after being in Adelaide and Ballarat three months. The Lord gave me a message for the people. The congregation was large, and we had a social meeting after the discourse. Another meeting was held in Prahran, near the school building, five miles from North Fitzroy. They had a goodly number at Prahran, and an excellent meeting.

We are busily at work to limit our expenses where it is possible, and yet in many things we must broaden if the work advances. One hundred men could labor in Melbourne and suburbs and not interfere with one another, and yet there is not one laborer in this great city. How are the people to be warned in these countries, is the question. What can be done to proclaim the message when we have so little means to work with, and so few workers? If several families who could understand the situation would move to these countries and engage in some business in places where a few are keeping the Sabbath, and do missionary work for Christ's sake, I know that by personal labor and holding a steady influence they could do much good.

O that the Lord would stir up the minds of many in America to give themselves to this work! I have tried again and again to place the situation before our people in Battle Creek, but no one responds. There are men in America who with their industrious habits could make a good living and yet exert an influence to win souls to the truth. I wish I could make some impression on hearts, while we remain here, that we [might persuade them] to come for Christ's sake, for the sake of perishing souls for whom Christ has died. We could counsel together and set in operation plans that would not require a great outlay of means, and yet effect much good. Every one here who can work is at work, but there is so large a territory to be worked, so many that have not yet heard the first sound of the message of warning.

The object of the school is to educate and train men and women to work in their own country. We see some prospect of help here, limited as it is. Through the Bible study, the students are preparing to teach others.

Some times I feel that I must never leave this field until families are settled here from America as missionaries, not ordained ministers, but workers in different lines. Then when I see how helpless we are as far as finances are concerned, I want to get away; everything looks so impossible.

In regard to your own case, I have felt very sad, because the Lord has given you abundance of light, and you did not walk in it. It has seemed very mysterious to me that you should stand, as you have done, so long without opening your heart to the messages God has sent to His people. You have lost much in so doing. But I am hopeful that the truth that is shining in precious beams of light will find entrance to your heart. I have felt so sorry that you could not recognize the voice of Jesus, the true Shepherd. The Lord has wrought out the demonstration of His truth before your eyes, yet you did not see, and your heart was not submitted to the leading of the Holy Spirit of God.

I have been shown that you have been wrought upon by the gracious influences of the Spirit, and have felt moved to accept the truth and the light. At times you desired it, and were ready to reach out your hand to grasp it, to open the door of your heart to its transforming energy; but pride and stubbornness have held you back. Now you begin to see, and I entreat you to make the halfway work in this matter.

Unless you move out decidedly now, unless the transforming power of truth shall do its work upon your heart, and you make thorough work for eternity, you will surely fall into the snare of Satan. I know you have been cheating the soul with excuses and subterfuges; you do not admit this, but it is so. For Christ's sake, for your soul's sake, come fully into the light. The glorious prize is full in view. The gates of heaven are open wide. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." [Revelation 3:7, 8.]

O that the Lord would heal the wounds and bruises that Satan has made! Would that you might become an entirely free man! Come to the light. Fully acknowledge the light, rejoice in the light, and not make halfway work with the matter in order to preserve your dignity. O, for Christ's sake, for your soul's sake, make clean work, and put up the bars behind you. It is the only safe thing you can do. A work of self-renunciation is essential, and unreserved casting of yourself, all broken, on Christ Jesus. Then He will gather you in His everlasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that needeth not to be ashamed.

I believe that you can be a great blessing in the important position you may fill in the Health Retreat. The unyielding will that has held you away from light and precious blessings, give now to God. The victory may be won. Nothing would give me greater joy than to see you a free man in Christ Jesus. Subterfuges and evasions will not, cannot, bring to you peace and rest. You have but one duty before you, to become as a little child; give yourself to God with all your heart. We learn God's truth by doing His will. The education of the soul in doubt is very unprofitable work.

The Lord would have His sons and daughters reach the highest efficiency in His service. In order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord's economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air, for they seem to have lost sight of the Saviour. The Power is of God, not of us. Out of weakness we may become strong.

In much love.

Lt 48, 1892

Haskell, S. N.

April 1892

Elder Haskell,—

If you have time and patience to read enough of the matter sent in the last mail in regard to the letters I have written to Dr. Maxson, I think you will be able to determine some things as to whether we can put confidence in him as one working with an eye single to the glory of God. How much has he manifested an interest to work in harmony with the testimonies of the Spirit of God in regard to the Health Retreat? He has exerted all his influence in an opposite direction, with an eye single to his own interest.

And now he takes the position that he has in reference to moving the Health Retreat to Oakland. Who has given him his wonderful wisdom? Have our brethren put out their own eyes, that they can not read the spirit of the man? He will do everything he can to discredit the Health Retreat and to build up a separate interest of his own where he shall figure. But where do we see a carefulness, a conscientious endeavor to keep close to the counsel of One infinite in wisdom?

As you read the letters I have sent to Oakland, you will have some idea of the stubbornness of the man and his determination to do as he pleases and to have his own way. He has not heeded the counsels of the Lord, but has considered it safe to walk in the sparks of his own kindling. He will do anything and everything to be a servant of the cause, but he will not do the very thing that the Lord has signified is right to be done. If he will turn traitor as did Dr. Burke, he will doubtless do it under a great plea of conscientiousness.

This pretense of conscientiousness has been pretty thoroughly tested and proved. I speak understandingly when I tell you that I have very little confidence in his conscientiousness. There is a good conscience and a bad conscience, and the man is most thoroughly deceived in himself. Under this deception he will do many things in his own spirit that are not in harmony with the Spirit of God. Yet he will be as immovable as a rock to counsel or to any way except his own way.

Shall we not be afraid of such a man? The way he has handled matters since he left California, makes me afraid of him. Self and selfishness predominate. As a surgeon Dr. Gibbs is far superior. If Dr. Maxson were teachable, if he did not establish himself so firmly in his own independent judgment, he would be more safe. But if he shows no different spirit than he has shown, we will have to let him go where he chooses.

Get a lady physician from Battle Creek,—but not one of the Hares—establish Dr. Gibbs in his old place, with a physician by his side to work with him, have the agreement made that his time is not to be divided. No separate interest is to hold him. All there is of him is to be given to the work. He should educate himself to do prompt service.

If Dr. Maxson and his wife will take hold interestedly, surrendering their way and their will to God's way and God's will, then the Lord will work with them. But do not, I implore you, invest means to create an institution in which they should preside, when you have the history of the past before you.

Nevertheless, aside from Dr. Maxson, a branch institution should be opened in Oakland, not involving a large outlay in buildings.

We read that unless we have the Spirit of Christ we are none of His. [Romans 8:9.] Now let us have spiritual eyesight that we may be able to discern the spirit that prompts to action.

In regard to hygienic methods and the disuse of drugs, from the light God has given me, there must be a reform. Our people are going far from the light which God has given on this subject. If Dr. Gibbs or Dr. Maxson or any other doctor goes into the institution, he must work in harmony with the light God has seen fit to give to His people in reform methods of treatment. If Dr. and his wife unite with Dr. Gibbs or any other physician, all egotism must be done away. The spirit that controlled the medical fraternity has been of that character which will exclude many from heaven unless they put away this spirit and work with the mind and spirit of Christ. Wicked jealousies, evil thinking, evil speaking of their brethren, has been an offence to God. The methods of drug medication have created the bitterest animosity in feeling, almost equal to the prejudice that Catholics have manifested toward Protestants because they did not view every point of religious faith as they themselves.

Such a spirit may be expected in the world, but when it becomes a controlling power among Christians, it is an offence to God. It is a shame when manifested among those who profess to be followers of Jesus. There must be a reform among the medical fraternity or the church will be purged from those who will not be Bible Christians. It is altogether too late in the day for such a satanic exhibition of spirit as is revealed among medical drug practitioners. God abhors it. I could write much on this subject, but I am not able now.

If you think it wise to employ Dr. Gibbs or Dr. Maxson or both, have matters put as clearly as pen and ink can put them, and do not leave things at loose ends. It would please the Lord to have the Health Retreat prosper. Those who have felt it their duty or thought that they were doing God's service to tear it to pieces, to demerit it, and talk against it, would, I fear, do this same work on a larger scale if they had opportunity. They are under the wrong leader.

I will say no more on this line except that there should be a sufficient force to the institution at St. Helena to have a branch of the work at Healdsburg and at Oakland.

I hope and pray that the Lord will put His rebuke signally upon the enemy who, with his evil angels, has formed a confederacy with men to uproot and tear down the Health Retreat. God has said, Let it live. And it is best for those who profess to be followers of Christ to work in harmony with Christ, and to be true as steel to principle even tho it takes the right arm or plucks out the right eye.

Yours with sympathy and regard.

Lt 49, 1892

Gates, Brother and Sister

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

December 23, 1892

Dear Brother and Sister:

I am happy to report that I am improving in health. The great Restorer is working in my behalf, and I am being restored. My heart is filled with gratitude to God that I can again labor in His cause as you will see by the letter I send as in the form of a diary.

I have felt very sad to hear of your failing health. O how I want to hear often in regard to your present state. I hope you will be very prudent. Our fears are not that you will not do enough but that you will do in your longing desire to do when there is so much to be done you will not rest and do all you possibly can to become strong. Jesus loves you. He lives to make intercession for you. The frail instrument is nothing, but the Lord has honored him to do a special part in cooperating with Him in His work of saving his individual soul and saving many other souls to Jesus Christ. All human efforts united with human efforts, the apostolic authority, the deep learning of Paul united with his zeal and earnest energy, the stirring eloquence and skillful logic of Apollos, could not convert one soul to Jesus Christ. The grace and power of the Lord Jesus Christ is back of the instrument, cooperating with the human agent [and] giving divine efficiency.

We are laborers together with God. Work out your own salvation with fear and trembling, for it is God that worketh in you to do of His good pleasure. Man works out that which the Holy Spirit works in. This is a cooperation of divine energy and human endeavor in every work done in the service of God. I am glad we have a mighty helper. Cast all your care upon Him for He careth for you. He has graven you upon the palms of His hands. Rest in the Lord. Throw off all care, every worriment, every perplexity.

I sometimes begin to worry and wish you were here when we could look after you and advise and counsel with you, but I dare not cherish these thoughts, because I know that you are in the care of One who careth for you. He loveth thee better than [I] can possibly love. He can comfort you both with His grace and with His presence. All sufficiency is in Him. He puts every tear in His bottle. He plans thine course in love. Your present, your future and eternal interest could not be in better keeping than in thine hands, O God. Sometimes we expect the blessings in our way. But our heavenly Father chooses to bestow His blessings in His way. His promises are sure. His word never falls to the ground. How faithful has He been in every age. What was the great and mighty subject which after His ascension brought three thousand souls to repentance? It was the spirit's unfolding of Jesus, glorifying Him before eyes that heretofore saw no beauty, nothing in Him, that they should desire Him.

That wondrous sermon, preached with such tremendous effect in the demonstration of the Spirit and with power, converted three thousand souls in one day. Then was Jesus lifted up. Him hath God exalted to be a prince and a Saviour, to give repentance to His people, and forgiveness of sins. The Lord Jesus stands at the helm. Be of good courage. All these glorious inner beauties of Christ's work and of Christ's character are not discerned with natural eyes. It is the Spirit that quickeneth. Lift up Jesus. Behold the Lamb of God who taketh away the sins of the world.

Lt 49a, 1892

Gates, Brother and Sister

Preston, Melbourne, Victoria

June 14, 1892

Dear Brother and Sister:

I would esteem it a privilege to see you and to converse with you this morning. It is a very sunshiny, pleasant morning. We had a heavy frost last night. I remain the same as when you last saw me, but I have not time to converse with my pen in regard to myself.

I have a word of caution for Brother Gates. He is a nervous dyspeptic. I noticed he ate fruit and milk mixed. Sour fruits or even subacid fruits mixed will certainly increase his difficulties. Now I hope he will not be careless in the diet question, but be exceedingly careful. It would be more favorable for him to eat meat occasionally than to eat many things in the fruit and vegetable line. If he is strict to eat only vegetables at one meal and fruit at the next and [not] eat both at the same time, he can do much toward a more healthy condition of the digestive organs. If he will avoid putting milk or cream in his sauce, he will find less difficulty in taking care of his food. I hope, Elder Gates, you will be a very strict sentinel over your appetite in this respect.

Never allow your feet under any consideration to become cold and damp and be very careful in regard to conversing in the open air when riding. Keep the mouth closed.

From the light given me some years since I know you need these cautions, several were presented before me in delicate health, and their life might be prolonged or shortened by their own course of action.

The Lord has chosen you to do His work, and if you work carefully, prudently, and bring your habits of eating in strict control to knowledge and reason, you would have many more pleasant comfortable hours than if you acted unwisely; put on the brakes, hold your appetite under strict charge, and then leave yourself in the hands of God. Prolong your life by careful supervision of yourself. Now, the class that was presented to me were, some of them, digging their graves with their teeth. God would have them live, but [they] themselves by their careless habits were shortening their lives. There is much work to be done. Here, again, caution is needed; they overwork and will be able to work far less because at periods they [have] done too much.

Now, I have written you these few cautions which I believe you will respect. We greatly desire that you should live and honor God in your life. The Lord is good and merciful, of tender pity and loving kindness. He doth not willingly afflict or grieve the children of men. Put your whole trust in the Lord; seek Him, and believe that He hears your prayer. He loves you, and He will work with you; but cling to the arm of infinite power. Lean your whole weight upon Jesus. I am trying to do this, and I am comforted and greatly blessed.

We shall be glad to hear from you both at any time. Be of good courage in the Lord, and He will bless and sustain you.

In much love.

Lt 50, 1892

Olsen, O. A.

Preston, Melbourne, Victoria, Australia

March 12, 1892

Dear Brother Olsen:

I thought I should have to let this mail pass and not trouble you with any of my letters; but I must speak of some things, although it pains me to use my hand and arm. I have been, and am still, having a long, hard pull with rheumatism. Yet I do not feel at rest when I see so much to be done.

At the conference I bore a very straight forward testimony which I know the Lord set home to the hearts. First we had special meetings with the ministers, and I bore a straight testimony to them individually. We had a meeting three hours long. I felt deeply. I showed them the things which the Lord had been pleased to open before me. Brother Curtis I addressed especially and have written out general principles which the ministers should act upon. Then I have written personal testimonies for Brothers Curtis and Hare, which I am prepared to send them. I want to send you a copy of the same, and will do this if I can get a calligraph copy.

I cannot be very much surprised that there is a disposition to want to send out ministers from their own country, when I see by revelation of the Spirit of the Lord the great defects and want of wisdom among those who have come from America. Elder Israel is not a preacher and is very narrow in his ideas. Elder Corliss and Elder Israel did not draw in even cords. This left a wrong mold upon the work. Brother Scott, in the publishing house, managed so as to keep everything in his own hands and was afraid to have others get a hold in the work. And these working-apart elements have kept things here in a sad condition.

Brother Curtis was sent here from America; but he was not the man they needed. They should not be, in America, so wanting in understanding as to send such a man as Elder Curtis. He preaches to the people, but makes no after effort to follow up the sermons given. He said he could not visit families, that he just despised that kind of labor. You can imagine the condition of a flock unvisited by the shepherd. I have repeatedly had this matter presented before me, that these men who are ordained to preach the Word should be educated to make full proof of their ministry in their personal labors in families, talking with the members of the family, understanding their spiritual condition, encouraging, reproofing with all longsuffering and doctrine, praying with them, binding up his interest with their heart and souls. This is the work of a faithful shepherd.

But there have been solemn duties neglected in accepting ministers, to labor in word and doctrine, who can only preach. They do not watch for souls as they that shall give an account. They sermonize; but the work is left undone which the sheep and lambs need to have done for them. And this half kind of work has been done all through America and wages paid to the men employed, when if they were dismissed and let them find work less responsible and care taking.

In sending men to foreign fields, let there be great caution used. Those who have been accepted as preachers in America, and have not been educated to watch for souls as they that must give an account, are not the men to enter new fields as missionaries. If there is any corner of the world where churches can be built up and kept in a prosperous condition by sermonizing, while they neglect personal labor, I have yet to learn this. Men who are accepted to preach and not to minister better not go into foreign countries. Better have one thorough shepherd who will care for the flock as a faithful shepherd should, than to have twenty sermonizers who will excuse themselves, saying, It is not in my line to visit; I can not visit the church in their families. Then let there not be a moment's hesitation in telling them, We do not propose to accept you and give you credentials. You

cannot labor. But educate yourself to do a shepherd's work, to care for the sheep and lambs, and you will not be like Ephraim, "a cake unturned." [Hosea 7:8.] You will give full proof of your ministry.

Those who can only preach are not missionaries, and never can be until they learn the skill, the watchful, tender compassion of a shepherd. The flock of God have a right to expect to be visited by their pastor, to be instructed, advised, counselled in their own homes. And if a man fails to do this part of the work he cannot be a minister after God's order. Well, Brother Hare is this kind of preacher. Brother Curtis is this kind of missionary, and the churches that have such labor are disorganized, weak and sickly and ready to die. The sermons are not vitalized by the Spirit of God, because the blessing of God will not rest upon any man who is neglecting the flock of God.

It is in the labor out of the pulpit, among families, that the richest and most valuable experience is gained, that the minister learns how he can feed the flock of God, giving to each his portion of meat in due season. If there is a backslider, the shepherd knows how to present the truth in such a manner that the soul will be convicted. We will leave the ninety and nine and seek the lost sheep. But if the shepherd does not visit his flock, he knows not their condition; he knows not what truths to set before them, which is appropriate to their case. And more than this, as the preacher manifests so little interest in the souls under his charge, he cannot set an example to the flock to have an interest and love and watchcare for souls. Everything is at loose ends; his work is strongly mixed with self and is not bound off, but left to ravel out; and because of those neglects you often hear, "I do not have success in bringing souls into the church."

The Lord cannot work for those who are unfaithful, who neglect their manifest duty, the most important part of a shepherd's duty. Should the Lord move upon the hearts of the sinners, and they become converted, who will watch for them as one who must give an account? Who will visit them? Who will strengthen the diseased and the feeble ones? The truth, if presented to those of our faith and outsiders, should be as it is in Jesus. See with what love, tender sympathy and perseverance He labored. His work was done after this order, "He will not fail nor be discouraged." [Isaiah 42:4.] This spirit should be with all the laborers. Better, far better, have less preachers and far more earnest, humble, God-fearing workers. We are laborers together with God.

Now, it is highly essential in this field that men are the right kind of laborers, for they are molding the churches to do as the preacher does; they feel it is the right way to have just as little interest in the prosperity of their brethren and sisters in the church as their minister has given them an example in their way of laboring. They may raise up churches; but they will always be weak and inefficient and unreliable. Such kind of work at such an expense will not pay.

Now I wish Brother Curtis were called out of this field. I do not think he has an idea of changing his manner of laboring. After they have become dyed in the wool, it is not easy to transform such men. A slack, shiftless, irresponsible shepherd will lose more sheep than he will gather in. The state of things in Adelaide is truly deplorable. It will require more earnest labor to counteract the mold given to that people organized into a church than to raise up new churches, for the members seem to have no right and just ideas of doing anything, [or] bearing any responsibilities in building up a healthful, growing church. If there are good sensible men who can speak the words of life, and then follow up their labor with personal instruction, they are needed here.

I hope nothing will deter Brother Rousseau from coming to this field. I am sure we made no mistake in having Elder Starr come here; would there were twenty more as well adapted to the work as is Elder Starr. What we need is workers. They should go out two and two, and make the work just as thorough and complete in all its parts, in small and larger churches, as possible.

The people here can but feel the deficiency of some sent from America; and they have been disposed to set men to preaching from their own country, and if they were qualified we would sanction this. But we see that they are not fitted for the work; yet after a school is established and patient, wise teaching done by Elders Starr and Rousseau, then men may be sent into the work. But they will have to be watched carefully, and instructed in regard to the character of the work and the influence which they should exert.

I am anxiously waiting for help. Please bear in mind that there is not a church in New Zealand, or in Australia, that an American could live as they cook. I have had a hard time, for we had no cook. Mary understands cooking, but I have demanded almost her undivided attention. Emily Campbell is not a cook. We hire a girl to do our housework, and she does not know how to cook; so Emily has had to be in the kitchen; and my housework, boarding the two, and their wages has cost me above \$12.00 per week, and then half the time I have not had anything prepared that I could possibly relish. We have now thought best to try an experiment, to set May in the kitchen for a short time to teach our girl, then leave the responsibilities upon her, simply giving her directions. We have had to do something. I have asked, Is there not a girl I can get in this country who knows how to cook? Brother Tenney and Brother Daniells answer, There is not one in the whole colony that can prepare food for an American to eat.

Now, we want, if we have a school, the very best cook that can be provided, who can educate and stand as a missionary here to keep the boarding house for the students and [those] who shall enter the ministerial school. I am distressed over the situation of things. We are doing the best we can with the pen. But I cannot go from home because of the rheumatism. I am taking electric baths, which I am hoping will relieve me. I have paid \$10.00 for six. I shall take ten more, for I want to recover. My time is precious. I have spoken three Sabbaths in succession. Was carried up into the hall arm-chair fashion, for it is with the most excruciating pain in my hips and loins that I raise my feet to ascend or descend steps. I have had to buy a carriage, which cost me \$200.00. It is an easy, double-seated phaeton, second-hand, and I ride with comfort. Yet after sitting in the carriage a while, when I come to get out, the stepping down one step requires the greatest effort on my part, and, O, how much pain it costs me!

Above two months I have now suffered; but I know the Lord will bring this to an end ere long. I have dropped my case at His feet, and the Lord will answer my prayers. There is not anything I can do in outward applications, for I would drive it to the heart. I can only lie on my back, alternating between the lounge and the bed—one hour in bed, and then one hour on the spring lounge—and this is kept up all night. For hours I cannot sleep a wink; but the grace of Christ sustains me. I am not discouraged. I believe I shall see the salvation of God. I will trust in Jesus. "Although the fig tree shall not blossom, neither fruit be in the vine, and the labor of the olive should fail, and the field shall yield no meat, and the flock be cut off from the fold, and there be no herd in the stall: yet will I rejoice in the Lord, and joy in the God of my salvation." [Habakkuk 3:17, 18.]

Now I want you to consider my request and send workers here. We can get along in Australia better than they can in New Zealand. But there is great need of workers in New Zealand. I cry to you in America, Come over and help us. I pray the Lord to give you wisdom and judgment whom to select. Do get some man and his wife who will not feel it is their first work to fill their house with children, and give to these the care and charge they should give to the churches. Do not send over here a numerous family, for this will engross half the time of the man and his wife to take care of them. Do send us true missionaries who believe the end of all things is at hand and [that] at this time they have a higher work than to fill their houses and hands with the little children, who in no case must be neglected. Workers, Brother Olsen, unselfish workers, who have an eye single to the glory of God; men and women who for Christ's sake, for the building up of Christ's kingdom, will keep self and animal passions under control and give themselves unreservedly to the work! There is so much needed to be done in this crisis.

If I could see you, I could talk of these things and set them before you better than I can write. We need one who can cook and teach cooking and can educate the people here in this line. They need it so much. If there are not full fledged ministers, are there not men and women who have good influence, who understand the truth, and who can exert an influence and teach others how to cook? There should be medical missionaries. My prayer is, "Lord, move upon the hearts of some of thy faithful servants to come and settle in this country and be missionaries for God."

There are men of excellent abilities who have embraced the truth. There is a large number who are devoted and love the truth. If these could have the molding so essential, then they will, through proper education and training, be able to educate and train others, and then [will] the talents be put out to the exchangers. We have felt afraid that moves would be made to hurry men into the field prematurely, before they know intelligently how to present the truth as it is in Jesus that they may present every man perfect in Christ Jesus.

We greatly feared this movement would take place at the conference recently held here. There were strong feelings in this line; but we discouraged any such work. They were not ready. If these could link up with one of experience, and their interest could be blended, praying, working, searching the Scriptures with contrite hearts, the two could do a much more effective work than one alone where there is no one to question his discourses, no one to speak a word of warning and counsel if he becomes too offensive and soars too high, away above the comprehension of common minds, placing the crib so high the sheep and lambs would starve for nourishing food.

These high-flown speeches do not come right to the hearts of the hearers, but fly above their heads. Here Brother Hare will need to learn simplicity of speech. Oh, why can we not all study the life of Christ and practice His manner of educating? Why do we not learn the meekness and lowliness of Christ? Why will self seek to be recognized and exalted? Why shall we not hide self in the dust and lift up Jesus?

March 13

Well, Willie left us this day noon. Elder Daniells and Willie take the steamer for New Zealand about four o'clock, going by way of Tasmania. Here I am left behind, crippled and compassed with infirmities; but not in despair, not discouraged. I know not what to make of this all. I am fiercely tempted and tried at times; but I have it all to lay at the feet of Jesus, and be content to hear His

voice [saying], "What thou knowest not now, thou shalt know hereafter." [John 13:7.] I do not feel that my work is done.

After this mail goes I hope to have some strength to write on The Life of Christ. I have been able to write but a few pages as yet. I solicit the prayers of my brethren and sisters in America, that the Lord will restore me to health, that in this new field I shall be able to bear the testimony, to hungry, starving souls, of the love of God to men, the righteousness of Christ freely given to all that believe. The people here everywhere seem to be in ignorance of this precious light which would bring courage and hope to their souls. Oh, they will exclaim, How precious; I never saw these things before; I long to have the peace and assurance of the love of God in my soul. They will look up so beseechingly and inquire, Do you really think this blessing is for me? Tears run down their faces as we tell them, Yes it is for you, full, abundant, for you.

But I must close. May the Lord bless you and yours. I rejoice at any good news of the advance of the work of God in America.

Lt 51, 1892

White, J. E.; White, Emma

June 15, 1892

Children,

Do not tire with my long letters. We know not what a day may bring forth. I may be unable to trace lines upon paper. I may be restored to soundness. I cannot find a chair that I can sit in comfortably. They are not right-shaped. I wish I had an easy chair that can rock like that large one of yours, roomy, so that I could put in pillows. I get so tired—my hips at least do—that I am full of nervousness and I cannot rest a moment. I am going to send for a chair to be sent me from Oakland when someone comes on the steamer. I think it would be impossible to find a chair here.

Dr. Kellogg writes that he will send me a bushel of gems. I hope he will. They sent me gems from St. Helena, but they were not as good as those from Battle Creek.

I was a little surprised to learn that Jessie horse was in the hands of Oliver Pratt. I am afraid that he will not treat her right. As far as buying her is concerned he has, I think, no money to buy a horse with. It would please me to have Emma have the horse to ride out when she pleased if you will take care of her.

I have sent for some things which I hope you will send. Looking over the letters, you will see what is called for. It would please me to know how my account is standing at the Review office. I said to Sara I would settle all her sickness bills except the doctor's. I cannot do this conscientiously. I have not heard a word as to how this matter stands. I sincerely believe if she had received the treatment she ought to have had, she need not lose her eyesight. But of course this disconnects us. I was sometimes frightened because she drove almost into passing teams. I wonder what safety there would be now in her driving me out?

Fannie does not walk except with crutches. She has not been well. Is very nervous. Could not write on calligraph. I have depended on Emily Campbell, who has been practicing since we moved here to

Preston. May Walling surprises me. She does so well in standing at the head of the housework. She takes hold cheerfully. May is, I believe, a sincere child of God. She is gaining a valuable experience. She is not just what an experienced nurse would be. I have to carry my case myself and prescribe for myself, and this is rather taxing to me. If I could drop into the hands of one who would pick me right up and know what needs to be done, it would be a relief to me.

Sister Tay is with us. She is a real comfort—handy, intelligent, and never tires you. She came to me by my request. She accompanies May and me to Adelaide—if we go—where we will remain [for] two of the worst months. All our people counsel this.

I slept three hours at one time last night. I thanked the Lord for this, for I have not done this for months. I wish I could see you both, but when this will be is very uncertain. I may never cross the broad waters, but I leave myself wholly in the hands of God. He knoweth what is best, and He doeth all things well. If we can meet in the mansions above and enjoy the presence of Jesus and each other there, it will be well. Let us make our calling and election sure. May the Lord bless you both is my prayer.

Mother.

July 18

This was mislaid and did not go when it should. I send it now. The bushel of rolls came, and I shall not want more at present. They are good, but if they had a little less cream in them would be better to my taste. They are a little rich.

Mother.

Lt 52, 1892

White, J. E.; White, Emma

Preston, Melbourne, Victoria, Australia

July 17, 1892

Dear Children:

I write you before our mail comes. The paper reports [that the] steamer [arrived] in Auckland last Thursday. It will take at least five days to get to Sydney, then about twenty hours from Sydney to Melbourne by cars. After the mail comes we are all full of the matter to devour every scrap of news from America. Brother and Sister Rousseau will be our guests until the school is located. I mean to write you now for fear I shall be overcharged after the mail comes.

I am no better in health except that I am not as weak as I was at one time. Last week for a few days I was somewhat relieved, but a cold, raw atmosphere was prevailing. I could not keep warm in these high rooms with a small open grate fireplace. I had severe chills for two days in succession. Since that I have had May keep close watch of my fire, and I have not suffered with cold. We all from America are obliged to wear heavier clothing here than in winter in America. Since my chills, I have

been much afflicted with pain and helplessness. I fail to sleep nights, for I cannot get my body into position where I can be relieved of pain.

I am not the least bit desponding or discouraged. It is the Lord that strengthens and sustains me. I acknowledge this, for it is a constant miracle. I put my trust in the Lord. I have every confidence that He will care for me. I will not distrust His goodness nor His tender compassion. He will not suffer one trial to come to me without He also gives the cup of consolation. My heart is constantly longing for God, the living God. I want to be every day bearing more of the character of Christ and to become more and more assimilated to His likeness. By beholding we become changed into His image from glory to glory, from character to character.

I want to learn to sing the praises of God in this life that I may be ready to join the heavenly family in heaven and sing the song of redeeming love in the heavenly courts above. I am fighting battles every day and, I can say, with success, for the Lord is my helper. He is at my right hand. I refuse to worry about temporal matters. I have laid the burden upon Jesus. I cannot profitably carry these burdens. Our probation is short at best, and I am seeking to build for time and for eternity upon the solid foundation, the "Rock." Tempests and storms can beat upon it, and the structure will not fall because it is founded upon the Rock.

It comes to me in an impressive manner in the night season: "See ... that thou make all things according to the pattern showed to thee in the mount." [Hebrews 8:5.] It is a solemn responsibility to copy the pattern given us in all things. I read the daily papers and see the casualties by sea, the destruction of life by land, disaster and death without a moment's warning, hundreds swept into eternity without any time to repent and seek pardon of their sins, contagious diseases in fevers, cholera, smallpox, and various ills to which humanity is subject. Plagues are in our world and the Spirit of God is being gradually withdrawn from the children of men.

I feel in earnest to make my calling and election sure by prompt obedience at whatever cost it may be to myself. It is not for me to question why or wherefore but to obey the word of the Lord implicitly, whatever may be my inclination or choice. I must consult neither. There is need now for everyone closely to examine himself and make his calling and election sure. What a terrible mistake will be made if we neglect the preparation essential and have not a clear title to an immortal inheritance. Will you, my children, make this your first business? Will you be more in earnest than you have ever been in your life before? Will you, united, make a covenant with God by sacrifice? You have not a moment to lose. Let everything of an earthly character be subordinate to the eternal.

Four o'clock in the afternoon. May and I have just come in from taking our ride. The wind blew considerably and I was 'most afraid to venture, but we rode about two miles and a half without suffering any inconvenience. I think it is best to ride out every chance I can get when it is any way safe to do so.

Five o'clock. May and I together have managed to get me in a half sitting, half lying position on the bed, and the light on the stand. Byron Belden made me a present of a very nice lamp, a student's lamp. It is real nice—just what I needed—and here I am, with my board before me, writing to you. Willie is at Fitzroy. Emily, Fannie, and Marian now take the horse and phaeton and drive to Fitzroy to a missionary meeting. This breaks up the monotony a little for them. You must bear in mind it is January with us. It is dark early, but we are now past the shortest days.

In four more days we shall receive our mail from America and welcome our friends who have crossed the broad Pacific Ocean. I shall take Brother and Sister Rousseau to our house, for we shall know what they need, and they shall not be subjected to the dangers that have worked so disastrously for me. We may call ourselves very comfortably situated. The house is roomy, but when you are obliged to arrange for workers, you cannot crowd two workers into one room, for one would disturb the other. We have got along remarkably well. I have a small room with fireplace grate, opening into the parlor. Both are apportioned to me, but we are a little crowded, and I occupy only one. May sleeps on the lounge in the parlor with Annie, our hired girl, and when our friends from America arrive, then that room will be theirs until the school opens. We have got to crowd a little, but it will not hurt us. Next Thursday or Friday they will come.

I do not know just how I will act to see someone recently from America. I do not believe I shall shed a tear. The time was [when I would], when we first came to Preston, and I became more and more helpless. I did not understand, you see, that this might be—as I now fully believe it is—a part of the Lord's plan; and although no one in the house was the wiser for it, I felt that it was a relief to bury my head in the bedclothing and have a good cry in genuine sympathy with myself. I was taken by surprise in this kind of experience—helplessness—and I had a severe conflict to feel any kind of reconciliation to my lot. As I became worse I began to consider, It is time for me to seek most earnestly for help from Jesus. When I committed myself entirely to God I found rest and peace, and I have not had any wonderment or regret or murmuring since.

I am a child of God. I love Jesus and He loves me, and how precious has this love been to me! My heart is softened and subdued in contemplating the great sacrifice that Jesus has made for me, and I am seeking most earnestly day and night for conformity to His image. I wish I could see my children and grandchildren and many friends in America, but I am not going to think I am having a hard time, for although I suffer much pain, I am sustained and comforted. I have not the least inclination to murmur or to complain. Why should I, when Jesus reveals Himself to me as my best Friend? If the Lord sees fit to preserve me to take that long, dreaded trip across the waters, and we meet our dear ones once more, I will praise Him for His lovingkindness.

I have reached that age where naturally it might be expected my life would soon close. But whether I live or die, I am the Lord's. And if my life is hid with Christ in God, then when He who is my life shall appear I also shall appear with Him in glory. I have not allowed temporal matters to trouble and distress me. My great and earnest desire is to know that it is well with my soul. If in the providence of God we shall no more meet in this life, if we can meet around the throne of God, what joy will be ours! Oh, shall I, shall you, see the King in His beauty? Shall we behold His matchless charms? And shall we have that life which measures with the life of God? If heaven is worth anything to us, it is worth everything. It is worth a lifelong, persevering, and untiring effort. We must live as seeing Him who is invisible. Then we will live to the glory of God. Self will die; Jesus lives in us. Let us live for God and Him alone. We shall then find rest and peace and joy in the Holy Ghost.

It is no time now to let our lamps burn dim and go out. We need the oil of grace in our vessels with our lamps. Then we are ready for the Master's coming. Children, it pays to give to Jesus that which He has purchased with His own blood, the entire being. By and by the long-sealed book of mystery shall be unfolded. We are often baffled at the Lord's dispensations; we vainly try to comprehend His ways, but they are deeper than we can fathom.

I have had a deeper experience these last seven months. “Only believe,” has urged itself upon me. [Mark 5:36.] “The dealings of thy heavenly Father may seem dark and unexplainable to thee, but trust Him who is too wise to err and too good to do thee harm.”

I will try not to exercise myself in matters too high for me, but be content with knowing that the Lord will have all things to work together for good to those who love Him, and we must not presumptuously seek to know how it is, and why it is. Here are the lessons to be learned—simple, confiding, unreserved submission to His will. Contented, we may say, “The word of the Lord is right; and all his works are done in truth.” Psalm 33:4. The end is near, the mansions are made ready, and if we are faithful to our trust here, the Lord will give us a right to the tree of life, a right to the immortal inheritance. The reward is great. We will honor God by having respect to the reward prepared for every overcomer. The Lord is our Helper, the Lord is our guide if only we will ever and continually submit to His guidance.

I hope and pray that you will make haste slowly, because your soul’s salvation depends upon this. “Seek ye the Lord while he may be found, call ye upon him while he is near.” Isaiah 55:6. This you can do earnestly, without a moment’s delay. You can now, just now, make the first step. So long have you taken counsel of yourself, so long have you followed your own planning and devising, it will be difficult for you to submit all to God and commit your ways unto Him that He may direct your path. I feel in earnest in this matter, for I know that for you to put off any longer the work the Lord has left for you to do, places you in the enemy’s power and where he may lead you into strange paths, to make an objectionable record in the books of heaven.

Now, Edson, give yourself to the Lord without delay. Do not hesitate one moment, for if you do, Satan will frame some scheme that looks very flattering and unobjectionable which will lead you in his way, under his supervision and control. Be in earnest in this matter. Do not let inclination balance you to do those things agreeable and pleasing to the inclination of the natural heart, and cumber yourself, weighing you down with an earthly armor, entering into business enterprises for financial gain which will be financial loss.

You have not had peace; you have been tempest-tossed; you have taken no pleasure and satisfaction in religious ordinances. You have not pressed yourself into the channel of light that you might be one with Christ and a colaborer with Jesus, working through His grace to be the human instrument to present messages of mercy and truth to human hearts—messages that will be accepted by some and will work transformation in the life and in the character so that angels in heaven are filled with joy. One soul saved to Jesus Christ is worth more than the whole world. And I say to you that if you are consecrated to God, soul, body, and spirit, He will use you.

God designed that Edson, Willie, and your mother should work unitedly. It has been your own course of action that has brought round the condition of things that now exists in our being disconnected. When every effort has been made to change your attitude through the testimony of the Spirit of God to you, setting before you that your attitude and course of action were hurting our influence, in the place of setting your feet in the right path and making that change in yourself that God had plainly set before you, you withdrew from us. Thus you thought to remove the difficulty, but the changes essential in you, that ought to have been made, and which would have brought you into light and into liberty and favor with God, you did not submit to make.

You should have clung to us and united with us closely in the work until your whole moral taste would have been changed and your mind elevated by living in obedience to the will of God. The One mighty in counsel would have guided you into safe paths. I want you to see this point. You separated from us, not because we chose to have you do this, but because you wanted your independence and to do as you pleased. That way was your way, and not the way of the Lord. We were a firm, pledged to stand by one another, but you did not do this and there was no other way we could do than allow you to do as you would. We do not think it wisdom to unite our interest again in business lines until you are ready to receive the correction of the Lord, heed the warnings He has given you, and repent and be converted. If we do not blend together in our labor, it is not because we did not do to the very utmost of our ability to preserve the union the Lord has said ought to be, but because your own inclination led you to break pledges and agreements and to walk in the sparks of your own kindling.

Now, if this course is continued in the future as in the past, your soul will not be saved. There is no more hope of you than of the veriest sinner, and the woe will as surely come upon you as Christ pronounced it on Chorazin and Bethsaida, because they had been exalted to heaven in point of privilege, yet through their own independence and stubbornness had not been benefited by the blessings abundantly bestowed.

The light has come to you from time to time through your mother, whom the Lord has chosen as His instrument to do a special work. You have manifested to those in Battle Creek that you cared nought for any of these reproofs and cautions given of God, but that you would steadfastly pursue your own way irrespective of every consideration, earthly or divine. True, you have not openly in words denied the testimony given, but in action you have done this. It has all been laid open before me that the Lord will not continue to let His light shine to you to lead you in safe paths unless you repent and become obedient. You have become spiritually blind because you have not heeded warnings that the Lord, in His great mercy and love, has been pleased to give you.

And now, my son, I hope you will not go on doing despite to the Spirit of grace any longer. I urge you to come back to your first love. I urge you to break with Satan. Submit to God; die to self; never give up the struggle until you know that for Christ's sake your sins are pardoned. You have made grave mistakes again and again in choosing your own will, and have brought yourself into difficulties. But look and see. Have you come out with confession that you did do wrong? No. If you had done this, you would have put up the bars behind you so that Satan could not obtain access to you so easily again, to lead you over the same path of error, to wound and bruise your own soul, destroy your influence, wound the cause of God far deeper than you have the slightest idea, and cut off my influence with a large number.

Now look at these things as they are, and then see if it is not your only safe course now to make, through the grace of Christ, a radical change. If you do not do this you will go on, deceived by the enemy, and lose your soul. I consider your case perilous. You are my son, but no more precious in the sight of God than any other soul who has separated from Him. Will you return to Jesus? Will you make thorough work for repentance? It is your only hope.

I leave this with you. Don't throw it aside as you have my many appeals, but consider and act decidedly for the right.

Mother.

August 1, 1892

I am sorry to report myself an invalid, but I write some every day. Mostly my writing is done while lying on the bed, turned upon my left side. I cannot lie at all on my right side.

We were glad to welcome Brother and Sister Rousseau. They both had a pleasant trip—were sick some, but endured it well. Brother Rousseau gave me the account you gave him. I feel relieved, and I hope that you will not make efforts to enter into business on your own hook. I hope that you will consider carefully and prayerfully the will of God, and not get uneasy and rush into every enterprise to make it certain to others that you are a successful business man. You have always blamed circumstances, and the enemy may present to you a flattering outlook—“all this will I give you, if you will worship me.” [Matthew 4:9.] But have you not learned that he is a liar and a murderer? So now go to the Lord for your counsel. Make no binding engagements with anyone. Cut the last cord that binds you soul, body, and spirit to business. Seek the Lord. Do not look and expect help from any human source. “Come unto me,” He says, “all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matthew 11:28-30.

Will you yield your pride and your unwarrantable independence and seek the Lord? Cast all your cares and burdens upon Him. Yoked up with Christ by solemn covenant, you will not yield your services to anyone, for you belong to Jesus Christ. If you engage in any business whatever, it must be under Jesus Christ, where you can have the uttermost freedom to make Christ first and last and best in everything. Now if you will only surrender to God, making not one reservation—which ought to have been done years ago, in accordance with the light given you—the Lord will pardon your backslidings from Him.

I will make no pressure upon you for that money which you owe me, and the Lord will open the way before you. But when you rush on to open your own way you take your case in your own hands and feel fully competent to manage it. You take counsel with yourself and walk in the sparks of your own kindling. We know not what to say to you more than this, When you fall all broken upon the Rock Christ Jesus then your Redeemer can do something for you. He can mold and fashion you into a vessel of honor.

Do not get impatient if you see manifest a want of confidence in you. You must go straight forward, looking unto Jesus who is the author and finisher of your faith. No man has died to save you, and there is no man whose example you are warranted to copy. Jesus Christ has purchased you. You have Him to please, Him to serve with your whole undivided affections. He can wash you and cleanse you; He can elevate and ennoble you. He can give you a name among the blessed and He only is worthy to be served and honored.

Mother.

Edson, we will do anything in our power to help you into the light, and although I have written you plainly, I have done so while my heart is aching and longing for you to become one with the will of God. You cannot save your own soul; you cannot cleanse away one sin. The Lord alone can lift you up. Your noblest powers have become enfeebled. The Lord Jesus would carry your mind with His mind and bring into captivity every thought to Jesus Christ, that every power, every faculty, shall be

employed to do His work. Even the expulsion of sin is the action of the soul itself through the office work of the Holy Spirit.

Oh, my son! You have lived in an earthly atmosphere and can no more be saved if you keep thus earthly in thoughts, in words, in actions, than the common sinner, for you have had great light and know the truth, yet are not sanctified through the truth. Your conversation has been largely of a cheap order. Oh, you could, by submitting your will to God, have become one with God, and to bring about this, the regenerating Spirit of God is at work to restore you to yourself and to God. I fear and tremble lest that will which has so often led you astray will arise now, and what will be the consequence eternity alone will declare. You must now go to God for yourself, now humble yourself before Him, and never cease your seeking until you know that you are in harmony with heaven. Clear the rubbish from the door of the heart, and open the door to Jesus. What can I say more than I have said? My soul is distressed for you, but I must say no more now.

Mother.

My son Edson, do not trust in your own heart, but fear and love and obey God. Oh that you would beware of everything that would have a tendency to deaden spirituality of heart, unfitting the mind for serious, thoughtful contemplation of heavenly and divine things! For them you will lower the standard of Christian duty before those with whom you associate, and work away from Christ in the place of gathering with Christ. There must be no conformity to the world, to its tastes, habits, customs, or principles. Jesus has called you to come out from the world and be separate. Let the Lord Jesus in to take possession of the soul.

Ever should the Christian bear in mind, I am of royal extraction, a child of the heavenly King. Do not forget that you are bought with a price. Cultivate the idea that you have a noble heritage that the world cannot see. You can be in the world and not of the world. All cheap, common expressions and slang phrases do not become Christians and in no case represent Christ Jesus. The truly converted soul that feeds on Christ will enjoy nothing of this kind of food. It will seem hateful to the moral taste of the soul looking unto Jesus and beholding His matchless charms.

If we feed on Christ, we shall impart to others in words and actions that which composes our spiritual life. All jesting and joking and trifling, all childish ways, will be seen and felt to be a savor unto death. Oh, is it not time your lamp was trimmed and burning? Is it not time that it shine to all that are in the house? [Ask yourself], What hath Jesus done for me that I might have the gift of eternal life? What can I do for Jesus? Believe on Him as your personal Saviour. Then you will, through His derived virtue, be a laborer together with God. Oh wondrous thought! You can win souls to Christ, and from the labors in humility and faith in seeking to save them that are lost, you may bring joy to the heavenly host. He who loves the broken and contrite spirit will work with your efforts. "Herein is my Father glorified, that ye bear much fruit." [John 15:8.]

Mother.

Lt 53, 1892

White, J. E.

Preston, Melbourne, Victoria, Australia

July 26, 1892

Dear Son Edson:

I know you must be in trial, perhaps perplexed and discouraged. But while I feel my heart drawn out to help and cheer you, I have not wisdom to know, unless God shall give it me, what words to trace with my pen to you. I pray for you, knowing that there is One who can help you. There is One who loves you better than I can. Jesus paid the price for your soul with His own most precious blood. You will not find peace or rest until you surrender all to God fully. Then you will heed the counsel, "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.

Edson, I shall plead with you to seek the Lord most earnestly. What will this life be to us if we lose the life which is to come? I know that you are in danger, and the Lord loves you and He wants to save you, but He cannot do this without the consent of your will. Just as long as you withhold yourself from Him, He cannot help you. He calls for you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] Not a mere nominal coming, but come with heart and soul, just as you are, fully decided. The only way for you is to renounce self, give up your ways, and take what? "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [Verse 29.] Make no terms with God, but take His yoke, lift His burdens, place every ability on the Lord's side. Die to self, and let your life be hid with Christ in God.

We may be one with Christ as Christ is one with the Father. Jesus came from the Father to bring man across the gulf which sin had created between God and man, that He might place us within the dominion of mercy and open the way that we might reach the tree of life. He joined Himself to our nature to show us that God would have us be in closest union with Himself. As we cannot be happy without Him, neither can His love be satisfied without us.

He wants you, Edson, although you have disappointed Him. He is bent on reclaiming you, that we shall be an unbroken family in heaven. You have grieved the Spirit of God. Your influence has not been on the Lord's side. You have been backsliding a long time and have not made straight paths for your feet. Sin lieth at your door in this. But the Lord's hand is not shortened that it cannot save; His ear is not heavy that it cannot hear. When you call upon Him, when you seek Him with your whole heart, He will be found of you. Oh, that the Lord would so impress your heart that you may discern all things clearly!

But I will not weary you with long letters. But do heed the counsel of Jesus. Open the door of your heart to Jesus.

Mother.

Lt 54, 1892

White, J. E.

St. Kilda, George's Terrace, Melbourne, Australia

September 22, 1892

Dear Son Edson:

We have been having a very busy time moving. I attempted to move about very slowly in my room and arrange my writings, taking them from the drawers; but I was not strong enough to do this, and brought upon myself great suffering. I became suddenly prostrated and lay down, but was in too much pain to remain in that position. I sat up in my chair, pillowed up. I did not obtain much relief by any efforts made in my behalf.

May was away at the dressmaker's. I received a visit from two sisters whom I highly esteem. One of these sisters has recently come from Europe. It was a disappointment that I could visit with them but a few moments. May returned and I was soon in a hot bath which relieved me. Wrapped in a blanket, I was placed in bed, and for three hours sweat profusely and felt much better, rested better, and slept better during the night than I expected.

This breaking up housekeeping and moving is a serious business. We are now to spend two or three months in Adelaide, seven hundred miles from here. The climate is excellent there, and the church needs help. In Australia, it is the next largest church to Melbourne. Elder Daniells is on the ground now. He has been trying to find a suitable house for us to set up housekeeping there, and help him in a series of meetings. His health is not good at the present time, and we dare not have him take the whole labor upon himself. We go to Adelaide next Monday.

Today has not been agreeable. May Walling and I, accompanied by a boy, came to George's Terrace, St. Kilda. The school is in George's Terrace. We remain here until next Monday, then go by cars to Adelaide. Today it has been very stormy. We have had but few pleasant days this month, and I long to get where the climate is more mild. September is March with us. Many fruit trees are now in blossom, and the grass is green, and everything looks like spring. The air is harsh here and I think very unfavorable for me.

We thought to move near the school and spent some time looking for suitable houses to rent, but found but one that was suitable and for that we must pay over thirty dollars per month. We offered them twenty-seven dollars and we fix it up ourselves, or thirty dollars and they do all the fixing up. We waited for a response but none came, and during that time of waiting we were praying most earnestly for the Lord to guide us. Then all thought now was the time to go to Adelaide. We would have to take two beside Willie and myself, for he could not remain there long. Take four from the family and two are left—Marian and Fannie—and the hired girl. We secured very pleasant rooms in the school building for Fannie and Marian, and they will board in the school building. We shall cut off the expense here of keeping open house and a hired girl, and put the money in a house we shall hire in Adelaide.

Our expenses have been unavoidably large. For hired girl, three dollars per week, and she earns it. Her board amounts to three and a half—the very least anyone can be roomed and boarded for. There is six and a half dollars for getting our rough housework done—washing, ironing, scrubbing up, which is most thoroughly done. Besides this, I pay May Walling four dollars per week. She has to stand as matron in the kitchen and give me treatment when I need it—a massage or rubbing once

per day, general bath once per week. I hire a boy fifteen years old to take care of horse and cow and bring in coke and wood. Two dollars per week, board three and half—five dollars and a half per week. Marian four dollars per week and board and room three and half—seven and half dollars per week.

All this beside the expense of horse and cow and keeping up repairs on carriage, which I find is not a small sum, and living expenses. Wood costs me five dollars per week. Fannie and Emily are employed by the conference. We have lived economically here, I assure you. I am anxious Annie shall attend school and if she can get a place to work for her board I shall see that she is helped through. Then when I keep house again I shall call her to do my work. Since she came with us we have—or May has—taught her to cook quite well. She makes excellent bread and superior raised biscuits, but as she had never learned to cook, May has had to take the care of this branch of the work while the girl does all the washing and ironing for the whole family of nine, scrubbing the floors—for we have had no carpets except rugs on two floors. We think we can get along and May and Emily together do the cooking. The washings we can hire done.

The school is certainly doing well. The students are the very best. They are quiet and are trying to get all the good possible. They all like Elder Rousseau and his wife as teachers. He does not show what there is in him, and there is chance for all to be disappointed by his unpretending ways, but when engaged in his work, he shows he has a store of knowledge and is apt to teach. It is so pleasant to see all the students well pleased. This is indeed a harmonious house—no jealousies, no jangling. It is refreshing.

Two weeks ago last Sabbath I spoke in Prahran by urgent invitation. There is a small company who worship in a neat little hall a short distance from the school building. I was carried up in an arm chair by Willie and Brother Smith. The Lord gave me great freedom in speaking to the interested congregation. After I had spoken about forty minutes, Elder Starr followed with appropriate remarks. Brother Rousseau talked a short time. Willie spoke short and to the point. Then the students bore their testimony. Their countenances were beaming with interest and joy. They expressed their gratitude for the light given that day, and they appreciated it and would try to learn all they could to prepare themselves to do missionary work. It was an excellent meeting.

We were accommodated with lodgings in the building. Brother and Sister Starr gave us their bed and room. We were all a little puzzled as to how I should manage. The bed was higher than I had been accustomed to sleeping upon, and it was an impossibility to get on and off the bed. After many preliminaries and plans the decision was made to put the wire spring on the floor. Then it occurred to me, which I mentioned to May, to get a box and I could step up on it and get up on the bed. I did so and got into bed in good order. I thought it strange none of us was sharp enough to think of this experiment sooner. It was a perfect success and simple as ABC.

Next morning, Sunday, we had a very precious season of prayer with students and teachers. Then we had a council meeting with teachers and Brother and Sister Daniells and Sister Starr, the matron. We talked matters over and our consultation was profitable. We tried again to find a house but everything was hedged up. We returned to our home thankful to God for the strength that He has given me.

One week ago last Sabbath the hall in the Echo office at North Fitzroy was packed full. Sabbath forenoon Elder Tenney preached. In the afternoon I spoke to the people with much freedom. Quite a large number of outsiders were present and expressed great interest in the subject presented, the love of God for His people and those that were afar off.

There is need of one hundred workers right in Melbourne, and we can say there is scarcely anyone doing anything in missionary labor. A few faithful sisters are doing what they can. One sister, her husband an opposer, has a large family of children, yet she finds some hours in several days of the week to go out and give personal labor to those who are not in the light. She shows a deep zeal and earnest interest. She is humble, diligent in her work, and souls are now coming into the truth through her humble devotion to God and the truth and the love this woman reveals for their souls. There are two or three other sisters who are at work in the same way. May the Lord give them largely of His Holy Spirit and water the seed sown by these humble women of the gospel is my prayer.

I am grateful to my heavenly Father that I am certainly improving. I sleep better, and I can walk better. While I cannot possibly climb a flight of stairs or descend the stairs, I can step up on the low step of the phaeton and get into it with much more ease. The Lord is good. I love Him and I will praise His holy name.

I am glad Emma has gone with her mother to Colorado. I hope it will prove a great blessing to the dear child. I would much like to see my children, but I came here to do work for the Master, and I cannot see how it is possible for us to leave this country before this work is accomplished. We can do but little, but if we are willing and obedient, the Lord will use us as His human instruments to co-operate with Him. "Without me," says Christ, "ye can do nothing." [John 15:5.] Our efficiency is wholly in God. If we walk softly before Him and not in human independence, if we trust wholly in Jesus every day and every hour, we shall not walk in darkness but have the light of life. We are bought with a price, and our whole soul, body, and spirit belong to God. We want He should use us as His humble instruments, and all the glory of success shall be given to God.

Nothing would gladden my heart so much as to hear that my children were walking in the truth, sanctified through the truth, and getting ready for the great day of God's preparation. The end is near. We have no time to lose, no time to dally, no time to hesitate as to the course of action we should pursue. My son, I am praying for you. I am not at rest in reference to you. I long to see you a thoroughly interested, earnest worker in the cause of God; and this I know you can be if you will make a full consecration of yourself, without any reservation, to be wholly the Lord's, to live soberly, righteously, and godly in this present life. We have no time for trifling. Every moment is fraught with eternal interest.

We ourselves are deciding our destiny. Angels of God and Jesus Christ our Saviour, who is Judge of both quick and dead, are watching with longing, loving interest the development of character and weighing moral worth. Will the heart open to the bright beams of the Sun of Righteousness? Will the human agent cooperate with God? Will the truth sanctify the soul? Will the soul for whom Christ has given His own precious life respond in loving God with the whole heart and undivided affection?

Satan is playing the game of life for the soul, while Christ, the Prince of life, is drawing the soul to behold Him as the brightness of the Father's glory, full of grace and truth, the Light of the world. Oh,

how dark the world would be without this light, and yet so many turn from its bright rays, so the light is not admitted into the heart and does not illuminate the soul. Only those who reflect the image and character of Jesus Christ will be pronounced worthy of everlasting life. In every department of the work of God it is the willing mind, the earnest spirit, the love—true love for Jesus, who is truth and righteousness—that He appreciates in the human agent.

September 23

I have had quite a good night's rest in my new bedchamber. Last night a letter was received from Elder Daniells, stating that after long search a good house, furnished, containing six rooms, in a nice location in Adelaide, is secured at twenty-five dollars a month. W. C. White had just gone to return to Preston. He has not seen the letter, but I have sent downstairs the order for a telegram to be sent at once to Adelaide. We take the house. Elder Daniells says I ought to remain in the beautiful climate of Adelaide until Christmas. Our purpose was to spend six weeks in Adelaide, then go to Sydney and spend about four weeks, then return to Melbourne to the general conference and then sail for New Zealand.

The temptation may come not to return to Melbourne but to go on to America, but I do not think I can do this and feel clear before God that I had done my duty unselfishly. We have Jesus before us as our pattern, and I want to follow the Pattern. He gave His life for me, and the Lord has evidenced He loves me in giving Jesus Christ His only begotten Son to die for me. Oh, shall I make no response to this large unparalleled love? God forbid! I love Jesus. I love the souls for whom He died, and I am going to do my best to save the perishing.

Mother.

Lt 55, 1892

White, J. E.

Adelaide, South Australia

October 5, 1892

[Edson White:]

I am pressed as a cart beneath sheaves. I arise before day and with the light of a candle will try to write to you, my son. I did not read your letter to Willie until I came to Adelaide. We were in the pressure of anxiety to break up [housekeeping here] and try the climate of Adelaide before it should become too hot for us to be comfortable here. We left Melbourne one week ago last Monday. Our letters did not all receive that attention they otherwise would have had were it not for the effort I made to see to some of my writings preparatory to being packed. The trifling exertion of stirring around a little was too much for me, and I was taken so much worse that I was compelled to give up everything and keep my bed.

When I was partially relieved from pain, I was taken to St. Kilda, George's Terrace, to the school building, until we were ready to take the cars for Adelaide. I was not as well as usual and could not speak to the students as I hoped to do. I was as usual taken up the stairs in a chair by Elder Starr and a student of the school, and then remained in Sister Daniells' room from Thursday until Monday.

Willie, seeing me not as well as usual, would not bring anything before my mind to cause me perplexity or distress.

I suffered much on the cars, although everything was made as easy for me as possible. I had first class and a berth, but was very much crippled when I got through. I was placed in a chair and put on the lift or elevator which takes baggage from the cars to the platform above. I cannot use my limbs to ascend stairs. This is an impossibility. I may never be able to walk actively again. I was very bad for several days, but have been able to sleep more hours here than I have during my sickness. A phaeton and pony were secured for me, which costs one pound per week and the keeping.

I was enabled to ride to the church last Sabbath and the Lord wonderfully blessed me in speaking to the people. I felt more natural than I had done during my long illness. We had a good congregation. I had much freedom in speaking. Sunday I spoke at eleven o'clock again to a good congregation. The Lord indeed strengthened me by His grace.

Willie left us on Thursday after seeing us settled in a little furnished cottage for which I pay twenty-five dollars per month. May Walling and Emily Campbell are with me. Elder Daniells has been here two weeks before we came, holding meetings in the church. He is with us to take care of us and let Willie go to Melbourne where he has much to do. Elder Tenney goes to the conference and he must take his place in the Echo office as manager.

The church here number one hundred and fifty. There are very excellent people here and it is a very beautiful place. Elder Tenney will be here sometime this week. Willie will not be here until the last two weeks in November, for then our return tickets must take us back to Melbourne.

Lt 56, 1892

White, J. E.

Adelaide, South Australia

October 26, 1892

[Edson White:]

I cannot understand the tenor of your letter and I dare not move in the dark. I would do anything that I thought the Lord would be pleased to have me do to save the soul of my son, but I dare not move on your light. I have been faced too many times with this kind of presentation and done as you willed, and have been convinced it was not as God willed. I cannot do this again, for I have learned that in the place of saving your soul it has proved to your injury and given you the means to follow your own will in your own course of action.

If your soul is saved it will be because you have decided you want heaven and not perdition. Satan is well pleased to have you all interwoven with your mother and brother, and then to place yourself in a position where we are really made responsible for your course of action. Yet you move independently in so many ways that our brethren have lost confidence in you and in your mother and brother. This has crippled our influence and placed me in a wrong light before the people. I am hurt, all the time hurt. I am disappointed in you; your Saviour is disappointed in you, and the angels of God are disappointed in you.

I have not a proposition to make to you and would not feel clear in the sight of God to bind up or connect with you in business in any way. You know I would not have done as I have done with any other person living, but you were my son; therefore I have tried every possible way to keep you so that you could lift up your head, not feel like a culprit. I wanted to give you every chance to be free and respected and honored, and to do the very work the Lord has signified it was your duty to do. But if you do not submit to God I need not be surprised that you do not submit to my pleadings.

If you could have the whole history laid out before you of the sufferings, the anxiety, the sorrow, the sleepless nights I have spent, the burden of soul I have carried in behalf of you, you might change your course of action. But look to the cross of Calvary. Jesus died in your behalf, purchased you with the price of His own blood, and if this will not melt and break your heart into contrition, I fear your own mother's pleading will do nothing. If any other man or woman should treat my counsel and entreaties as you, my own son, have done, how would you look upon the matter—seeing me full of grief and sorrow, trying to help them, pleading with them, and yet they pay not respect enough to me even to respond to my letters of entreaty? It is your soul I have been trying to save, and you know my anxiety, yet you do not relieve my distress by one word.

Now my son, I cannot move blindly any longer. How you have conducted the business I know not, but I am left in the dark about that matter, with no evidence that you have spiritual eyesight. Knowing you are not under the control of the Spirit of God, I cannot send cablegraph messages across the world to you urging a course of action which we know nothing about, which might place me in a very bad light before those with whom I wish to have influence, that they shall not stumble over any inconsistencies in me. What should work you up to such a pitch of desperation is a mystery to me. If it is because you feel you have been treated in a way to humble you, my son, I have been treated in a way to humble me in the dust on your account; and if you are standing clear, thank God for it and do not care for the humiliation you may feel at the present time. You cannot feel more deeply the humiliation than I have felt it. And there was not one bit of need of it all.

You have had every chance to link up with us in a firm, to be advised and counseled, all three united, but the least bit of restraint seemed like galling chains to you. The Lord would have had you and Willie knit together, but the enemy came in and made you believe your brother wanted to rule you. And so we could have no sweet union. He has done all he could do to help you, and you do not appreciate it because your heart is not meek and lowly, but self-willed; and until this spirit dies and Jesus Christ takes possession of your soul I have nothing to hope for.

I must now stop. I have no words I can use to express my sorrow. Nine months have I been greatly afflicted, but what joy it would be to me to hear that my son was walking in the truth, walking in the love and fear of God. I feel now most surely that although Noah and Job and Daniel were in the land they could save only their own souls by their own righteousness. They could not save son or daughter. If you rush on in your impetuous spirit as did Saul whom the Lord told just what to do and he did not obey God, but did just contrary—then with the great light you have had your case will be proportionately condemned, your heart be proportionately stubborn, and I must leave you with a just God, hoping you will have some pity upon your mother and your wife.

I make one more plea: "Turn ye, turn ye, for why will ye die?" [Ezekiel 33:11.] With the warnings I have had and given you, I could not be clear in the sight of God to make moves which would only fasten you deeper in the snare of Satan, in order to save your feelings. I beg of you not to bring my

gray hairs with sorrow to the grave. Is it not time for self in you to die? Is it not time for you to fall on the Rock and be broken? Is it not time for you to repent before God and be converted that your sins may be blotted out? You have had every advantage, every privilege that one could have, every incentive to do right. But your pride, independence, and will have been your hindrance all the way along.

If you have done wrong in any way, save your soul by confessing your wrong and God will forgive you. Only come to God in contrition, and He will pardon. But "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts" and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.] However others may think of you and treat you, we will stand by you, we will sustain you in God and not sustain you while you are separating yourself from God. We do not hold out any inducement, only the Lord Jesus. Take Him as your Saviour. I cannot put confidence in you aside from this.

I am sorry to write this. I am filled with pity for myself that I have to write it. I am filled with pity for you and for me and Willie. Come to Jesus just as you are, humble your heart before Him, and He will pardon. Mr. and Mrs. Mason can do nothing to hurt your soul. You can do more to hurt your own soul than anyone can do to hurt you. If you will only take the right position, that we can conscientiously link with you, we will do it, but not before.

I write plainly and in love. Do not pervert my words, but take them to heart.

Mother.

I sent a letter to Elder Olsen meaning you should see it. Tell him I requested you to see it. It is dated Preston, Melbourne, June 19.

Lt 57, 1892

White, J. E.

October 1892

[Edson White:]

(Do not run over this letter and then throw it aside. If you do, you will not honor your mother. Take it; read it; heed it as you ought to do, and no longer follow your own way. I have read this over and over and I will not feel clear to withhold it.)

Willie gave me your letter to read. I read not the portion in regard to Brother and Sister Mason for I was not in any condition healthwise to do so then. For a few days I have been suffering more pain, for some reason, and have to let my mind rest entirely. The pain is in my spine. Any tax of the mind brings on this pain and then I cannot have a moment's ease.

This morning I thought I would write, although it is three weeks before the mail goes, and then it will be five weeks before you get this. I told Willie I could not take the responsibility of answering by telegraph as you desired. The exercise of my mind had been such in reference to your spiritual condition that I have, under great burden, written you many letters while suffering great pain. I have

written you under the influence of the Spirit of the Lord, and there has been not one line from which I could even infer that you accepted the warnings or cautions and entreaties of the Spirit of the Lord.

What more can I say to you? It is of no use for me to repeat that which I have already written, and I cannot see how, under the circumstances, you could expect me to respond to your request. I should do this in violation of my own conscience. I have not lost my love and interest for you, although so far separated from you. But without positive evidence of a decided change in your spiritual condition, I cannot respond as you desire. I know that unless you do surrender to God I could not put trust and confidence in you to be connected with me, as you have been, in business relations, and we so far away that we can have no direct influence over your plans and course of action.

I shall not be free from worry and perplexity unless this manufacturing firm is broken up. When pressed with debts—no less than ten thousand dollars, with interest to pay on that amount—I am under obligation to those who have trusted me to see that they shall not lose one dollar by me. Your positive assurances to me, which I believed, have led me to put my name to notes to secure money for the business, with the prospect I should not have a cent to pay; and then hundreds of dollars have had to be paid by me, the bank sending me letters for the payment of this money. I cannot move in this darkness any longer, and I thought I had expressed the same to you in my letters. Therefore I can only say, Read these letters carefully, for the Lord is speaking to you through your mother.

Willie has not known, with the exception of one letter, anything I have written you. He has no knowledge of my writing this. Of course I solicit his mind and his judgment, as your brother who has an interest in you as I have.

I am certain of one thing—you have no real sense of the burdens I have borne, the sufferings of mind I have endured, on your account. I have had all the affection and sympathy and love that a mother could have, and you have had evidence of this. But I do not mean to repeat the experience of Eli although I know that in my past experience in connection with you I have been misunderstood, and the appearance has been against me and against your brother Willie, that we have pursued the course toward you that we have.

The confidence of our brethren in our judgment, and in the testimonies the Lord has given me, has been shaken. They know not the letters of appeal, of reproof and warnings given your mother for you, and therefore they have judged me from outward appearance. I am compelled to bear testimony against the course some in responsible positions were taking, and your pursuing your own course of action independent of Willie's and my advice and counsel, has made of little effect my work in Battle Creek in the name of the Lord, in their behalf.

The past, as far as you are concerned in connection with us, has been to me a constant anxiety. You would make very much of a word of encouragement from human agents whom the enemy was leading to influence your mind to a course of action that reflected dishonor on your mother and brethren, but you were too blind to perceive to where these things were tending—to uproot the confidence of my brethren in me. I ought to have had their confidence in my mission and in my God-given work. My son, the thought of these things has been almost more than I could bear. But as my words have had so little influence in the past, they may be useless here. My only hope is that you will not go on, infatuated and blinded by the enemy, to make moves which will involve you in

insurmountable difficulties so that you will become discouraged and care naught for God or the truth. But I will say no more. Read again the letters I have written you.

I have not had all that faith and confidence in Brother and Sister Mason that you have had. You have taken them into your confidence yourself. It was not our counsel you followed in this matter, although we assented to it after you had fixed the matter. I do not want them connected with my business in any way. I know not that they have wronged me, but I have no confidence in human agents, whoever they may be, who are not under the divine counsel. Satan will control the minds that are not under the control of divine agencies. Whatever the purpose may be, however fair the resolves, unless the Lord shall move by His Spirit upon the living human agency in giving wisdom and grace, if connected with me in any business I shall be made to suffer; and the appearance will be of such a character as to oppress me and lead to misunderstanding of me, and a shaken faith in the messages God has given me to bear. This is Satan's object in keeping you in this position that you have been in for years.

When you kindled a fire and walked in the sparks of your own kindling in regard to that boat business, Satan triumphed over me through you. You dishonored your mother, and you dishonored your word; you followed impulse and your independent judgment. When you must know how much sorrow and distress I was enduring all the time for the church, you went on and on in your own headstrong course. You told me you would have no more to do with boats and that I should have no more cause for anxiety on that score, but not one word of explanation or confession has come from you. Now, my son, I love you still; but to take your version of matters and act upon them I dare not. Things will look to you all straight and bright, and this leads to your assurance, but I do not take the view of these things you do.

Satan ventured to come to Christ and tempt Him and present before Him the kingdoms of the world and the glory of them if He would acknowledge his supremacy. But He resisted the devil with "It is written." [Matthew 4:4, 7, 10.] Can we be surprised that Satan will present before human minds glowing expectations that will seduce them into ambitious projects, one succeeding another, if he can dishearten and discourage me thereby? My son, the whole of this matter I have presented to you, but you have not taken heed to counsel or advice. Should another occupy the position in these things that you have done, how quickly would words of condemnation fall from your lips! Is it possible you do not discern how much burden and distress and perplexity your course has caused me?

I hope you will not have to meet these things in the judgment. I hope that you will not be so absorbed in activity, in business, that you will not take time to consider. I positively dare not answer you by telegram as you suggest. I will not move in the dark. I have had light. I have had your peril presented to me in such clear lines I should dishonor God should I take the course you desire, to manifest a confidence in your management which I cannot have.

I know not as any others will do any better in connection with me than you have done, but any course that they may pursue will not have that vital effect on me as if it was my own son. If they take from me by mismanagement all that I possess, I can tell the Lord all about it, and I will trust Him who has promised to be the widow's God and husband. But I want not a connection with you in business in any way, making it even a possibility for me to lose through your lack of wisdom and want of

judgment. This would cut me to the heart and might destroy my life. Let you and me keep distinct from all business transactions. It is best.

I do not know what Willie will think of this. I may read it to him before the mail goes. It may not be wise to send this without his understanding my position. When you seek the Lord with all your heart, when you see the sinfulness of that independence of judgment you have cherished, and will come to receive counsel from your mother and brother, then it is we will know it is safe to connect with you. But the past experience has taught me I cannot have confidence in human nature that is not under the control of the Spirit of God. You could have been a help to me, a great help in every way, but I leave this matter now.

I write this that there may be no misunderstanding my position toward you. I love you and I will do everything to save you, but God forbid I do anything to ruin your soul and imperil the souls of others who receive the warnings and cautions God has given to your mother.

I have changed my mind and decided to send this. Willie has not read it. Yesterday I read his letter to you, and I see that his letter was running the same as mine to you.

In love.

Ellen G. White, Mother.

Lt 58, 1892

White, J. E.; White, Emma

Adelaide, South Australia

November 24, 1892

Dear Children:

I am thankful to God that I can report I am very much improved in health. I can walk better, sleep better, and am largely relieved of rheumatism. I cannot yet lie on my right side, but I am able (for two nights past) to sleep without the rubber air pillow. I can ride with my spring seat and not get very weary.

This is a beautiful place. I would not object to making my home here if it was not so much on one side, but Melbourne is the center. We know not now where our future home will be, but we do hope for the guidance of the Lord.

I cannot write you much this week. My head and teeth are troubling me. But I keep my heart uplifted to God. He will be my helper. I received an excellent letter from Frank Belden. I was so glad to hear that he was drawing nigh to God, for if he seeks the Lord with all his heart, he will find Him. We are so full of business this week.

We go to Melbourne next Monday. Elder Daniells has been sent here by Willie to help move us back to Melbourne. Ballarat is seventy-five miles from Melbourne. We stop over at Ballarat for ten days, then make our journey to Melbourne. Willie will meet us at Ballarat and we will be glad to see him. He is overloaded with responsibilities, but he seeks the Lord most humbly and earnestly and the

Lord will hear his prayers. He has an excellent influence. He has to be very closely confined to the office in Elder Tenney's absence, and we can only pray for him that the Lord will give him wisdom and grace, that he may make changes in the office that are so much needed. It is a hard place to put him in, but the Lord can help him.

When we return to Melbourne, we will occupy nice rooms in the school building. The building stands separate, three tenements on George's Terrace. It is much more healthful than North Fitzroy, and I do not know about Preston. I enjoyed it there, but the rheumatism was dreadful upon me.

Adelaide has a better climate, but it is so isolated from other places and churches. Spring here is superior. Parks are abounding everywhere through the city. It seems on one side as we are situated here, that it is away off in the country. We have had some very warm days and for three days it has been windy and cooler. We have had plenty of green peas; string beans have just come; strawberries six cents per pound this morning. They have been much higher. The girls would get them only for me, but yesterday Emily went to market and got a box quite reasonably. We had all we wanted. Cherries are now ripe—four cents per pound. I should wish you could both be here, for this is a beautiful place. But I may not visit it again. I long to be real strong. Well, I will be thankful, for the Lord is restoring me to health.

I was glad to receive letters from Emma and Edson. I know that time is very short, and I want to do my work for eternity. I have no time to lose, not a moment. I am not my own. I must render an account to God for my time, for the words of my mouth, for my influence. May the Lord Jesus give me of His Holy Spirit is my prayer. I pray for you both most earnestly, that the Lord will give you clear spiritual eyesight that you may approve things that are excellent and shun every false path, for Satan has laid many a track that we cannot afford to enter.

Much love.

Mother.

I will send you copies of letters written to others as you will see, because this is so short.

Mother.

Ask Elder Olsen to let you see the two articles in reference to Oakland office.

Mother.

About the time we moved here we sent a large mail to you. I do not remember whether all or a part was sent from Melbourne. We learned that somewhere in Nevada the cars ran off the track and burned the Adelaide mail bags. Will you please tell me in reference to this matter? If the letters are lost, I cannot reproduce them, having no copy.

Lt 59, 1892

White, J. E.; White, Emma

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

December 27, 1892

My dear children:

I awoke this morning before five o'clock with a prayer in my heart and upon my lips for you. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." John 12:35. Why? Because if he does not walk in the light of the Sun of Righteousness he is following another leader. He may have the best of resolutions. His purposes may be ever so strong. He may plan just the course he will pursue and flatter himself there will be a good result. But there is one who devises that as soon as he shall cease to make God his trust, and follow a course of his own choosing, he will obtain the position of leadership, and he leads him into by and forbidden paths. "He walketh in darkness" and "knoweth not whither he goeth," but flatters himself that he is walking in safe paths.

Jesus speaks, "While ye have the light, believe in the light, that ye may be the children of the light." Verse 36. It is for your present and future eternal interest that you heed these words of counsel. The Lord has not left you in uncertainty and in darkness, to stumble your way along not knowing whither your steps are tending. If the power of darkness can afflict my soul and weigh down my heart with anxiety and distress through the very ones who are dear unto me, linked to me by the ties of relationship—the strongest natural ties—he will work with every device he can command. He will seek to weaken my influence, to make of none effect the counsel of God through your mother. That counsel shall—through your neglect, through your indifference and disregard—lose its force and influence upon the minds of others, and the light God shall impart to them through your mother will be of none effect.

Light is shining upon you, my son. You are not one who is ignorant of your Lord's will, but you have set this will aside to follow your own will. Yes, and not your own, but a will that is stronger and is controlling in its power if the human will is not determinedly placed on the side of God and the universe of heaven. In your attitude you are saying to the Spirit of God, Go Thy way for this time, and when I have a more convenient season I will call for Thee.

Christ was giving His last lessons to His disciples. Through the ministration of the Holy Spirit, which is the promised Comforter, all these sayings of Jesus would be brought to their remembrance. "He that loveth his life shall lose it." That is, he that is constantly planning to benefit himself, to walk in paths where Christ does not lead the way. "And he that hateth his life"—refuseth to follow the impulse of his own natural heart—"shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall my servant be: if any man serve me, him will my Father honor." [Verses 25, 26.]

This should be the aim and purpose of your life, to pursue a course that shall honor God, that shall not give Satan all the advantage to control the thoughts, the will, and the endowments the Lord has graciously bestowed to be used to His glory. Every jot, every tittle of our capabilities is lent us in trust to be improved, to be required of us with interest. They must be in sacred service to God, else there is daily robbery of God as in the case of the unprofitable servant—slothful, the God of heaven has named him—who hid his talents in the earth, complaining of God being hard, exacting.

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not;

for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself." John 12:44-49.

The Lord Jesus calls us to self-surrender and self-denial. It costs us something to be saved. It cost heaven an infinite sum to provide a way whereby we may be saved. Now if saved, we are willing subjects of Christ's kingdom, and if we will be saved in God's appointed way, we shall be the elect, chosen of God and precious. If we are lost, it is because we choose our own way and our own will and refuse to be under discipline and captivity to Jesus Christ, which means the freedom of the sons of God. If we think we can do very much as we please, serve God at will and work away from Christ when it suits our own inclination, it will be at great cost to ourselves, for it is at the loss of our souls. "No man can serve two masters. ... Ye cannot serve God and mammon." [Matthew 6:24.]

"Be ye therefore followers of God, as dear children." [Ephesians 5:1.] The child walks by his father's side, but things attract his attention and interest and please him. He lets go of his father's hand, and he walks away from his father. The child is nearing a dangerous path, a steep precipice. The father sees the danger of his child and calls, "Come away. Go no farther in that path." The child sees no danger; the ground seems firm beneath his feet; the path is strewn with flowers, and he is not willing to heed the voice. The voice comes again and again, "Come to my side immediately." The child reluctantly obeys and is in safety. He places his hand in the hand of his father and trusts his father's wisdom.

We may apply this to our spiritual walk. The Lord Jesus cannot save any soul who will persistently follow his own way and his own will. There is no sanctification of the soul who holds persistently to his own way. I look upon you as in the greatest danger. I have given to you the invitations and the warnings and entreaties of the Spirit of God, and yet my soul is grieved, for I see you departing from the counsels of the Lord, marking out your own course; and this places me where I have not confidence in you, because you have taken your hand out of the hand of 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." [John 15:4.]

I cannot but warn and entreat you although it is only repeating what has been said again and again. "If a man abide not in me, he is cast forth as a branch, and is withered." [Verse 6.] I know if you were following on to know the Lord, you would not be so utterly silent in regard to your soul's highest interest. You know nothing could make my heart more joyful than to know that you were walking in the truth.

While you are walking in darkness, it would be a betrayal of trust to manifest confidence in your judgment, and command things at such a distance in regard to my business.

I have not received communication in reference to these things of our business relation only as you have told me, and it is most painful for me not to be able to do the things which you desire, as you complain about those whom I have been compelled to entrust with my business. I can have no more courage to trust it with you, when you take positions as you do against your own brother, whom I know is seeking to do the will of God, and who has left home and children, and works early and late, not regarding himself. I feel sorry, so sorry that you will entertain such feelings and manifest such a spirit when I know how he has tried to help you. He has passed through sorrows, and he feels his

loss deeply. He has had no easy time, but does not seek to please himself and lays aside his own preferences and choice to do the Lord's will.

I am sorry, so sorry for you, but I am seeking to know the will of God, and to do His will, and must do this whether it pleases you or not. I cannot run any more risks on your account, when it may be the means of proving your ruin rather than your salvation. I must take a course that will not contradict the testimonies I am bearing to others. If you will not answer to the claims of God, if you will not for Christ's sake, who gave His life for you, give yourself unreservedly to Jesus, you will not heed the words of your mother. If you feel annoyed at what I say, nevertheless I must speak.

I have it presented before me that without a most determined effort on your part, you will never recover yourself from the snare of Satan. He leads you; he controls your mind. You are weak in moral power, and the longer you follow in the course you have chosen the less probability will there be of anything being brought to bear upon your soul to make you feel your peril and the necessity of laying hold of Christ to recover yourself before it is everlastingly too late. When you turn square about and begin to gather up the rays of light the Lord has given you, then you will see how Satan has bound you about with one cord after another until he stands and laughs and says, "Your case is hopeless. I have your soul and body under my control."

But your case is not hopeless. You have had great light, great opportunities, and if you fail of heaven it is yourself alone that is to blame. The throne of God is clear. I may not be guiltless, for I hoped and hoped, and have worked with every power I could command to keep you from feeling the humiliation which was the natural result of your own course of action in doing as you pleased, contrary to counsel and advice. Now in this matter I may have erred, although it was a great relief to you for the time being. But when you wrote us as you did to Australia to telegraph certain things to you, I had no liberty to do it, and should not, cannot do it now, in your present religious attitude.

All that work of uncertainty which I now deplore is no more to be acted over. It has nearly ruined my influence and the faith of my brethren in me, and in the testimonies God has given me. And I have no faith in human nature, not even in my own children, unless they are in altogether a different position religiously than you are today. I pray for you; that is as far as I can go.

I have not written a line to Brother Lindsay or to any others, except to Captain Eldridge upon matters that in no way concerned you, but related to himself and to the office. I shall pray for you while I and you shall live. But although Noah and Job and Daniel were in the land they cannot save son or daughter but only deliver their own souls by their own righteousness. It rests wholly with you whether you will ever enter the portals of the city of God. Your own course of action is deciding your case for eternity. God will not be trifled with. He has borne long with you. How much longer will you grieve the Spirit of God? Shall Jesus Christ have died for you in vain?

It is not now too late for wrongs to be righted, not now too late for you to throw your soul upon the merits of the blood of a crucified and risen Saviour. I have had fears you would pursue your own course until the command would be given, Cut down the tree. Why cumbereth it the ground? I implore you not to venture day after day to follow the leadings of another spirit. Your case afflicts my soul. I have felt so intensely over your case. If you could hear me, I would shout to you across the broad waters, "Turn ye, turn ye; ... for why will you die?" [Ezekiel 33:11.] Have not these very words been addressed to you from my pen? Do you mean to heed them or do you mean to wait until death

has laid hold upon your mortal body before you will humble your heart to repent and be converted? What are you losing? Time—golden opportunities to do good. You are turning away from the Lord's messages, refusing to heed them, choosing your own course of action.

And could you expect, my son, that at this distance I should telegraph to you as you desired? I dare not do it. If I lose all my property through mismanagement of others, I had better do it than through the mismanagement of my own son. I cannot place myself in your hands in any way while you will not place yourself in the hands of God, to seek His counsel and to be humbly guided by His wisdom. "Seek the Lord while he may be found, call ye upon him while he is near." [Isaiah 55:6.] Have pity on yourself, have pity on me, and show respect to Jesus Christ who has bought you with His own blood. May the Lord work for you! I can do nothing more. However good may be your intentions and purposes, Christ says, "Without me ye can do nothing." [John 15:5.]

Mother.

January 15

Our conference is over. With the blessing of God, I have been enabled to speak once and sometimes on special occasions twice, per day; and on two days of special work I spoke three times. We have had most precious instructive meetings. We have seen advancement daily, and we have the most positive evidence that the whole assembly have been benefited, but in a special manner have the delegates received great light and most precious instruction.

The time is past, and now the preparation is for New Zealand. Your mother dreads the journey, but the Lord will sustain her. I have comfort and strength, and when speaking to those who would never listen to reproof from anyone, I have spoken to them plainly. And the individuals have arisen and in the congregation said, "Sister White has spoken to me. I receive every word of it. I understand it and I do not reject one word." These men were proud, independent men, who felt themselves always superior to anyone else. The Spirit of God has taken hold of their hearts, and these two men are struggling like strong men swimming in a strong current against the tide for life.

For twelve months their cases have been on my mind, but I dared not touch them, knowing it would be stern labor for me. But I have had an interview alone with them and then spoke to them before the church, that their influence should no longer hold anyone in deception and remain as a stumbling block. They are now wrestling against themselves, breaking the bands of Satan and coming into the light. Oh, how I wish you had been present! I would have labored for you with all the divine power to co-operate with my human efforts. But all I can do is to speak with the pen, and I fear you care not for this.

Mother.

No letter for two mails from you—not a word from anyone concerning you—leaving me in anxiety. I will not leave you thus. I will write every mail. The Lord is soon to come.

Lt 61, 1892

White, W. C.

Adelaide, Australia

October 4, 1892

Dear Son Willie:

I am pleased to report I have had a most favorable night's rest. Slept more than any time during the last nine months. Elder Daniells is faithful to see that I ride out every day. I was more than rejoiced to be able to speak to the people here in Adelaide with freedom, and all listened with close attention. I have the peace of Christ, and I am seeking every day to put my trust in the Lord; and I will rejoice in the Lord, for He is good and His mercy endureth forever. We are getting along nicely but that cat, she is a trouble. But then I should say nothing about that.

I wish to present before you the great good that may be done if our brethren who attend the school, and especially our ministers, would have some interest and burden for the church at Fitzroy. It is not so much preaching that they need, but they need that which may appear little—help in various ways which means very much in the success of the work.

Their missionary and tract society meetings are strangely neglected. This will not detract from the success and prosperity of the school, but will be a part of the great plan of God in educating these students how to work, blending practice with their education in this disciplinary process. Working and learning, in this the training process consists, in learning and practicing as they go. Light received, light imparted to others. It may be in a small way by those who are inexperienced, but I know no better way for you to fasten the instruction given to your students than to introduce them to missionary meetings, tract society meetings, and educate them as best you can in the simple methods of successful work in these lines. Thus teaching is confirmed by practice, and in this work all heaven will be brought near.

I consider it will be a blessing to you who are connected with the school to show a decided interest in the prosperity of the church in Melbourne. They have had preaching, but there has been a vast deal of work in certain lines that they ought to have had, that they have not received, in education and training in the several branches of the work which are essential for the strength and vitality of the church. In no case must we be indifferent to the apparently minor interests in connection with the church. The greater comprehends the less, like pins and screws joining together the whole living, moving machinery. Ignorance as to how to work in the church now exists to a large extent.

Tact and ingenuity and skill are to be put to use in the advancement and building up of the kingdom of Christ in our world. Orphans are around us everywhere. Ignorance and want exist in our very midst. The right kind of education is not in much sermonizing, but in teaching, in the inculcation of ideas. Sound principles must be brought into actual practice and must lay the foundation for true work in the church.

The talent that can set the church at work is the great want for this time, and every student needs this practice as a part of his scholastic life. This part of the education has been sadly neglected in every country, in every district, in every church. Men have loved to preach and have not considered that there was real art in ministering. They have not learned the trade of doing personal labor. This work must be entered into as never before. Man must understand his personal relation to his fellow man and understand that Christ means that he shall improve his time in earnest prayer and studying the life of Christ, that he may be an able workman that needeth not to be ashamed.

To be an able workman means more, far more, than to sermonize. The youth should be educated and trained to do wise planning and devising and qualify themselves how to best reach their fellow man. God cares for all souls, and they are the purchase of His blood. Many who have even come to the years of maturity will need to have the spirit of a little child and learn in meekness and lowliness of mind how to put their entrusted talents out to usury—how to trade on their Lord's goods, to so display the goods of heaven, the precious truth of God's Word, as to win souls of all classes of society. They need wisdom from God, ingenious planning, to reach souls.

The intelligent, the refined, are altogether too much passed by. The hook is not baited to catch this class, and ways and methods are not prayerfully devised to reach them with truth that is able to make them wise unto salvation. But most generally the fashionable, the wealthy, the proud, understand by experience that happiness is not to be secured by the amount of money which they possess or by costly edifices and ornamental furniture and pictures. They want something they have not. This class are attracted toward each other, and it is hard to find access to them; and because of this, many are perishing in their sins who long for something that will give them rest and peace and quietude of mind. They need Jesus, the Light of Righteousness. There is a certain round of labor performed in a certain way that leaves a large class untouched.

Now the Lord would have a missionary spirit awakened, far higher and deeper than has yet been manifested, and well-defined efforts put forth with a perseverance and energy worthy or proportionate to the grand, ennobling, elevating truths, the golden treasures of heaven, which we possess. We have been wonderfully deficient in this line of work.

Then there is another class more easily reached. Many of them are more worthy than the wealthiest, for those who are rich have not all obtained their riches by strictest principles of integrity. There are those who would not sacrifice principle or strict honesty for any amount of means. This is the class that, if the truth is presented to them in wisdom, would receive it and be reliable workers together with God. The laborer together with God will, through the wisdom given of God, work in such a way as to draw these parties together in Jesus Christ.

The rich, let alone without any efforts to save them, become shut up more and more to their own ideas, their own train of thought and associations. They lose eternity out of their reckoning, grow more proud and selfish, hard-hearted and unimpressible, suspicious that every one wants to get their money, while the poor are envious of the rich, who need pity rather than to be envied. Bring these all under the power of saving truth and the work of upbuilding the kingdom of God will go forward with much greater success.

One thing is certain. We must educate every believer to have a true missionary spirit and [to] understand how to work intelligently in the missionary cause, for the prosperity of the church is dependent upon this branch of the work being successfully done. Improvements large and deep and far-reaching are essential to be made in the lines of missionary work, that it may go on to increase constantly in strength and efficiency, not gain in becoming more intricate, more difficult for the sincere, humble, true-hearted worker to handle, but ever maintaining its simplicity even as it increases in growth, for the health of our tract and missionary societies depends on their keeping humble and pure, and maintaining their simplicity.

White, W. C.

Preston, Melbourne, Victoria, Australia

March 21, 1892

Dear Son Willie:

I have nothing of a special, cheering character to write to you. The constant pain in nerves, muscles, and bones is preventing me sleeping more than three hours during the night. I am losing strength rather than gaining.

I took my electric bath the day after you left, and I greatly fear it did me no good. I think it might have been too strongly applied. If I receive no more benefit in the next two baths than I have done, I shall stop. I dare not contemplate the thought that forces itself upon me, call it temptation or what you will, that if I grow much weaker I cannot help myself. I am pained at the thought of my condition.

I did speak in the hall last Sabbath and gave out a subject upon which I shall speak next Sabbath if the Lord will give me strength. It is no use for me to give up all labor until I am obliged to do it, which I hope I shall never be called to do. If my work is done (the thought of which I cannot now entertain), I pray to the Lord to let me reach my rest quickly. I dread lingering years of suffering and uselessness.

The American mail bore from me a great burden, and I hope my mind will be at rest now that I shall not have to write so many letters which I dare not neglect. I have left my testimony for them at the Sanitarium, at the publishing office, and to the churches. I have left my testimony to the Pacific Press managers, to the Health Retreat managers, and have left my testimony in regard to Australia and the things that need to be set in order here.

I know not what the next coming mail may bring, but I shall not undertake what I have hitherto done. I shall write, as I have strength, on the life of Christ. For if I am left here to my thoughts, with nothing to do, away from my friends in America, I fear it will not be profitable to me. I must keep busy. I cannot lie down much through the day, for I become so tired of it through the night. My back is becoming sore, and I am rather nervous.

I am so glad that you could go to New Zealand. I do not think it possible I could be any worse if I had gone than I am here. I will say everything in the family moves off very pleasantly. There seems to be a good, kindly, cheerful atmosphere in the house. All are ready to do anything for me that it is in their power to do. I have no complaints to make of neglect.

Emily is making the most of her time in obtaining the knowledge she desires. Last evening Elder Tenney was here to give his lesson on shorthand, which was given in Fannie's room. Brother Faulkhead will be here next Sunday eve. Emily expresses herself as being very much pleased with the work in which she is engaged, and she is surprised, she says, with the advancement she is making. She is very kind and attentive to me when I require any special help, but May takes all the care of me in treatments and in many things.

May makes no complaint and things move well. I was a little surprised that Harold did not come home until sundown last Sabbath. He does the work assigned him, tends the horse and cow; but as, under his milking, the cow was fast drying up, she [May] felt she would rather take the matter of milking into her own hands. Harold prays with us. He seems to be a steady young man. Sunday he washed the carriage. We hoped he would work in the garden, but he said nothing to me, and in the forenoon he went on the first train, I think, that went into the city. He said he should not be back to dinner, and did not come in until a late hour. All were abed. I shall ask him about it. Did you say anything to him, that you expected him to work on Sunday when he was not working in the office?

I was glad to have a line from you. Tell Elder Starr I thank him for his letter and Sister Starr for her letter. I will not write to them now, for Marian is after me, and if I have any strength, she wants it put on the life of Christ. I shall hope to hear from you all, for I have an interest for you, although I am not in health to be with you.

Fannie worked very hard in closing up the last mail and has been quite used up since. No change in her foot.

Well, I think I have told you all I know about matters here. I hope you will be very careful and not expose yourself to colds, and may the Lord bless you abundantly is the prayer of

Your Mother.

Lt 63, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 25, 1892

Dear Son Willie:

I learn that I can send you a line to go by next Monday's steamer, but it must be mailed here before nine o'clock. It is now fifteen minutes past eight. I can say in few words all that I need to say. I am of better courage than when I wrote you last—a little stronger, but otherwise no change. Night before last I slept only two hours, but yesterday was surprised to find my head clear to write some on the life of Christ. I feel lifted up and comforted when I can write on the life of Christ.

Yesterday I took another electric bath. I cannot interpret these baths. I am more helpless today, and suffer more pain in shoulders and arms; but I shall keep them up for a while and test the matter thoroughly. The doctor says I must take at least three per week and not wait so long between baths. I was so sick and weak the first part of the week and the last part of the previous week, I knew that I could not stand the tax of riding fifteen miles. We had unpleasant days. I dared not get out even to ride for three days.

Well, you say, How is Fannie? Better. Her foot is now in a cast of plaster of Paris, which should have been weeks ago. For two nights she has rested quite nicely.

One week from today we receive our American mail. I wish you could be here to peruse it with us. We miss you every day. Well, time hurries along so speedily, the days and weeks fly so swiftly, we shall, if the Lord will, be spared to meet again.

I have felt uplifted, strengthened, and comforted by the grace of our Lord Jesus Christ. I have my appointment out to speak next Sabbath if the Lord gives me strength. Today is preparation day. I shall be pleased to hear from you and Brother and Sister Starr or Brother and Sister Gates any time.

Everything moves harmoniously in the household. I am thankful every day to the Lord that I have my reason and can contemplate the precious things in the life of Christ, which I try to fasten with pen and ink lest they may become dim in my mind, and I feel refreshed in spirit as I do this. I am so thankful we are not left comfortless and to walk alone. We have Jesus at our right hand to help us. We pray for you all and we believe the angels of God will go before you and prepare the way, for there is a work to be done in New Zealand, and the Lord alone can do this work. Then trust wholly in Him and He will be your efficiency.

May does first rate in the position she is occupying. Annie makes a splendid bread maker, and she is highly pleased, for she says she never made bread before in her life.

The wind is just blowing hard, the dust flying in the streets. I am glad we are not living on the highway, but in this retired street.

Remember me to Brother and Sister Starr, and tell them to write me as often as they can and not neglect other duties. Love to all our dear friends—Brother and Sister Gates and Brother and Sister Breed and dear Sister Tay. Now I will say goodbye to you, my son. Write me a few lines when you can do so conveniently, for it will be gratefully received.

With much love from

Mother.

Lt 64, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 27, 1892

Dear Son Willie:

Everything moves along the same as when I wrote you last. I cannot report improvement. Some days I am feeling worse than others. Then, for a day or two a little better. This is my history. Today I go to get another bath. I shall go before dinner and eat my dinner at Stephen's and rest there until after dinner, then take my bath and return home. It seems so disagreeable to have to be helped in dressing and undressing. My hands are very weak, my arms painful and much crippled. I am sorry I cannot write you a better story.

Night before last I slept more than I had done for a week, and slept some through the day. Last night I slept little. I had one hour's nap in the first trial after going to bed, then slept no more until

midnight, then one hour's sleep, then two hours' wakefulness. I cannot handle myself any better than I have done for weeks.

Sabbath it rained some—was very cloudy. I had told them I would speak to them, but I was unusually weak, and the weather threatened every moment to be rainy. I finally decided to go and the clouds dispersed. There was a large congregation, and they listened with interest. It rained and was cold when we started homeward, Marian, Annie, May and I. We had meeting in Albert's Hall. I was glad I went; do not think it hurt me. Sunday it did not rain but was cloudy and cold. Such sudden changes from extreme heat to sudden cold!

Today, Monday, [March 28] it is clear but cool. Everything moves along pleasantly. May surprises me. She steps around quickly and has meals in time. She makes the fire in my room in the morning and makes the fire in the kitchen, and then assists me to dress. She seems cheerful. Meals seem satisfactory. We manage to use up eight quarts of milk each day. We do not use butter on the table because there is no need of it, and we are all agreed in this matter.

Fannie's foot has been encased in plaster of Paris since last Wednesday. She has been improving; bears the encasement of foot and ankle well.

I sincerely hope that the Lord will preserve you from sickness and that your meeting will accomplish much good. Our only hope is in God. He can help us. I shall do what I can in the fear of God, trusting results with Him. If I do not improve, I think I shall make some change—go to some more favorable climate, or return to America, which latter I would rather not do unless I am decided that I shall be no better. But to remain here, a helpless invalid, doing no one any good, does not seem pleasant.

I pray for guidance. You know we were told expressly not to settle here in Melbourne, and if I go back and try no other climate, I do not think it would be satisfactory. I want to do something. To wait till your return is quite a while, and I am puzzled to know just what I should do.

We are pleasantly situated. The heavy rain last Friday night brought dampness into the plastering, but I would not care to move to another place if this house is safe. I can write but a few lines now, but I thought you would be anxious to hear how we were getting along. I shall hope to hear from you soon.

In much love.

Mother.

Lt 65, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

March 29, 1892

Dear Son Willie:

I mailed a letter to you yesterday and spoke some of going to Adelaide. Since, I have talked with Eliza Burnham, just come from home from a visit of two weeks to Adelaide. She represents cold nights

and mornings and hot days, and that it is very questionable whether we could be comfortably situated. Now I have decided to remain here and not go through the perplexity and expense of travel and getting settled at Adelaide. I slept more last night. Am as lame and helpless as ever today. As I will, if I make any move, have to do it at a venture and only two of us, May and I go, I decided to stay right here, trust in the Lord, and speak when I can.

I am glad I spoke last Sabbath. Sister Daniells said that she was surprised, knowing my feebleness, that I spoke with such clearness and power. If the Lord will give me strength to do a little here, I know that little is needed. I will not give up my courage. I will hope in God, although I cannot rise up or sit down or move without pain. Now I shall settle this matter not to make a move until your return. I shall continue to take electric baths and that regularly, three times a week. If it amounts to \$1,000, I shall give it a fair trial.

Sister Daniells rode with us to the buildings where we take baths. She says they are in every way as good as at Sydney. They are seeking to do their very best for me, and I will be where I can get these baths regularly three times per week until I get better or decide it is of no use, and stop them. I was weighed yesterday after my bath; weighed 135 pounds. I shall do all I can to regain health.

We are all cheerful; and peace, quiet, and harmony prevail. So do not worry about Mother. The Lord has a care for me. He will not leave me to suffering and despair. I shall speak Sabbaths, for the thought I can do that much refreshes me.

Sunday afternoon I design to have a meeting for the sisters and give them a talk on healthful dress. I thought you might be planning in reference to my going some other place, but I have looked at the subject on its many sides and shall not go unless the way opens more decidedly, and I do not expect it will.

Now I will again say goodbye. The Lord bless you and take charge of you is my prayer.

Mother.

Lt 66, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

April 1892

Dear Son Willie:

We have just received the mail containing a long letter from you, larger than I expected. It was very interesting. I was glad to read Elder Olsen's letter. It comforted and encouraged me that the pressure upon me to write to him was of the Lord. I am glad you had so pleasant a journey. I have thought how pleased I would be if I were well and could be one of your number, but I am the same crippled creature as when you left, sometimes worse and sometimes better. At times I feel discouragements forcing me to look on the dark side, but most of the time my heart is filled with gratitude and praise to God.

Fannie is spending a couple of weeks with Sister Daniells. She has suffered much with neuralgia in her head. She proposed to go down to Melbourne and get a new cast on her limb and have a change by spending a short time with Sister Daniells. It was well for us all around. Sister Daniells says she is company for her, and it will do Fannie good.

Everything moves along pleasantly here. It has been very stormy the whole of this week thus far. It will not be of use for me to write you much, for I expect to see you so soon and fear you will not get what I write. We shall send this to Auckland.

Elder Grant has been in Melbourne some weeks. We think it no use to get excited over the matter, but just lie low at the foot of the cross ourselves and ask the Lord to take this matter in His own hands. We shall need to make some special arrangements to look after the flock of God that they shall not be deceived in this matter. The Lord help every one of us to stand at our post of duty and, while faithful sentinels, be sure and place all our dependence upon God. The work is the Lord's. The people for whom we have an interest are the purchase of His blood. He loves them better than we do. He will care for them. As human instrumentalities, we must act our part with faith and firm trust in God to do His own work.

The Lord can make the wrath of man to praise Him. I have no news to write you, but we will all be pleased to see you when you shall return home.

In much love.

Mother.

Lt 67, 1892

White, W. C.

Preston, Melbourne, Victoria, Australia

May 2, 1892

Dear Son Willie:

We received your telegram this day about eleven a.m. You may be surprised at our telegram to you. I have been very bad since you left; gave up all electric baths, for I could not endure them. I lost the use of my hands to a large degree. They were so weak and trembling. I feared I should never gain strength, but I am now better, about as when you left me, although I cannot bear taxation of any kind.

The first few days of rain, which we considered very light, dampened the plastering in all four rooms on that side. Our brethren felt greatly alarmed. Brother Faulkhead was going to have me go at once to Adelaide, but I could not do this, for I am very helpless and suffer much. He would have had the whole family move there at once, and our brethren offered to see us settled there. They feel deeply over my condition, but there was a great deal to be considered, and we decided to do nothing till you come, and we counsel together. To remain here in my present state through the winter, our brethren would not hear of, for they said we were in for a wet, disagreeable winter. I finally gave my consent for Brother Faulkhead to telegraph; now I shall wait for you to come. We have had cloudy,

rainy weather for one week. It rained yesterday, all last night, and is just showing some appearance of clearing off. Yesterday and today I have ventured to write a little, for I feel more comfortable to keep in one position.

Brother Wilson took his wife and little boy and Marian Davis and me to ride after his horse in my phaeton. He went farther than we expected. This was last Wednesday. It had a very bad effect on me, and I have had to hobble around in a wretched style, and have suffered sitting or standing or lying, but I am some better now.

Emily is just going, so I must stop.

Mother.

I thought we might not move our things, but take some of Brother Curtis' things, and save moving until we know that Adelaide is the place for me. He has a cow and a horse. I cannot go there unless it is made easy for me to go and easy after I get there. We have spoken by letter to Brother Curtis in regard to this matter. All these things perplexed me. I am glad we shall see you soon and counsel together. All say I must not stay here, but I hate to leave this place. I am pleased with house and yard and location. Mr. Scott has been painting the house. He does not want us to leave.

Mother.

Lt 68, 1892

White, Ella May

Preston, Melbourne, Victoria, Australia

June 10, 1892

My Dear Granddaughter, Ella May White:

It would be very pleasant to walk into your pleasant home this morning and give you my hand and a kiss, but about eight thousand miles of water are between us. Many prayers ascend to our heavenly Father that He will bless you and preserve you in health.

I am glad that you have the privilege of attending the school in Battle Creek. You can make your teacher happy by cultivating habits of promptness. See if you cannot excel in being first, not delay one minute at any time and thus get bad marks. You must remember you are one of Christ's little ones and you want the Lord Jesus to see you trying to be prompt and ever obedient. If you are neglectful of doing that which you ought to do promptly, it pleases Satan and creates unhappy, and maybe impatient, feelings; and you may commit sin and displease the dear Saviour.

Ella, try to please the Lord Jesus, who loves you as His own little one. He sees your tardy movements, when you ought to be prompt. Now, dear child, ever remember that Jesus will pronounce a heavenly benediction upon all who are good and faithful, and if you are unfaithful in just that which you regard as little things, you will be unfaithful in much.

There is a precious blessing that will be given all who are obedient, promptly obedient. I want you, my precious child, to love Jesus. He loves you and He wants you to love Him. You want the ornament

of a meek and quiet spirit, which is in the sight of God of great price. You may have the grace of Christ to help you to overcome every fault, and you may be a great help to your sister Mabel, and you may, through your good behaviour, teach her that it is always best to be good and prompt in doing right and obeying rules.

Much love from your Grandmother.

Lt 69, 1892

White, Mabel

Preston, Melbourne, Victoria, Australia

June 10, 1892

Dear Little Granddaughter Mabel:

I want to see you very much, and as I cannot, I will write to you. I love my little grandchildren, and I want them to be good and happy. The dear Saviour loves you, and He is pleased when you are obedient and kind and patient.

The Lord Jesus loves little children, but He is grieved when they act naughty. He was a little child Himself, and in all His words and actions He was pleasant, truthful, kind, and obedient and He expects you to do as He did when He was a child. He loves to have little children pray to Him and tell Him their troubles.

Mabel, we have had a very beautiful garden of flowers. The chrysanthemums were of every color and variety. They made beautiful bouquets.

Now my dear child, we want you to be the Lord's little one in every sense of the word. You may be a precious little comfort to all that are in the home. The Lord loves to see you happy and cheerful and obedient. Jesus was obedient to those who had charge of Him. He never made them sorry for any wrong action that He had done. He loved to obey His parents and, dear little Mabel, Mary is placed as your guardian, and if you try to do right, you will be happy, and everyone in the house will be happy.

Your father is full of business at the Echo office. I do not know as he has had time to write to you. I hope he has, but do not think he does not love you if he has not written to you. He loves to read your letters and it seems to be next [best] to talking with you. I hope you will make him happy always by reports of your good behaviour. We all enjoy Ella May's and your letters.

Well, dear children, the Lord bless you daily is the prayer of your grandmother.

Here is a little piece I cut out of the paper, good for you both.

Lt 70, 1892

White, Ella May

Preston, Melbourne, Victoria, Australia

July 7, 1892

My Dear Granddaughter, Ella May White:

This is a windy, cloudy day. I expect July with you is warm and sunshiny. Midsummer in America is midwinter with us here in Australia. Not far from here, at Ballarat, there is much colder weather than we have here.

Sister Daniells took dinner with us today. She has just come from Ballarat. She reports it rained hard there, but we had no rain here. I think we have not had a hard winter. I have ridden out many times. We have had many days of beautiful sunshine, and we have most beautiful sunsets. Your grandmother is still sick, but she is not unhappy. Many hours in the night when I cannot sleep, I pray that Jesus will be with me and give me His grace, and He hears my prayer. His blessing rests upon me, and I feel the preciousness of His love.

The Lord Jesus, in His prayer to His Father just before He was crucified, prayed that His disciples might be one as He was one with the Father. That oneness means agreement, love for one another; and this is what the dear Saviour wants you to have—Ella May love for Mabel, and Mabel love for Ella May. This will be answering the prayer of Christ. It makes great sadness when there is any contention between sisters, Jesus said, "Little children, yet a little while I am with you. ... A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:33, 34.

How shall we know that you are doers of the words of Christ? When those who are associating with you hear you speak kindly and gently to each other, they are pleased. It makes them know that you love each other, and the heavenly angels are pleased when you play pleasantly or work patiently and not crossly. You would not be pleased to see words written in a book which were unkind and unloving. Then remember and speak only kind words and do only kindly actions.

From your loving Grandma.

Lt 71, 1892

White, Mabel

Preston, Melbourne, Victoria, Australia

July 7, 1892

Dear Granddaughter, Mabel White:

I would be very much pleased to see you and your sister, Ella May White, walking into my room. I would take you in my arms and kiss you both. Your father is in North Fitzroy, busy in the Echo office, but he does not forget he has two little daughters in America, and he prays for you both, that the Lord will keep you in health, and that He will make you kind to one another. The Bible tells us we must esteem others better than ourselves. You must love one another, be kind and considerate one toward the other. It grieves the Saviour when little children disagree and contend and talk loud to one another as if angry. Jesus is looking upon you every moment. If you are selfish, then you will be unhappy. If you are kind and love one another, you will be happy; and the Lord Jesus will say to His

angels, You must keep watch over these children, that Satan shall not do them harm. They are My lambs.

I am so glad that Jesus loves little children. He loves to have these children come to Him with all their little perplexities and troubles. Jesus can come down to the wants of children. He wants them to trust in Him, to love Him.

I am so glad that you are one of Christ's little ones. He wants you to think of Him as your very best Friend. When you are inclined to do something that you fear will not be right, then inquire of the Lord to teach you to choose the right way and to love to do right, and believe that Jesus hears you when you pray to Him. Every time you do a wrong action, you grieve the Saviour. He wants you to have a pure, beautiful character. If you love Jesus, you will not grieve His Holy Spirit by disobedience. When you are reprov'd for a fault, correct it at once and do not repeat the evil.

I have confidence in Mary that she loves you, and I have confidence in you that you love Mary. Now you want to love Jesus in the same way, only more earnestly. His eyes are over His children and His ear open to their prayers. Never do wrong. If you do wrong, make it right again as soon as possible, and Jesus will forgive and pardon.

With much love from your grandmother.

Lt 72, 1892

White, W. C.

Adelaide, South Australia

October 5, 1892

Dear Son Willie:

I was for several days much better healthwise. I have great reason for gratitude to God that I have been sleeping well nights. Last night not quite as well. I wrote a few pages for you to communicate to the school faculty, and Brother Daniells has urged [that] it be copied and he have a copy. I feel something of a burden for the Echo office and for the church, as well as for the school.

Sabbath and Sunday I spoke to good congregations. They listened, seemingly with much interest, and I felt more natural than I have done since my sickness. This has been very encouraging to me. I thought at first I must disappoint them on Sabbath. It rained straight down, but I told May to get me ready, and if it cleared at the last moment I would step into the phaeton; and sure enough, it did stop raining just as we must step on board. It rained a trifle on the way but we did not get wet. You know there is no cover to the phaeton.

I expected to hear from you ere this, but aside from the telegram, no word has come. Elder Daniells is faithful to have me ride out every day. We are all doing nicely. I hope you will be very careful not to expose yourself to take cold. My joints of knees and my hips pained me so last night I did not sleep as well as usual.

Elder Daniells has just come from getting the horse shod. He says the stove has come. I am glad of this, for it is a great inconvenience to cook over this colonial oven. Brother Higgins is making me a single spring seat that will be easy to transport. He took the measure last night. I would be pleased to have a copy of all that is struck off on the calligraph for this last mail. I am anxious to know what I have sent to America. I only have Prescott's letter.

I hope to hear from Marian and Fannie that they are well and doing well. This is a very quiet place here, no tramways and no carriages passing, with the exception of bakers' wagons, vegetable carts, and fish carts. I am trying to copy off that which I wrote in my diary during the conference in Melbourne. I cannot see, myself, very much change between the climate here and in Preston. I think we had better remain here the full two months, as long as our ticket lasts, and not go to Sydney until after the conference, and then take in Sydney if I am able to go to New Zealand. Elder Daniells will, I think, leave us the first of November. Then it would be highly satisfactory to have you here.

In much love.

Mother.

P.S. Elder Daniells is going down to the wharf to see about the stove. There may be a letter from you to state in regard to the stove. He does not understand whether you sent it in my name or his, or in the name of the man who brought up your goods.

Mother.

Please read this enclosure to the faculty, to whomsoever you see fit.

Lt 73, 1892

White, W. C.

Adelaide, South Australia

October 7, 1892

Dear Willie:

I wrote a line yesterday but did not send it. Found I was too late. The stove came last night. Elder Daniells went to the wharf to see about it. The man you engaged said he would bring it up that very evening, night before last, but it came only last evening. There was, we found, no pipe. We had plenty of pipe and it ought to come. Did you send any pipe with the stove? Please let us know. We are going to try today to find pipe or get it made. Do not know how we shall succeed. May has done remarkably well with this colonial oven. She has made no complaint, but we know it is hard work to cook over such a fire.

The man you engaged to bring up our goods charged twelve shillings, but decided to take ten.

Elder Daniells has been having a pull with neuralgia. There has been diligent use made of footbaths and fomentations, May assisting him as nurse. I am doing some better today. I have not felt very well for a few days, quite crippled up.

Will you please send by Elder Tenney, envelopes—large and small—with the imprint upon them. I hope you will take good care of yourself. When shall we be likely to see you again?

Mother.

Lt 74, 1892

White, W. C.

Adelaide, South Australia

October 10, 1892

Dear Willie:

Sabbath and Sunday have passed. We have had very little sunshine the week past, but clouds and showers. A little peep of sunshine occasionally has come to smile upon us, and then in a short time is hidden again. All I have heard speak of the weather say they never remember having so much rain and cloudy weather before in Adelaide, but the farmers are jubilant over the matter, for they say it means to them an abundant harvest. Usually at this time of the year the grass begins to lose its fresh, bright color and dry up. But everything is in its fresh, bright dress of green, and the gardens which are not enclosed with high fences are very attractive to the eye, with a variety of flowers. The orange trees, which are in almost every garden, are flourishing in their fresh, beautiful waxen flowers of white, making the air fragrant with their perfume.

Last Thursday there was rain, Friday rain nearly all day. Nevertheless, Thursday, in the afternoon, the stove came [and] was immediately set up, and then we found no pipe, but succeeded in finding pipe that met the measurement, so we are now fitted out.

Saturday we feared we would not be able to attend meeting, but I did go, and we had only a little sprinkling of rain. We had a good attendance. I had much freedom in speaking to the people, although I was not feeling well. We then had a social meeting. I had unburdened my soul in reference to the neglect of using the vocal organs and showed them the value of the precious gift of speech and voice and that the abuse of this precious talent is a sin. I told them it was the duty of everyone to cultivate his ability to make the worship of God interesting and beneficial to all assembled. The custom, of those who can use their vocal organs in their common business and when engaged in the service of God speak so low and indistinct that but few can hear them, is not calculated to edify and leave the correct impression upon minds.

When offering prayer, some put their face in their hands and in a low, moaning voice make their requests to God. Such prayers would be more appropriate in the closet than in public worship. Christ has said, Ye are my witnesses [Isaiah 43:10], and how can His holy name be glorified by this defective habit of praying and bearing testimony? Certainly there is nothing in these exercises, conducted in this way, that would bear representation as faithful soldiers of the cross of Christ. The voice is a power for good and should not be mistreated or misapplied in any way and in any place. It is a duty, individually, to make all that it is possible of the human voice in order that it may prove a powerful instrument, through culture, to honor and glorify God. Colporteurs, canvassers, those giving Bible

readings, need to give attention to the voice, for, rightly trained and wisely employed, it is a power for good.

The testimonies borne were excellent, and although I am troubled to hear distinctly, I could hear nearly all that was said. Elder Daniells said that it was by fifty percent the best social meeting that he had attended in Adelaide. There was some life and light in the testimonies borne. There are many excellent people here in Adelaide. I would be pleased to visit them when I shall be better healthwise. Several have invited me. I mean to accept their invitations.

Sabbath afternoon, evening and through the night we had thunder and quite sharp lightning. The people here think it was very heavy thunder, but those who are used to hearing loud and breaking-to-pieces thunder in America, call this a very light matter. Sunday, clouds and some rain. I was not well as usual, but I attended meeting, and the Lord lifted me above my infirmities and gave me His Holy Spirit to strengthen and revive me. I spoke from John 17:17-26. I spoke one hour and twenty minutes. The Spirit of the Lord was moving upon hearts. Many were softened and subdued, and deep impressions were made upon minds. Many were in tears. The people seem to be hungering and thirsting for the bread of life and for the water of salvation.

I attended a missionary meeting at five o'clock. We had a good representation. I spoke forty minutes. I had a severe time of pain and suffering after the morning exercise and thought I could not attend the evening meeting, but I was glad I ventured out by faith, for the Lord did give me tongue and utterance. All seemed to listen with the deepest attention, and I felt no worse for the effort. I knew the people needed what I had to say. I want to help them all I can. There is an infidel who has attended all the meetings when I have spoken. They say he looks solemn as though he is impressed.

One week ago Sunday, a man attended who was going to watch Mrs. White; and said he would write down every word she said, and he would show the people what she was. Those who heard his boasts said he had his pencil and notebook in his hand and did not take his eyes from the speaker a minute, nor did he trace one word in his notebook. My prayer is that the Lord will move upon hearts, that He will help this people.

Last Sunday evening I tried to show them the necessity of being living missionaries for God and that a working church would be a living church. I showed them [that] every true believer in Jesus Christ is a true missionary. They will have love for souls for whom Christ has died. They will not sit in idleness and feel no responsibility and neither burn nor shine. They can and will communicate the grace and love which have been manifested to them in such rich fullness. It is the duty of every soul to practice the truth which he receives, and if he is sanctified through the truth, he will work in willing service for the Master. He says to us to this effect, You have given yourselves to Me, and I give you to the world. I send you forth as My representatives. You may consider yourselves as consecrated to the holy office of being laborers together with God, as I, your Master, in a higher sense, was appointed to come into the world and represent the character of God.

There is a weighty responsibility resting upon every soul to do the utmost of the ability which God has given him to communicate to others the light of truth which he has received.

If it was necessary for Christ to leave His royal throne, His high position as Commander in the heavenly courts, and clothe His divinity with humanity that He might reach humanity and lift up and

save the fallen sinner, that He should dissolve into a Fountain of healing mercy for the recovery of the lost in order to exalt the love of God, is it not essential that human natures should be so transformed by the grace of Christ that their hearts will be turned into sympathy, tenderness and love to work in the same lines as Christ worked, and by their human lives, sanctified through the truth, furnish the world with evidence through the manifestation of the grace of Christ that He has sent His Son into our world? Nothing less than consecrating the entire whole of man to His sacred work will give any just idea of His grace.

Let us praise God that every follower of Christ is appointed to be a channel of light to the world, under discipline to God, educated and trained by the Holy Spirit, working through the aid of heavenly agencies. He is a co-laborer with God to win souls from error and sin to truth and holiness. I am sure that God is waiting to use men as human agents to do His work. But how very few recognize their responsibility to use their God-given talents to save the world! We best resemble Christ when we have the mind and spirit of Christ in doing His service, carrying out His design in seeking to save that which is lost. He has made benevolence, the tender sympathy and love for souls, the life and the very essence of Christianity. It is not to compose a part of the character, but is the character itself. The vineyard is the field of labor, which is large and belts the world. The instrumentality Christ was to employ is the converted souls who believe on Him.

It is not ministers alone who preach the gospel, but those who have not formally been consecrated to the work. God has chosen them as His workers. In various ways they may win souls to Jesus Christ. They may do home missionary work and may devise and plan how to extend their labors to those that are far off. Those whose interest is absorbed in worldly plans and schemes, in temporal and worldly enterprises, cannot be answering the purpose of God if they do not engage heartily in missionary labor, putting forth personal effort, taxing their powers to frame plans and make wise arrangements, taxing their resources to the uttermost proportionate to the greatness of the enterprise which is above every earthly object or earthly ambition.

The Holy Spirit's work is expressed in the language of Christ, "He shall not speak of himself." "He shall testify of me." "He shall glorify me." [John 16:13; 15:26; 16:14.] Would that every believer would comprehend this. As the Saviour came to glorify the Father by the gift of His infinite love, so the Spirit came from the Father to glorify Christ, that the world might look and live. The claims and glory of Christ are to stand as the great center of attraction. The eye of the world is not to rest upon the human agent, but on Christ whom he lifts up before them. Man is to be lost sight of. Christ is to be the sole object of attraction. Never will the church meet her obligation until self is hid in Christ and the fullness of the grace of Christ alone shall catch the attention and rivet the mind. God calls for the living agency to convey to the world the fullness of His grace. This grace, this matchless love, this glory of the character of Christ, has been so slightly dwelt upon that man has been placed where Christ should be.

The individual worker has no right to rest until he has a fullness of the Spirit. God requires every member of the church to be a living agency to use every power, every entrusted faculty for the saving of souls. There is so limited [an] amount of this great work done, this statement may seem exaggerated. The absence of a single means which might have been employed is robbery toward God, depriving the world of the influence of the Holy Spirit which might have wrought in the human agent to win the world to Jesus Christ. Shall those who have an abundance of light and blessings in

these last days refuse to shine and diffuse and communicate to others that which has been freely given to them? Will they dishonor their Redeemer?

The mission of Christ from the throne of heaven to our world, the great plan of redemption He wrought out from the manger to the cross, contains in it the principle of every mission. While standing under the shadows of the cross of Calvary, can we alone catch the bright beams of the Sun of Righteousness? Shall we not flash these beams of light upon the souls and in the pathway of those who are in darkness, even to the ends of the earth? Hath not God chosen us? Let us hear His own words which fell from His divine lips: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." [John 15:16.]

There are souls, many, very many, who have lived in our very midst, who have gone down to the grave unwarned, because the living human agent did not discern his part of the work, to labor together with God. The piety of His believing people is to be diffusive. Those who believe in Jesus Christ are to be educated and trained for duty as faithful soldiers of the cross of Christ. We are to regard every man with whom we come in contact as our neighbor, to whom we are to communicate the grace and precious light of truth. Selfishness may subscribe a small circle of action, but the Lord Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.]

Well may we heed the words of Christ, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into the harvest." [Luke 10:2.] The harvest of the world is to be gathered into sheaves for the garner. Where are the reapers? Agencies of every kind are to be set in operation. Every follower of Christ can do something. Not to do the part God requires of you in this great work is to show that Christ is not appreciated and to earn the condemnation of Christ as a wicked and slothful servant. "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." [Matthew 12:30.] Every means that the believer possesses of influence and of money is to be employed, and that to the very uttermost. Work while it is day, for the night cometh in which no man can work. Our lamps are to be kept bright and burning, and every one is to be a faithful steward of the grace of Christ.

Willie, I did not expect to write so long a letter, but I traced out this matter as I have now. If you will put this into Fannie's hands, and let her put it into shape, cutting out the stove business and anything you deem best, I will make this letter serve so that it will save me writing to Elder Haskell, and some other long letters. Please consider this, and if Fannie arranges it in shape, send it back to me.

I have not known exactly how to account for my not feeling well since I came here, but I trace it now back to that night on the cars. Our compartment was filled with smoke from cigarettes. The most terrible, heavy, poisonous atmosphere I have ever experienced. We spoke to the porter and he would tell them they must not smoke, but as soon as he was gone, they went at it again. Twice we told the porter of the effect it was having on me, and he said it could not be that they were smoking. It must be the smoke was already in the compartment, but May then went and laid the case before the smoker. It did not do any good, he smoked just the same, but concealed it when the porter was about, and they were so accustomed to tobacco smoke that they did not distinguish it. I felt a tight band about my head, and my head has troubled me some ever since. The malaria poison has been

working upon me, and I know that I was poisoned that night. I was in a burning fever all night because I was poisoned. I hope to be better soon.

Brother Higgins made me a nice little box that answers my purpose well. He has made me a single spring seat, and although it proves to be a little stiff, I think I can use it by taking out a little of the stuffing.

Emily has taken cold and had the headache, but she is all right now. Elder Daniells has had a cold and a hard attack of neuralgia in his face, but he is all well of them and sleeps the whole night long and seems to be so glad that he can do this. I read him what you wrote about Sister Daniells. I think as you do, but if she goes anywhere, have her come here a spell. I think we must have some pleasant weather soon. This forenoon it is foggy, and I shall hope for sunshine. I expect to be better. As yet I feel that, as far as climate is concerned, since we have been here it has no preference over Preston.

Mother.

If you could only be here a few weeks before Elder Daniells leaves, it would do much good, I believe. I think if you and Elder Daniells could be here together, it would be a good thing. You could both consult together and do double work in laying plans. Think of it and do your duty, whatever it may be.

Lt 75, 1892

White, W. C.

Adelaide, South Australia

October 13, 1892

Dear Son Willie:

Elder Tenney arrived here Tuesday morning. Elder Daniells met him at the cars and brought him directly to our rented cottage. We were glad to welcome him. His stay was short. We could not go into the mountains. We had a smart shower the morning he arrived. He visited some families in the afternoon and spoke Tuesday evening. He visited the Cyclorama with Emily and May. While visiting the Cyclorama, Elder Daniells drove over to North Adelaide. It is a very pretty place and a healthy location. The more I see of Adelaide, the more pleased I am with it. I was never more pleased with the location and the surroundings. I have been waiting for the terrible heat, but it is yet to come. Yesterday was pleasant, and I was glad, because it seemed so much more cheerful for Elder Tenney. In the morning he requested a special season of prayer in his behalf. We had a very blessed, melting season in prayer. We know the presence of the Lord was with us.

Emily and I rode down to the depot and then parted with Brother Tenney. I fully believe that the presence of the Lord will go before him. We felt to pray most earnestly for our brother, that his perception might be enlarged to take in the important matters that would be necessary in the countries through which he would pass, that he could communicate to the conference all possible knowledge essential for them to act upon in reference to the mission work to be set in operation in these fields as soon as possible.

I was pleased to receive your letter, and will promptly respond. I received two letters from Fannie and a few lines from Marian. I hope they will receive all the advantages possible from the school. I hope the mind and heart will take in treasures of knowledge and grace and the words of Christ will be acted upon, "Walk while ye have the light, lest darkness come upon you." John 12:35.

I think it to be a dangerous thing to the soul to have the light of heaven flashing all about us and not open the mind and heart to receive and be personally benefited therewith. All those who handle sacred things should let every lesson from God be planted as seed in good soil that will produce fruit unto eternal life. Every ray of light from heaven is of inestimable value, to be carefully treasured as jewels of gold and to be personally acted upon. If we handle sacred things and do not feel that it is our privilege to be benefited with the same and improve the light given to the perfecting of Christian character, then every sentence we read, every flash of light from heaven given, [but] kept in the outer court, will just as surely harden the heart and be to our condemnation, proportionate to its importance. Oh that the melting love of Jesus would burn all dross out of our souls and make us meet for the inheritance of light.

Today we designed to ride out to the hills, but this morning it was cold and dark and cloudy and has been raining. We want the sunshine to dry up the ground before we shall go to the hills. Elder Tenney tells me the mail will be in today, Thursday, to North Fitzroy. Open any letters you please that arrive for me, and read them, then send them on afterward without delay. Last night Elder Daniells was out in one of the suburbs and gave a Bible reading with a few gathered in social meeting.

Mother.

Lt 76, 1892

White, W. C.

Adelaide, South Australia

October 16, 1892

Willie C. White

Dear Son:

I read Edson's letter and could not sleep for a couple of nights. What shall we do? He places such urgency upon this matter. I fear that there is something more than we can see by his letters.

If there is anything that he is afraid would ruin his reputation, then I could understand the letter. I am sorely perplexed and troubled. Is it not best to telegraph to let him have the account books and run the risk? It may be all comprehended in the pride of spirit he feels in being treated as any dishonest businessman, and the impression and influence of this is galling his spirit. Now Edson is my son. I would not neglect to do everything in my power to save him, and this is our duty.

The course that has been pursued towards me by some in Battle Creek has not given me a very exalted opinion of their courtesy and discernment and wisdom of action. If they could pursue such a course toward me, heartless and unfeeling, we might expect they would not be very sympathetic

toward Edson, right or wrong. As to their wisdom in how to treat the erring, I have not a particle of confidence in them. They would just as soon, if they were so disposed, trample a soul in the dust of humiliation if they thought they had any kind of excuse for so doing, as to lift him up and to help him as a Christian should. I shall get this in the mail today and if you think best to do anything in the matter, by telegram, do so without waiting to hear again from me. You must know this uncertainty in Edson's case is wearing upon me. I know not what to think. I am hoping that he has not in any way pursued a course that is dishonest, but the matter is in such a state I am left to imagine anything and everything.

We have sunshine today. Last Friday there was sunshine, but the weather has been cloudy and rainy most of the time since we have been here. Sabbath I attended meeting. We had the largest congregation we have had yet. I spoke to them and all seemed to listen with deep interest. Sunday it rained nearly the entire day, and it rained all night, [the] evening after the Sabbath. I have seen no warm weather yet; wish I could see some of what is called "Hot weather."

Elder Daniells spoke yesterday, filling my appointment. We had still another meeting at five o'clock with those who were to go out as workers, and he had another meeting at seven o'clock.

There is a disposition to receive all the light they can get, and they seem to listen as for their lives. Efforts are being made in a wise way to recover some of the lost sheep that have been driven from the fold by the unwise management of Elder Curtis, in the advice he gave the officers of the church. These things, if properly arranged and counteracted, will leave the church in a much better condition. Elder Daniells sleeps well nights; he has a good appetite, and I hope will come out well from this effort in Adelaide.

I have considerable pain with rheumatism, and there has been so little sunshine that it is not to be wondered at. I have written Fannie Bolton and I have stated some things to her plainly, and I hope she will not misinterpret my words.

In love.

Mother.

Lt 77, 1892

White, W. C.

Adelaide, South Australia

October 21, 1892

Dear Son Willie:

I send an article to Fannie to prepare a copy to be sent to Professor Prescott, and I wish it could be put in shape to send where there are schools. I have had this matter written, much of it, for a long time and have just put a little addition to it, and I know it is essential.

I have quite a number of letters to go, but shall not try to have them fitted up, for several have written me that when they could have the matter direct from my hand, it was far more forcible than

after it had been prepared. It sounded like another thing, and as the matter is not designed for publication, I shall not send it to Fannie. I think Fannie feels that many of my expressions can be bettered, and she takes the life and point out of them.

Yesterday we rode up into the mountains and took dinner under a tree. The scenery was grand. I enjoyed it much. It was uphill getting there, but quick returning. I became quite tired and had but little sleep that night.

I am now trying to get off what I have written in regard to Mount Vernon Institute, and several things. I see our time is passing. Soon we will be away from here. Elder Daniells is visiting every day and doing his very utmost to bring around a different order of things. I think he is doing much good. We are all well. I am as well as could be expected. Hope to hear from you soon.

In much love.

Mother.

This must go into the mail at once.

Mother.

Lt 78, 1892

White, W. C.

Adelaide, South Australia

October 21, 1892

Dear Son Willie:

Your letter just received, but too late to get an answer in the mail today. Nevertheless, I will send [it] immediately. You sent me a copy of [your] letter to Lindsay, but no copy of [your] letter written to Edson. I thought of writing you at once to send me a copy of [the] letter written to Edson, but thought you might not want me to see the letter, so did not ask for it.

I have received a draft of one hundred and one dollars which I shall need to use here, but Elder Daniells says I cannot get it cashed here, only at the Echo office, so I send it and you can bring me the money when you come. My judgment tells me your course in reference to Edson is correct, and I will pray for him and leave the matter with the Lord. No letter has come from Fannie to me in answer to my letter to her, but I felt that I must know what ground I was standing on. I have felt but little assurance of anything as far as Fannie is concerned, and it is a terrible burden on my soul.

When your letter came, both Emily and May protested that they knew nothing of [a] letter or paper on missions, [and] could find neither; and both said it was not brought out. Just a few minutes after reading your letter, I got up with a determined purpose to find the letter, if here, and fortunately was successful. The paper sent on missions was Elder Daniells'. He let me have it to send to you. The other mission paper I have not seen until today. So I have now to enclose the Hare letter. I am sorry I did not undertake the search myself, earlier; I shall get this in tonight, Friday night. You may get it Monday.

Yesterday was a beautiful day; today is pleasant, but fixing for another rain. I am not feeling as well as I could wish, but I trust in my heavenly Father to strengthen and bless me. I go out every day except when it rains. You do not refer to your coming at all.

Elder Daniells leaves us one week from next Monday for Melbourne. If I spend Sabbath and first-day at Ballarat, we will leave here in season to spend a few days there, unless you think better for us to come through and go to Ballarat a little later on, before conference. We shall have some time to spare before conference. Please advise me.

Love to all the school household.

Mother.

I send you the draft and the letter from Joseph.

Lt 79, 1892

White, W. C.

Adelaide, South Australia

October 25, 1892

Dear Son Willie:

I received the letter written to Elder Olsen and have read it. I am dull, I suppose, of comprehension, for I do not understand in regard to these things of which you state in reference to my books. I have no criticism to make, but when I see you, I can converse with you, and you can make matters plain to me.

I can handle my arms better and my limbs better, but I suffer much with pain in kidneys and spine. We have had a few sunshiny days. Yesterday was cloudy, last evening and today rainy and dark.

We leave the matter of coming here to your judgment entirely. I would like to have you say, Is it best to leave here in season to tarry at Ballarat? Please express your mind in reference to this matter. We shall have to manage so as to get either to Melbourne or to Ballarat before the Sabbath.

In regard to hiring a house, I do not really feel that it is the wise thing to do, for we will have all the confusion of getting settled, and then unsettling again. If a couple of tents could be pitched in the George's Terrace grounds, we could do nicely, I think, in that way. But after looking over the matter fully, if you see that there is no better way, then move according to your judgment. I do not want to be situated where I must feel that I am expected to entertain company during the meetings. I want to be left as free as possible, and my little family free as possible, untrammelled with company, so that I can attend meetings all that is possible and have perfect rest and quietude after I shall do my duty in meetings. This is a positive necessity for me. I do not care to keep house again until I return from New Zealand. I have had such a siege in housekeeping and burdens with surroundings, I feel it a great relief to be free. Now, we can cook and live in these tents and get the sunshine, and you can board with us. Please work to this point. Money paid for rents will pay for tents, and we can be comfortable, I am sure.

We have enjoyed our stay here. There has not been one inharmonious note since we have been here. Everything moves on quietly and the leaven has not been at work. I wish you could have been with us from first to last. I am sure it would have been pleasant for you, and pleasant for us. I cannot have my mind kept on a constant strain of anxiety because of the peculiar elements of our family. Let there be peace. I crave it. I hunger and thirst for satisfied, contented, happy elements to surround me, and I think it is my due. Do not you think so? I am sorry you cannot be here, but you know I am not unreasonable in that line. Wherever it seems to be your duty, then I will not object, but take it as the will of the Lord. I am sure the people here have needed all the help they have received, and after Elder Daniells leaves, we shall do our level best according to the strength the Lord has given us.

In regard to Brother Forster, after you stated to me how he was situated, demanding so much to keep his family, I was convinced he could not be employed by the conference. Every move of this kind made to unsettle him will only hurt him. He has some peculiar ideas of his own in reference to his manner of labor, and he will make trouble and confusion in the work unless he has changed materially. Let him work as he is, and do what he can to obtain an experience in the work before he is uprooted.

I leave these lines with you. If we can get two or three small tents and pitch them, I can sleep in the tent and not have to climb stairs, which I dare not attempt yet, or have to be carried upstairs. I can have the sun all day if I want it. I have had no fire in rooms for about one week.

Mother.

Lt 80, 1892

White, W. C.

Adelaide, South Australia

October 27, 1892

Dear Son Willie:

You inquire if Fannie could help you for a few days. As far as I am concerned, I say, yes, she can. I have got off a vast amount of matter in the last mail, and much was written by my own hand. Dr. Kellogg has urged upon my attention again the Mt. Vernon Institute. I have selected portions of that which I have written heretofore, since coming from Europe, in regard to the Mt. Vernon Sanitarium, and sent to him to be read when the question shall arise in reference to it.

Emily has done but little writing for me. For a few days she has been quite busy but is very slow. She is devoting most of her time to cooking and shorthand. She shares in the work about the home; does the dishwashing, I believe. We all are getting along very pleasantly together. Not a ripple has occurred of an unpleasant character.

I wanted to send you the letter which I wrote to Edson, but my thoughts did not come to me until it was too late. I agree perfectly with your letter to him. I am convinced we have heard the cry of Wolf, Wolf too many times to respond to it. We dare not do it. I sent the children only a few lines. May wrote to Ella. I sent Mary Mortensen a letter calligraphed to Brother and Sister Ings.

Well, you will soon see Elder Daniells, and he will communicate to you all things that have occurred worthy of your attention. I do not gain very fast, but am more helpful than when we left Melbourne. I can scarcely keep my eyes open, now the mail is off. The strain has been severe upon me.

In much love.

Mother.

Lt 81, 1892

Davis, Marian

Adelaide, South Australia

October 28, 1892

Dear Sister Marian:

Yesterday was the hardest day I have had for some time, getting off the American mail. I felt so tired, but am thankful it is over. I shall not for a time have another such a strain. I feel that my burden now will be light as far as American mail is concerned. I had those writings in regard to the Ohio sanitarium to get off and much letter writing to do, and I am grateful that I survived the taxation. After this Elder Daniells took the team and we all went up to the waterfall. The scenery is very grand. I, of course, sat in my carriage while the three went up the steep ascent to see the second waterfall. There was a family there, nice people, two brothers. They brought out three women from Melbourne. They saw me alone and sitting in the phaeton and they were taking lunch. They brought me a slice of cake with a cup of tea. I declined the favor but thanked them heartily. They live in Adelaide. The three ladies with them are from Melbourne. They brought our horse an armful of clover which he did not decline, but set to eating with a will. We felt some relief in this ride.

I am about to go to the post office. I think of you. All would be more than pleased to have you here to look upon the things of nature and visit the Botanical Gardens.

We have had a cooler day than usual today. It rained day before yesterday and last night. I am not as free from pain as I could wish, but I am thankful to the Lord that I am as well as I am. Now I go to [work on] The Life of Christ. Sent two letters this noon, one to Washburn and several copies of letters to E. J. Waggoner. One was, "Abiding in Christ," for him to publish if he desired.

I hope you are well and happy. For above one week I have had a screwing-up process in my shoulder. Had much suffering in my spine; could scarcely sit or lie.

The carriage has come. I must close forthwith. I begrudge this good sheet of paper to go unfilled, but I must. Write when you can and let us know how you are getting along.

I cannot think of anything to say today. Must stop and think of nothing after I get home from post office.

Lt 82, 1892

White, W. C.

Adelaide, South Australia

November 6, 1892

Dear Son Willie:

I have just come from visiting Brother and Sister Holland. Brother Clawson made the offer to accompany us today into the mountains, putting his horse into our phaeton, but I felt that I must see Brother and Sister Holland. Without delay, I went. May went with me. We had some little trouble to find the place, but we found it at last, about half past two o'clock, and we got in earnest talk. I talked with them until five. I told them I felt a burden for them and that I could not let the matter rest until I saw them both with their feet planted firmly upon the Rock of Ages.

I find that she has been strongly inclined to give up the Sabbath and go to the Presbyterian church—I think that is it—and I told them this was the work of the enemy. He has had strong temptation to give up everything. Both talked with me freely, and I tried to consider candidly all that they said and answer them according to the light which the Lord has given me. I read some things I have written in regard to the shepherds of the flock caring for the sheep. She was bathed in tears all the time I was talking. I told them the Master was calling for them, that He had need of them in the church. He had given them talents of influence, and these talents, sanctified and put to use, would be great blessing to them and to the church. She spoke of the state of the church, in dissension and fault-finding, and she thought the church they attended before they united with our people was really acting more like Christians than those who claimed to believe the Lord is coming and were keeping the seventh-day Sabbath. I tried to help her all in my power, and then we prayed, and I left them.

He said before his wife that this interview was not a lost opportunity, that it would accomplish good. Oh, he said, if he could only feel as he did when he first embraced the truth. Why, he said, then he could willingly give up his position in the office and risk every consequence—give up home, property, everything, if the Lord desired. But he said he was cold, backslidden, and discouraged; and it seemed as though he did not know how to get hold or to get help. Oh, how I wanted someone with me, and need someone now. This church needs much help and needs to get into the work. I have almost regretted I stayed a day after Elder Daniells left. There is altogether too much of this kind of work done, leaving me alone.

I visited Sister Childs last Thursday and had a pleasant, and I hope profitable, interview and praying season. Mr. Childs came in, and the daughter. Here again, special efforts should be made for the boys and this girl at home. He talks so much when he is present that he hurts the effect of the visit.

Sabbath I spoke upon the man at the feast without a wedding garment. Wednesday I promised to attend their Sabbath School convention, Thursday to visit Bowden. So this week will be well filled up with work. I am tired, for I have talked almost constantly for two hours and a half. Oh, it requires a strong influence to counteract the miserable work that has been done in this church. I have a meeting with the officers next Sabbath afternoon after speaking. I say [that] on this occasion I ought to have Elder Starr or Elder Daniells. I do not like this business. I am not able to do it all, and now is the time most thorough work ought to be done. Now [that] Elder Daniells has gone, all the responsibility falls on me as it has done time and again. I cannot rest under the burden.

A minister has been sustained here in Adelaide, endorsed by Melbourne Conference, sent by the General Conference, whose teachings have confused minds. This education and training has placed a mold upon the work which demands close, earnest, persevering labor to counteract. I cannot do this, but someone must do it. There is not, as I can see, real experience and sanctified ability to do the work of healing and building up. Elder Daniells worked hard, but although he did his best, there must work be done on the same line until there is a different mold, a different showing, in the church. This is one of the things that requires prompt and earnest action.

Monday morning, November 7

I rested better last night, and night before last. I meant to leave the bed about four a.m. I have not quite as much pain in my spine. I think it is aggravated by standing on my feet and speaking at length. I did not speak last Sabbath over three quarters of an hour. I think all will be well when I can get something nourishing to eat. I have had a taste of strawberries twice. We get fresh peas, but that alone, with crackers or rolls, gives little strength. There are so few things I dare to eat that my physical strength is not sustained. We thought we were driven to get meat one day, in a common butcher shop, and it was so full of fly blows we burned it up.

This morning May and I started out to visit Sister Ethridge. We called at Sister Allen's to learn the way and had a little chat with her, then drove on and spent two hours in visiting Sister Ethridge. We had a very pleasant visit. She regrets much that we did not get a home near her, taking one of her houses. She urges my tarrying longer with them in Adelaide. We called at Parkside office and were very glad to receive your letter. I have thought it might be best to remain here longer, but you see, the passage money is quite an item. Brother Daniells was going to see if we could get the tickets extended, but there were so many things to do in his visiting that it was not done. I think I will leave it this way: if the tickets can be extended, we will prolong our stay if there is nothing special to call us to Melbourne. But if not, we will leave here in season to spend one Sabbath in Ballarat.

Our time was so spent this forenoon that I must close this letter without delay. I do not want you to worry about me. If I have exhaustion of the heart, it will not be any surprise to me. I am full of interest for the sheep and lambs of God's pasture. The mail now will come soon. We are counting the days, and yet I dread to hear any bad news.

Much love to all, Marian, Fannie, and Annie. Tell Annie I want her to write and let us know how she is getting along. I cannot rest very much, Willie. My mind works and will not rest. My mind is working, working.

We pray for you all, yourself in particular. Mother.

Lt 83, 1892

White, W. C.

Adelaide, South Australia

November 8, 1892

Dear Son Willie,

We received your letter yesterday and sent one to you. I have nothing now to write. I wish you had written me definitely when the boat was to leave for Cape Town, Africa.

I ventured to write, yesterday afternoon, six pages of letter paper. I left my bed about half past four and commenced writing quarter before five. We consumed nearly one hour in reading and prayers and breakfast and at quarter before ten o'clock I had ten pages of letter paper written for Brother Robinson. Now, whether it will go on this boat or not is a question. Whenever you write about such things as boats going direct to Africa, please remember and be explicit. I want to send matter to these brethren, although I have not heard from my former letters; but I am determined to keep in communication with them.

Emily is copying the letter to Brother Wessels. The letter to Brother Robinson I want to copy. If I have not time, [I] shall wait and not send it, for I want to preserve that which I have written. My mind was led out, unusually, to write.

I took my bath last night. We had thunder and lightning, the heaviest thunder I have heard in this country. It sounded quite homelike. I am not bad off. Do not worry about me. I had a good breakfast this morning. Emily went to the post office and she brought back nice, fresh strawberries which gave me an excellent breakfast.

I was much pleased to read the reports of the students. I am inclined to think if I can be accommodated with a tent or tents, and we can cook our own meals, that it would be a good plan to return now. Looking it all over, you see, the church must pay for horse and phaeton. If they do not, I must. And the house will cost us quite a little sum for four or six weeks or two months. After all if it was the best thing to do, I would say, Amen. But I do not know but [that] I have stayed as long as I care to do, with no prospect of a helper with me for weeks to come. I can do this if it is duty, but I do not feel as though it is, under the circumstances. There is any amount of work to be done, and I want to do all I can if here. I think my place is somewhere where there is someone to back up my labors. I believe that it is as the Lord would have it. Two of us together could accomplish ten times as much as one of us alone.

An effort is to be made by Brother Clawson, to see whether these tickets can be exchanged. If not, I shall feel clear to return to Melbourne. And please state what about Ballarat, that we may inform them if we go there. Please write explicitly, without delay.

Tomorrow I go to the picnic. Brother Holland seemed so urgent that I should go, that I promised to do so. Next day I go to meet a few sisters in Bowden and spend a short time, one or two hours, with them. I now leave this matter with the Lord. Mr. Tallons [Fallons?] is anxious to get a notice in the papers at once to re-rent the house if we do not remain. Said he would wait a couple of days till we heard from you. Now do not delay. We are in suspense, and we must either decide to stay or to go at once. I shall have two more Sabbaths here, and then shall go from them. And when someone can be with me to carry the load, I will try to visit them again. Until there is someone, I shall feel it to be my duty to refuse to go in any place, far or near. This I decided when in Michigan, and I am sure the decision was right.

Mother.

I would be pleased to write to the girls, but I am now quite hurried and no special burden of anything to say, so they must excuse me. Please send me large envelopes. I will want them for next mail.

Mother.

Lt 84, 1892

White, W. C.

Adelaide, South Australia

November 9, 1892

Dear Willie:

Yesterday the tickets were extended for one month so we can go when we please and stop at Ballarat. Now we want counsel as to just what it is best to do. I want to do the will of the Lord. If the tickets had not been extended then I should have left for Melbourne at the right time as designed. Now I think it may be the will of the Lord for me to remain. But it is painful for me to have such help to open the meeting and read the hymns and offer the long, long prayers that I listened to last Sabbath. It certainly is in no way inspiring to me, but very painful. Every word is rolled out in that Colonial tone and pronunciation. I involuntarily say, Lord God, deliver us from such service. I cannot see that this church will grow and improve and receive the right mold, without [unless] help shall come—of a different order than can be found here.

I have no surprise now, that the church is not what it might be. There are excellent people here, but they need instructing. They need help and binding together and elevating and ennobling. But I simply cannot take this burden. Someone must take it who has influence, to plan methods to reach souls, setting the truth before them in its simplicity and beauty. There are those who will work if they have someone to help them who know how the work should be conducted and can be a leading influence; one who will speak words that will encourage and inspire; one who can devise and plan and put forth consecrated effort.

It needs a man and his wife. I would remain here the full time allotted by the tickets, but if no help is sent to be with me, of a proper order, I cannot feel it would be profitable. I have a little strength, and all that I do is with cheerfulness, but through trial and suffering; and if my influence is of any value, it can tell fourfold with someone to push and hold all that we will gain.

I do not expect to visit Adelaide again, although this is not certain. I am fully pleased with the place. I think much of the people and am sore distressed when I consider how much might have been done that is not done because of unconsecrated workers. It is these thoughts that distress me and wear me, that our General Conference should make such unwise moves as have been made in sending Elder Curtis here to Australia, and that the conference in Australia should not have examined his work and changed this order of things. The neglect of doing that which was manifestly the duty of someone to do has left a burden on this conference to be especially liberal in doing a work, now, to redeem the past and make, as far as in their power, restitution for the past neglect. Elder Curtis is supposed to have the endorsement of the conference, and thus leaves a guilt upon the conference

for sustaining a man who was remiss in his duty, unfaithful to his charge, giving lessons in dealing with the supposed erring contrary to the Bible rule, which now have to be counteracted and an entirely different mold given to the church. This business is to me a sad and sorrowful one. And it is not a feeble effort or short work that can make a sufficient change and leave a healthful, wholesome influence in the church, which will be abiding.

I am willing to do all I can do, consistently, but to carry with me a sense that so little is being accomplished in my being here is wearing upon me. I am willing to do to the uttermost of my ability, and that is all I can do, and more than is prudent for me to do. Well, I have now spoken my mind freely, and I want some definite expression of what had better be done. I shall look to the Lord and trust in Him to make the way plain before my face.

I rested quite well last night. It is cloudy today, and I think it will rain. We learned yesterday we have till today noon to prepare mail for Africa. I am glad, because I can now get all copied. I have written ten pages to Brother Robinson, eight pages to Brother Wessels.

I do not mean to be unreasonable, but when the enemy has had so much advantage given him as has been done here, I see that a decided charge is to be made to take the fort, and wise generalship is needed to hold it.

I am so glad I wrote and labored with Elder Curtis before I ever saw Adelaide, and before I had any outside evidences of the things which were proved of the Lord. But I do not believe Elder Curtis or his wife have any real sense of the woeful neglect that has been practiced here, or upon the Melbourne church. May the Lord work is my prayer. May the Lord wipe away this reproach and bring His people into a state of harmony and strength is my prayer.

In love.

Mother.

November 9. 11 o'clock. Well, Elder Daniells' letter just came and I have read it. I had written these three pages before it came. Now I am so busy getting off African mail I must get myself settled before I can properly consider the letter from Elder Daniells. Will write for tomorrow's mail if the Lord will. I send eight pages of letter paper for Brother Wessels and put in a good article I had struck off on calligraph.

Sent to Elder Robinson fourteen pages and two articles I had printed on calligraph. One was that short one to Melbourne in regard to missionary work.

My dear son, I am sorry that you have to come here at expense. We can pack our goods easily and, if you think best, let a brother put them on board. But do tell me, Shall we stop at Ballarat? This is to be considered; or shall we defer it to another time? I think it will be best to stop if these tickets will be considered all right. We have kept Emily writing for a couple of days very closely. May has done her work, to give her the time. I am so glad you wrote to me about that boat going to Africa. I am satisfied with the arrangement of being in Melbourne as you propose.

The tickets we send to you to see if they will be endorsed by the authorities that be in Melbourne, or is it best to just come right along and say nothing to the agent in Melbourne? Just tell us what to do, that is all.

Mother.

Lt 85, 1892

White, W. C.

Adelaide, South Australia

November 16 1892

Dear Willie:

I received the additional letters of American mail yesterday on our way to Sister Allen's, where a company of sisters met to visit, converse, and pray together. We had a very good meeting, but this must end these appointments, for they are altogether too taxing to me. There is, on nearly every occasion, a deaf woman placed beside me and I have to shout out my words in order to make her hear, and altogether it draws too severely upon my strength. I read portions of the letters from Brother Olsen and Dr. Kellogg to those assembled. It was a feast of fat things.

I hope you read all these letters, and if you did you would appreciate them, knowing the hard time we had one year ago to set things in order in that Lansing camp meeting. I am glad Brother Evans is not a failure. I am glad Elder Olsen is blessed of the Lord. I am so thankful for the letter from Frank Belden. May the good work go on and we see the salvation of God is my prayer.

We want the Lord to manifest His spirit in our midst here in Adelaide. All through last Sabbath the Lord helped me in a special manner. I have full faith that we will see Brother and Sister Holland fully established on the solid Rock before we leave this place. If they are consecrated to God and will put their faculties to work, we will have more solid, well-balanced minds and executive ability in the church in Adelaide than we have yet had.

Now, in regard to Eldridge, if he cannot live on twenty-five dollars per week, let him go where he can get more. If he was a man of consecrated ability, a man who loved and feared the Lord, I would feel differently. He is a business-man and a hard-spirited man when he takes the bit in his mouth. Oh, has not the Lord better material than such men to stand in responsible positions? I think we had better pray for men who have consecrated ability, who are not so filled with self-esteem and self-importance that the Lord can do little for them. Such a dearth of workers of the right order! But the work is the Lord's and He will stand, He does stand, at the helm. He will work and none can let or hinder Him.

I am so glad to read Dr. Kellogg's letters. The Lord is working with him. Let the Lord work upon the minds of these managers and we shall see a great work done. I am burdened over Edson's case. I do not feel just clear about it, and I am worried and perplexed, but do not see any way to relieve the situation. It is so fixed that whichever course you may take, you will wish you had taken the opposite one.

I am glad to report I am gaining in strength, and I have less pain. I can walk so much better, almost actively at times; but my limbs are still weak, and I have to be very careful how I move.

The spring seat is a success, and I can ride comfortably a certain length of time, but to go beyond a certain limit gets me so nervous, I am a great sufferer. But it appears now that I can go to New Zealand if I do not get worse. I am perspiring freely. It is warm and pleasant here, and I enjoy the atmosphere. Yet when the time comes to leave, I am all ready to go, believing the Lord will sustain me if He has a work for me to do elsewhere. I consider Adelaide a very important place, and when I read Elder Curtis' article in the paper, I thought, The poor man is deceived in his work here.

Mother.

We are all getting along harmoniously. Emily, May and I go to the beach today. I want to be out most of the day. It is cloudy and favorable in that respect. The weather is getting quite warm and today is sultry. We thought we could not have a more favorable opportunity. I have written six pages this morning.

Mother.

Lt 86, 1892

White, W. C.

Adelaide, South Australia

November 18, 1892

Dear Willie:

I have just come from the dentist and found that I had dreaded the operation of having my teeth filled, but I had it attended to before it became sensitive and I was much pleased with the dentist. I go again next Monday to have another filled.

I was up at four o'clock, and I am so sleepy I can scarcely keep my eyes open. I received this letter from Elder Tenney, which I enclose. We are all well as usual, but the weather is rather too warm for comfort.

We went out on the beach, Emily, Maya and I. Of course I was not able to get about, but sat in the phaeton under the bridge, or wharf, that leads quite a distance to the water. We took dinner there. It was pleasant. Well, I have been asleep about four times writing this, so I will close and say we are usually all well. I have had two fits of nosebleed, and my heart seems weak.

Is it possible to get better carbons? We did not used to have such miserable, dim concerns. Will you see what the matter is and correct this if you can do so? We pray for you all. I believe the Lord will work for Melbourne. We must have faith and trust in God. We will draw nigh to God. We will not be weak in faith. The Lord stands at the helm, and we are only His frail instruments. We can do nothing of ourselves; but if we have faith in God, we will certainly see of the salvation of God.

When I think of all the preaching they have had at Melbourne, I am more and more inclined to think it is something besides preaching that they need. But we must not talk doubt or unbelief. We must

just go forward in faith and expect great things of the Lord. If we walk humbly before God, He will reveal Himself to us.

Be of good courage. We are praying for you, and the Lord will give His grace and His Holy Spirit if we only believe.

Mother.

Lt 87, 1892

White, W. C.

Adelaide, South Australia

November 23, 1892

Dear Son Willie:

I am now packing up my writings. I shall be so thankful to meet you in Ballarat. It seems quite a long time since I have seen you. I am seeking to get off the mail, and I have had to go to the dentist twice; one tooth troubles me some.

What day will you be at Ballarat? Brother Daniells will let Emily have his ticket, and he take hers, and she go on direct to Melbourne. Elder Daniells will see me housed somewhere. We feared you would not be on hand, but be sure I shall be pleased to see you and have you remain with me until I return to Melbourne. I am rushing Emily as fast as I can on copy to put in mail for America.

I do wish you could have been here to have made some visits and get acquainted with some of our people. I know you could have been a help to them.

I am very busy all the time. One thing rushes upon the heels of another. We had a very windy and cold spell for two days. It looks like rain today. I hope you will be of good courage in the Lord. It is very poor policy to lose hope and courage, and we will not be guilty of such folly.

There is plenty of work to do, and we have a mighty Worker with us. We must obey His orders. I hope in God. There is nowhere else we can look.

Elder Starr will, I understand, be with you. I shall be more than pleased to see you both. I have many jots and tittles to write so I will say goodbye.

Mother.

Lt 88, 1892

White, W. C.

Ballarat, Australia

November 30, 1892

Dear Son Willie:

Your letter is received. I did not suppose it necessary to write you all the particulars of the exact time we would be in Ballarat, as Elder Daniells came to Adelaide with the plans all laid as to what we were to do, and we accepted the situation exactly as planned. We thought this was all arranged and that we should leave Adelaide on Monday and, of course, arrive here the next morning, Elder Daniells to go on the same night.

Brother and Sister James say, "Come right here. There is plenty of room, and two can sleep at Brother Henry's or Sister King's, a short distance from here, just around the corner." So we hope it is all clear now.

There seems to be considerable agitation on the Sabbath question. A minister, Porter, is making quite a decided movement on the question, and the brethren and sisters are anxious to have something said sustaining the Sabbath. They will be greatly disappointed if nothing is said in reference to this question. It looks to me that while the subject has been agitated, it is a good time to crowd in all the truth possible in reference to the matter. I wish you could have planned to come Thursday, but you will know what to say. I greatly wish Elder Starr could have come. I fear greatly for Elder Daniells. His neuralgia is getting to be a serious matter. May gave him treatment all of Tuesday afternoon, but treatment does not seem to relieve him much.

We had a rainy day yesterday. Today is clear, but quite cool. I am as well as usual, although last night was a poor night for me. Well, we will see you soon.

In much love.

Mother.

Lt 89, 1892

White, W. C.

Melbourne, Victoria, Australia

December 27, 1892

Dear Son Willie:

I have not any particular news to write to you, but will say we were able to get off a large mail. It was trying for us all, but everything went without friction. I send today the matter on organization to E. J. Waggoner. I have this morning written him a letter of six pages, of which I will send you a copy. I have been constantly busy looking over the matter to be sent to Adelaide upon the Sabbath of the Fourth Commandment. I see enough to do.

I spoke last Sabbath, but Willie, I am sorry to say it, but it will not be right to be presumptuous. I suffered much last Sabbath. I felt unusually well for a couple of days, but as soon as I began to inhale the atmosphere of the hall, I felt my heart deprived of vital air and was so exhausted I could with difficulty address the people. Brother Smith tried to change the atmosphere, then it blew on my neck, and I have had cold in head and teeth since. Many were unable to keep their eyes open, and I could not blame them. I cannot believe the congregation can become spiritually benefited or

energized under such an atmosphere. It is simply terrible. Some said they pinched themselves and did everything possible to keep awake, and they felt the life taken out of them.

Well, how do you suppose, with my weak heart, I can feel to stand before the people, presenting great truths, obliged to make extra exertion to put life into the subject, when there was such a vitiated atmosphere to breathe? I am well satisfied I cannot, with any safety, speak either summer or winter in these halls.

The team went Friday morning for Brother and Sister Salisbury. He did not go out Sabbath. He was unwell.

Sister Rousseau and Sister Salisbury went with us. Both remain here still. I am so pleased that our people have a church in Parramatta. We must make some effort to build a church here in Melbourne.

We have had some beautiful days. Yesterday was cloudy and windy. Yesterday was celebrated as Christmas. I was so earnestly engaged in writing matter that must receive attention, I rode out only one hour. Sunday it was so windy and dusty I did not ride at all. I feel very grateful to my Heavenly Father for His mercy and love bestowed upon me. Jesus is my Restorer. He will restore me. He is doing this, and I am full of hopefulness. I began to be very hopeful that I could live in this part of Melbourne and labor for the church in North Fitzroy, but last Sabbath's experience I am loath to repeat. It is an expenditure of labor that I am sure cannot give the church much help, for they cannot appreciate the sacredness of truth in such a place and in such an atmosphere.

Everything here is moving off nicely. Fannie is preparing to go to Tasmania. She has passed through a terrible ordeal the week past, and I dare not have her remain through the Week of Prayer and through the conference. I esteem Brother Smith highly in the Lord. He acted his part so well in reading hymns and in praying. He is truly the servant of God and will be useful, very useful in the church.

I hope you will get rested. You will have a change, anyway. After you left us to go into the depot, I thought of the question you asked me, Shall I go, and pay twenty dollars carfare? I am surprised that I hesitated as I did. What is a few dollars more than you expected to pay if you can be a blessing to the people? I am glad you went. It is right, and I hope the Lord will give you all much of His Holy Spirit.

In love.

Mother.

Remember me to Brethren Hare and Steed.

Lt 90, 1892

Hall, Lucinda

North Fitzroy, Melbourne, Victoria, Australia

January 23, 1892

Dear Sister Lucinda:

I have been making desperate efforts to get a large number of important letters in the mail to go on the next steamer. Letters must all be in today at four o'clock. I wish I could see you. I have many things I would be glad to communicate, but cannot this time. I have had the rheumatism since coming in the cars from Sydney here. I could not get a berth, and tried to lie down on the seat, and have had great suffering in my hip ever since. Both hips are now affected, and both arms and shoulders. I cannot walk when I get up from [the] chair; my hips pain me severely. After a while I can walk a little. This has been upon me now several weeks, but worse the last two weeks.

I have written to Elder Olsen that I thought we should send men and women here to act as missionaries. I think I will send the letter written to Elder Olsen to you, and after reading it, you can forward it to Battle Creek. This will save my writing lengthily to you.

I have sat at our table until I have lost all appetite. I wish I could have someone who knew how to cook, who would know how to get me something I could eat. Sister Emily Campbell cannot get out of a certain line, to have inventive powers to fix up something. She has it not.

May Walling despises cooking. We have a good girl—she is quick and can do hard work—but she has no knowledge of cooking. So you see, I do not have a very flattering prospect. I have not eaten breakfast, for I had no appetite. My last meal was yesterday noon. What a blessing it is to know how to cook.

I want you to write me all the news you have. How is your mother? How is the little afflicted one? Tell me how the family are prospering. I have written all particulars to Elder Olsen, so will send you his letter and you can read it.

We are putting up a little stable for cow and horse. The walking is over for me at present. It hurt me cruelly, when in Oakland, to climb the stairs so often to the lawyer's office, and the last day I was in the stores my hips felt very bad. But then I am not discouraged. I am trusting in the Lord, and I shall be healed; I believe it with all my heart.

Lucinda, I wish I could see you, but one cannot have all they desire. I am now writing on the life of Christ and I have had great comfort and blessing in my writing. It may be I am a cripple in order to do this work so long neglected.

We are now where we have good air, fresh and sweet, close by the water reservoir that supplies the city of Melbourne, which has half a million inhabitants.

Write to me. I wish you could go to the Health Retreat and help them awhile. Perhaps you will.

Love to all.

Lt 91, 1892

Hall, Lucinda

Adelaide, South Australia

November 23, 1892

Dear Sister Hall:

I wrote you a letter in response to the draft sent me from you and Eleanor and Martha and Sister West. I mentioned you all and if you have not received said letter, please to let me know at once, that I can repair the failure as far as possible. I preserved no copy so shall not be able to reproduce the same. We learned that about three mails past, the tug containing mail from Adelaide was burned. There was a railroad accident between East and Nevada. No other mail was destroyed.

Now I am anxious to learn if you did get a letter from me acknowledging the receipt of the draft. I do hope you received it. I do not, Lucinda, think of such a thing as receiving anything financially from you. I do love to hear from you, and Eleanor and Martha who work so hard. I could not refrain from weeping as I thought of it. Be assured I shall appreciate this favor, because it is a token of love and sympathy and true benevolence.

I wish to give a little message to Eleanor: I hope, my dear sister, you will not use up all the vitality you have in hard work. Take a little time to rest, and see how it seems to be idle once in a while. I know it would be a painful process to be long doing nothing, but try a little of this laziness—if you call it by that name.

Jesus said to His disciples, “Come apart and rest awhile” [Mark 6:31], but you see they did not get to. The people came seeking for Jesus and could He turn them away when there were so many who would not seek for Him at all? No, He went out and labored for them until He was almost fainting with exhaustion. I think how much easier it is for me to preach this kind of doctrine than to practice it. How our precious Saviour labored to bless humanity! If a much larger number labored to weariness, those who now labor to complete exhaustion might have some chance to have a resting spell. But there are born idlers; they love to do nothing, and will get nothing in return.

Well, I am afraid if I keep on in this style that you will not get very forcibly the lesson I meant to give you. I know you are connected with a beehive and there is enough to employ your thoughts and your time and you could work yourselves far beyond your power to endure.

May the Lord strengthen and bless you all. For us Jesus has shed His blood, and we are required to trust Him, believe in Him. He does not want any of us to go in darkness. The Holy Spirit has borne with us from year to year and guarded us with unceasing vigilance that we shall not disappoint the Saviour. All souls are precious in His sight. He died for them. They are capable of being made the trophies of His grace and the heirs of heaven.

Our zeal needs to be quickened, that we may win souls to Jesus Christ. “Ye are the light of the world.” [Matthew 5:14.] “Glad tidings” “shall be to all people.” [Luke 2:10.] Keep up good courage in the Lord. We are laborers together with God, and our appointed task is to sow the good seed beside all waters—to sow in His vineyard, to reap and garner up the harvest. God would have us increase our talents. Then when the Master comes He may receive His own with usury.

Truth, O how precious is truth pervading the heart! It longs for expression. A word of comfort spoken here and there is freighted with good, for the Spirit gives it efficiency and power. We shall never gain anything by looking at ourselves and mourning over our sins. Jesus—look to Jesus! Rejoice in His love, for He is very, very precious. Talk faith, hope, and courage, and your faith will grow strong and firm and unwavering.

Please write to me when you can. I shall be glad to hear from you.

In love.

Be sure and tell me if you have received a letter every month. If not, one is lost.

Lt 92, 1892

Preston, Melbourne, Victoria, Australia

May 9, 1892

Last mail I had written some letters early in the month, but my hands became so weak that I could write but little; every move caused me so much pain. I was glad to read your letter with others. I feel like thanking my friends for taking the time and trouble to write to me. There are many whom I am obliged to communicate with, and after mail week is over, I am almost prostrated. This time the mail bears very little from me.

Fannie is a cripple, and her health is quite poor, I suppose, on account of her enforced inaction. Emily Campbell is fitting herself to become my bookkeeper and typist. May has taken charge of the cooking. I am happily surprised, for she does exceedingly well. Everything seems to be cooked well and in season. This is an excellent school for May; she is obtaining an experience in care taking. She does all cheerfully, gives me treatment every day. Annie, my hired girl, does the washing, ironing, and scrubbing. She did not know how to cook, but May has taught her to make bread. She proves herself to be an excellent bread maker, but May has to stand as chief in the housework and cooking department. Marian is about the same in health as you have generally seen her.

I think our location is favorable; we have a house separate from other houses; we have a large garden abounding with flowers. When we came here four months ago, the whole place, about one acre of land, was grown up to tall weeds. In the garden everything except the geraniums was dead. The girls went to work in the garden, pulling weeds, making flower beds, sowing seeds for vegetables. It was very dry, so we bought a hose, and Marian was chief in the flower garden. With water, the flowers sprang up. Dahlias, the richest beauties, are in full bloom, and fuchsias flourish. I never saw them blossom as they do here; the geraniums, Lady Washingtons, in immense bunches of the richest colors to delight the eye. Now the geraniums have mostly ceased to bloom, but the chrysanthemums are in their glory. I never saw such abundance or so great a variety; they are just beautiful! Marian has had exercise and something to call her out, and it has done her good.

I am the same helpless cripple, day and night full of pain, but I do enjoy the thought that I am a child of God, and I spend many sleepless hours in prayer and thanksgiving to God that I have my reason. My memory is good, but I dare to write but little, because my nerves are so weak that I suffer much more after writing. I have paid twenty dollars for electric baths, but see no real good resulting therefrom. I have just stopped all medicine and treatment except what May gives me. Nights are now very long and days short, as in winter with you. I get up between five and six o'clock.

All the family are very kind to me and do all they can for my comfort. I maintain cheerfulness, for no good will result from moaning and murmuring, none at all. I can walk sometimes a little better than others, but it is poor work. I ride out in the phaeton when it is pleasant. We are learning all the time

to invent easier things for me. A board is placed on the piazza, one end reaching into the phaeton, so I do not have to step up the two steps; then I have had a spring seat made which relieves the right hip. On this seat, covered with pillows, I can ride quite comfortably.

Last week Brother Wilson put his horse into our phaeton because it would go faster than ours. He took me twenty miles for a ride, but my spring seat was not then made, and the ride was too much for me. Since that time I have not walked as well as before and have suffered terribly from nervousness. When we ride out with our horse, he goes slowly, and the ride does not jar me, and I feel better after riding. The process of getting ready makes me dread to go; but our girls say nothing to me. May and sometimes Emily harness the horse and bring it to the door, and then insist that I must ride. May is generally my driver, and she does well.

All are just as tender to me, but I long for restoration. I am at times tempted to question whether I am in the way of my duty. I did not want to come, but felt that I ought to yield to the voice of my brethren. I am here and, though separated from my friends in America, the Lord is nigh unto me, His grace sustains me, and I rejoice in the love of God. If I should give way to my feelings, I should have a good many hearty cries over my case, but I will not. I praise God that I am His child, standing under the cross of Calvary. I say, Thy word is pledged to hear my prayers. I shall be restored. I shall see of the salvation of God. I will praise the Lord that Jesus is mine, and I am His. What should I do now, in constant pain and weakness and suffering, without the help and grace of Christ?

True, when I rise up or try to change my position in bed there is some groaning done. I will not let May lift me. I will not call any of them up nights, although I have to be up about six times to change my position. I have had a strap fastened to the head and foot of my bed, and this is a wonderful help to me; I can get up and disturb no one's sleep. Sometimes I can sleep only three hours during the night, but the grace of God I know is sufficient for my day; I cannot explain why this is not removed. I know how it came very well, but how to get rid of it is no easy matter. I am not drawn out of shape, but full of pain.

I am glad that Brother and Sister Maxson are at the Health Retreat. I think they are where the Lord would have them. But if he becomes uneasy and dissatisfied, as I am afraid he will, I think Dr. Gibbs would come if invited, and would do better than Dr. Hare. This much I venture to say, but if Dr. Maxson and wife will stay because they have their heart and interest in the work, I believe the Lord would bless them, and their efforts made in the strength of the Mighty One would be a blessing to the institution. The Lord will be with us if we will be with Him.

Emily has gone with the Echo wagon for the goods sent from Oakland for me. Sister Tay is to stop with me for the present, according to my request. She accompanied Willie and Elder Daniells from New Zealand. While they stop over until tomorrow, she came on and arrives today. I can tell you how the goods came before this letter goes to you.

Now it is proposed to take me to Adelaide, five hundred miles from here. But this involves much expense, and it will be disagreeable for me to make the journey, helpless as I am. Oh that the healing power of God would come upon me here! We seem to be needed here. The Echo office is five miles from our country home. Willie can be with us here. We are within three minutes' walk of the train, the fare is low, and in twenty minutes he is borne to North Fitzroy. I cannot see how I can be five

hundred miles from him, yet he must be in the office here, for it is suffering for the help he can give it in the strength of the Lord.

So we are to make some important decisions, and we pray day and night for the Lord to mark out our path before us that we may make no mistake. Tomorrow Willie comes home. Then there will be a canvassing of the whole matter. Adelaide has a church of above one hundred. They need help badly, but I dread the division of our family. Willie has been gone about seven weeks to New Zealand, and I feel so much the need of him to counsel with. The Lord guide us is my prayer.

Lt 93, 1892

Brethren and Sisters in Battle Creek

North Fitzroy, Australia

January 21, 1892

To the Brethren and Sisters in Battle Creek, and to all who need these words:

Be exceedingly cautious in every move you make. Do not spoil everything the Lord has been doing for you, showing that you are lacking in sound, solid principles. I wrote out some things for you on this line before leaving Battle Creek, but I can not find it now, so I write this to warn you concerning your danger. Satan has thrown many off the track, even while they were earnestly engaged in seeking for more faith and in exercising it for others, for they were led into extremes both in precept and action. The enemy has been on the watch for an opportunity to lead men to the exhibition of this very fanaticism. (In the exercises of Elder E. R. Jones, an element was apparent that would unbalance the minds of those who were not looking to the Lord for his counsel.)

Wherever prayer is made for the sick, Satan seeks to wedge himself in, that some inconsistency may appear. There is but one way in which I can pray for the sick. I can present the case of the afflicted one to God and say, "Jesus, you understand all about this case. If it is for the good of this soul, and for the glory of Thy name, raise this brother or sister to health." I leave the case in God's hands, and this is the only way in which I can pray for the afflicted.

Before I left Battle Creek, questions were raised as to whether the Lord should not be entrusted with the cases of the afflicted, and whether there was any need of sanitariums if this were done. But it is not God's way to abolish these agencies. On several occasions, Jesus worked miracles to feed the hungry multitude, but because He could furnish them with food in a miraculous way, they did not receive the impression from His teachings that they were to put forth no effort to provide the necessities of life. Through this means He was seeking to impart to the multitude the spiritual truths which were of vital importance to their souls' salvation.

If the Lord heals the sick in answer to prayer, it is not a sign that our institutions for the benefit of the suffering should be abolished. The Lord will not always work miracles to keep people alive. They are to be placed where they can have the benefit of hygienic living and treatment, and these agencies must not be despised.

I have been shown that the path of presumption lies right along side of the path of faith; and influenced by the suggestions of the enemy, men and women will be in danger of calling

presumption faith. All these faith spasms which result in making the professed followers of Christ act in an unreasonable way and do inconsistent things, are not the exercise of genuine faith, but the outworking of presumption. Brethren and sisters, do not travel in that pathway. The Lord would do much more for his people if they would walk in accordance with His Word, and not open the door to the suggestions of the enemy.

The mine of truth has been discovered, and precious ore has been brought to light from beneath the rubbish of human opinions, and these heavenly treasures are to enrich the soul. The righteousness of Christ is the great treasure that demands our study, that is to be appropriated to the soul. Satan has dealt heavy strokes, that these precious gems of truth should be hidden from our eyes. It has been his purpose all along to keep the world in darkness concerning the character of God, and he has represented Him to men as being clothed with his own satanic character, but the Lord has declared His character as “merciful and gracious, long-suffering and abundant in goodness and truth.” [Exodus 34:6.]

When the Lord let His glory pass before Moses, he proclaimed His goodness and love. The shaft of truth is yet to sink deeper into God’s inexhaustible Word. Hidden treasures are yet to be discovered, precious treasures are yet to reward the diligent laborer. But while the Lord is to display his treasures to our souls, the enemy will not be idle. At every step of advancement, he will seek to throw men off the path cast up for the ransomed of the Lord to walk in. He will bring to the front extreme positions, and advance unreasonable opinions, so as to bring fanaticism among the people of God. All this is to hinder the working of the mine of truth.

We have no time now for unreasonable movements. Either the Lord has been leading us or He has not. Either He has been planning for us in the establishment of schools, in the building of offices of publication, in the erection of institutions for the treatment of the sick or He has not. We are to be engaged in the work the Lord has left for us to do in fitting a people to stand in the great day of the Lord, and having done all to stand. At this time heaven is full of activity. The angels of God are at work, seeking to impress minds through the living human agents, that the great work may be accomplished; and those who yield to the heavenly intelligences and become channels for the heavenly light will be rewarded of the Lord.

Some one has said that there is no more need of schools, for the Bible has said, “They shall all be taught of God.” [John 6:45.] Yes, the Lord will teach us, but it will be through His appointed means, for He has given “some, apostles; some, prophets; and some, evangelists; 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, unto 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.] The teaching is to continue, the work of caring for the sick is to go on till the close of time. The Lord has His appointed, human agencies, and they work in harmony with Christ in saving the souls of men. The work is not to contrast, but to broaden and widen till the close of this world’s history.

In the last discourse of Christ to His disciples, He tells them how they shall be fitted up for the great work before them by the endowment of the Holy Spirit. A vast tract of truth, new to them, but known to Christ from the beginning as old and original truth, is presented before their minds all fertilized and enriched by the influence of the Holy Spirit.

Just before His ascension, He comforts them with the promise that they shall be baptized with the Holy Spirit not many days after His departure to the courts above. But even while He was telling them of the heavenly gift that was to prepare them to go forth as laborers together with Him for the salvation of men, they asked, "Lord, wilt thou at this time restore again the kingdom unto Israel?" But the Lord answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:4-8.]

The office work of the Spirit of God is to qualify men to become teachers. The Holy Spirit might be given to all men to teach them, but God does not work in that way. The Lord works through human agencies. "Ye are my witnesses," saith the Lord. [Isaiah 43:10.] God sends men and women to instruct and educate others, and to preach to the world the tidings of the gospel. Not until the work of our great High Priest is done in the heavenly sanctuary will our work be done. The work of teaching will go on, the care of the sick will rest upon us, and institutions will be needed for the treatment of the afflicted, and means will be required for the extension of the knowledge of the glorious gospel of God and our Lord Jesus Christ, until a people shall be found without spot or wrinkle or any such thing, standing blameless before heaven, and prepared for the great day of the Lord.

The present duty of every true child of God is to wait patiently, to watch vigilantly, to work faithfully, until the coming of the Lord, that we may be prepared for the solemn event. The characteristics of the true follower of Christ, the perfect man in Christ Jesus, will be manifested in working, watching, and waiting for the Lord. He will not be wholly given up to contemplation and meditation, or be so engrossed in some busy works that he will neglect the exercise of personal piety, but in the symmetrical Christian, personal devotion will be blended with earnest work, and the follower of Christ will be "not slothful in business," but "fervent in spirit, serving the Lord." [Romans 12:11.] The lamps must be kept trimmed and burning, that they may send forth bright rays of light into the moral darkness of the world. Every faculty must be brought into play so that spiritual declension may not take place and that the note of warning may be sounded, lest the day of the Lord overtake you as a thief in the night.

The Lord is soon coming, and for this very reason we need our schools, not that we may be educated after the order of the world, but that our institutions of learning may be more like the schools of the prophets, places where we may learn the will of God, and reach to the very highest branches of science, that we may better understand God and His works and the character of Jesus Christ whom He hath sent. The Lord requires that there shall be faithful work done in His household day by day. The people of God must be gaining more and more skill and experience, for there will be increased work for all, and especially for men in positions of trust. As we near the end, Satan will be moved to make a desperate effort to overthrow all those who dispute his claim to supreme authority on earth, and the people of God must be prepared for the struggle.

God requires the full exercise of all the ability He has given to man, that they may do to the extent of their natural and cultivated powers, all that is possible for them to do. Every agency is to be quickened, that the great work may be accomplished. We must work with an intensity that we have never felt before. No man can leave his post of duty without betraying sacred trusts, without

endangering the salvation of his own soul and the souls of others. You are to be true to your entrusted work, and not to be seeking after something new and strange.

As Christ opened before the disciples the great work that was to be done, and promised to them the gift of the Holy Spirit, they were anxious to know if they should then see the fulfillment of their long-cherished hope. They asked, "Wilt thou at this time restore the kingdom to Israel?" The Lord rebuked their curiosity, and said, "It is not for you to know the times, and the seasons, which the Father hath put in his own power." [Acts 1:6, 7.] There was one thing that they might understand, and that was that they were to receive power after that the Holy Ghost should come upon them, and that they were to be witnesses of Christ.

All this itching curiosity to know the set time is rebuked. This has not been given to man to know; and we are not to feel anxious about these things which the Lord has never committed to us, but has kept in His own possession, unrevealed. But the endowment of His Spirit is for us; this we may confidently expect, and freely receive, for we can do nothing for the salvation of souls without this heavenly agency. Because of the shortness of human life, every event should be made an occasion for enriching souls with the truths of the gospel. As time is fast closing, we should keep before the mind the spirituality of the law, and the utter worthlessness of a formal ceremonial obedience of the commandments, involved in a legal religion. The eternal principles of truth should be extolled.

The holy and paternal character of God should be presented to men. Our obligation in our daily actions should be laid bare, that we may understand our relation to God and to each other, for we are to watch for souls as they who must give an account. We must present to the people, not the imaginations of men, not their schemes and conclusions, but the grace of God in the gift of His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life. We are to lift up Jesus, that He may draw men unto Himself.

How hard it is for Christ to get the correct idea of the spiritual nature of His kingdom into the minds of His disciples. How hard for them to realize the necessity of constant prayer, of sincere repentance, of attaining to more and more perfection of character, which is the salt of Christian experience and the evidence of the operation of the Holy Spirit on the heart. The Holy Spirit is to enlighten, renew, and sanctify the soul.

If it is possible, Satan will cause that the professors of religion shall be borne off on some tangent of fanaticism, that they may take extreme positions and bring reproach on the cause of the Master; and then how he exults, for he can present to the world the inconsistency of those who claim to be led by Christ, and charge their wild and inconsistent positions and measures upon the truth which they believe. "Here," says the enemy, "is what results from believing the doctrines of Seventh-day Adventists. See their inconsistency!" The soul needs to be guarded by the strongest fortifications. The knowledge of the Scriptures must preserve the soul in its balance by supplying the mind with solid principles of faith and truth.

The Lord is coming. "Watch therefore, for ye know not the day nor the hour when the Son of man cometh." [Matthew 25:13.] The warning has been given, "Prepare ye the way of the Lord" [Isaiah 40:3], and it is to be given until every one who professes to be a follower of Christ shall be called upon to sound the note of warning and invitation. The half-hearted Christian needs to awake, and

put the armor on. But while we are to let our light shine before men, we are not to erect false lights to mislead the soul.

All are to be sound in the faith, not vacillating and uncertain, not allowing their imaginations to lead them into forbidden paths until their own faith is unsettled and others are confused by their spasmodic experiences, for those who follow their imagination are first in the fire and then in the water; but make your movements with deliberation, with candor, considering the subject from all sides, lest you may be led into some inconsistency and souls be turned from the truth in consequence.

Let every one now do his duty, laboring actively with Jesus Christ. Represent Jesus by your example of Christian piety, that the grace of Christ may appear as it is—beautiful, attractive, harmonious, and always consistent. A life beautified with holiness is not a life of idle contemplation, but a life filled up with earnest work for the Master, whose light shineth more and more unto the perfect day. As Seventh-day Adventists, we have a work to do in witnessing for Christ. If indeed the Lord is coming, it is time to sell what ye have and give alms.

It is time to put your money out to the exchangers, time to place every dollar you can spare into the treasury of the Lord, that institutions may be erected for the education of workers who shall be instructed as were those who attended the school of the prophets. If the Lord comes and finds you doing this kind of work, He will say, “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [Matthew 25:23.] The spell that enthralls minds, and makes them bond-servants of Satan, must be broken. Christ’s lessons must be enforced, they must be impressed upon the mind and heart. On young and old should come a realization of the great love wherewith He has loved us.

We have none too many institutions. Let your means be used to create, rather than have your influence used to diminish, these agencies for good. Let no one yield to the suggestions of the enemy of all righteousness and think that, because we are near the end of all things, we can have faith and have all our infirmities removed, and that there is no need for institutions for the recovery of health. Faith and works are not dissevered. If the Lord is soon to come, begin to act decidedly and determinedly, and with intense interest to increase the facilities, that a great work may be done in a short time.

Those who have been allied to the world should heed the invitation of the Lord. He says, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, 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.] For “though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.” [Psalm 68:13.] The bright beams of the Sun of Righteousness are to shine upon you, that you may be beautified with holiness.

Shall we now say there is no need of facilities? that faith is all we need? Genuine faith is a working principle, and works will appear as a proof of this agent in the soul. You should redouble your efforts, redouble your working forces.

Fathers and mothers, make haste. Your children are to be objects of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command, you are to teach them that they are not to pattern after the world’s plan

of education, but the truth must be impressed upon their hearts and minds. The truths that Satan had concealed by his hellish shadow, the truths he had misinterpreted and misapplied and disconnected from the Lord of glory, are to be reset, opened and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be re-established in the minds of men by the living agents whom God hath appointed, and error is to be revealed in its true character by the light of truth.

The Lord Jesus has moved upon human minds, that they may become his living agents to do a special work in recovering the old truths from their old forms, that they may rid them of the traditions and maxims of men and give them to the world in their native purity, in their original splendor, freshness and force. This is our work, brethren and sisters, in this waiting, watching time. Look at the picture that is drawn of the faithful and wise steward. The Lord says, "Who then is a faithful and wise servant, whom the Lord hath made ruler over his household?" [Matthew 24:45.]

The Son of Man is represented as one taking a far journey, who gave authority to his servants, and to every man his work. Do we comprehend this? Do we act upon it? Do we realize that to every one of us is given a work to do? The work is not all left to those who hold official position, nor to the ministers; but to every member of the church, Christ has given his work. There are to be no indolent ones, and yet how many ignore all spiritual responsibility. There are do-nothings. The pages of the book of God reveal a mournful blank. They are trees in the vineyard of the Lord, but they bear no fruit; they are cumberers of the ground.

I was shown the danger that will threaten the church because one here and there will be rising up, proclaiming that they have new light. They may be persons who have been regarded as humble Christians, and very conscientious in all their doings, but they do not have a good conscience. Reason and common sense are laid aside, and they become fanatical. Religious fanatics will certainly appear among us, and they will cause much care and much grief to those who have the honor of the cause of God at heart. They will not consider it their duty to counsel with their brethren.

There is danger on every side, danger of restricting operations for the benefit of the church and the world, and danger of carrying these operations too far. There is danger of establishing schools at a large outlay of means, when, if these matters were prayerfully considered, they would see that it was not wise to go to so great an expense. For in building on so large a scale, heavy demands must be made on the conference, loans must be secured from every available source, and a great burden must be laid upon the cause to carry through the enterprise. This means that other projects of as great importance cannot be carried along in equal proportion.

There is a great need of sanctified judgment in order that the work of God shall advance to occupy the many fields that are opening for its entrance. A large work is to be carried forward in our world, and in no one place should there be a large expenditure of means and ability when it will cut off the building up of interests that are equally important.

In all the work of building our institutions, the superscription of the Master should be seen, and not the mold of man. It is a mistake for an enterprise of this character to be carried forward in such a way that a large debt is accumulated. The managers of these interests greatly need the endowment of the Holy Spirit in order that, through the influence of ambition, they may not be led to do some great thing and swallow up a great proportion of the means that should be more widely distributed.

It is not in God's order that one interest should be strengthened while another is left to languish and die.

There is great need of taking wide, extended views of the work, and then of carefully computing the means, that one interest may not flourish at the expense of another. There is need of so dividing the means that it will meet proportionately all the necessities in every direction. Human pride is to have no encouragement in these enterprises.

A great work must be done all through the world, and let no one flatter himself that because the end is near, there is no need of making special efforts to build up the various institutions as the cause shall demand. You are not to know the day or the hour of the Lord's appearing, for this has not been revealed, and let no one with an ingenious mind endeavor to seek out such a matter and speculate on that which has not been given them to understand; but let every one work upon that which has been placed in his hands, doing the daily duties that God requires.

The Lord has entrusted His servants with His household goods, with the investment of His capital, and He expects them to be diligent and active, looking out for the interests of His kingdom. All are to be workers; but the heaviest burden of responsibility rests upon those who have the greatest talent, the largest means, the most abundant opportunity. We are to be justified by faith and judged by our works.

When the Lord shall bid us lay off the armor, and to make no further effort to establish schools, to build institutions for the care of the sick, for the shelter of the orphans, the homeless, and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work. But now it is our opportunity to show our zeal for God, our love for humanity. The church is now militant, not triumphant.

The members of the church are to invest every particle of physical, intellectual, and moral vigor that they possess, that they may be wise stewards of the manifold gifts of God. With the light shining upon our pathway, who will dare to trifle with his moral responsibility? Happy are those who, from the very beginning of their religious life, make a surrender of themselves and their all to God, and are true to the unerring dictates of the Spirit of God. Happy are they who make Christ and Him crucified, their only hope.

Close the door, block the way, to the advancement of the spiritual upbuilding of the Master's kingdom, and piety wanes. Men and women deprived of helping others become straightened, bigoted, unsympathetic and hard, because they become self-centered, engaged in their own personal affairs. It is because of the Lord's mercy that men are permitted to have a part in the work of salvation and be co-laborers together with Christ in caring for the souls for whom He died. It is by engaging in this work that we are enabled to grow in grace and in the knowledge of the Lord Jesus Christ.

If we are Christlike, we shall be large of heart and sympathetic in disposition. We are to become identified with our Saviour in all His plans, triumph in His victory, and share in His glory at last. We are to be partners in the work of God in all parts of the world; wherever there are souls to be saved, we are to lend our help, that many sons and daughters may be brought to God. Christians cannot neglect this great work and be guiltless before God.

The end is near, and for this reason, we are to make the most of every entrusted ability and every agency that shall offer help to the work. The workers for God, in the field or at home, are to be self-denying, bearing the cross, restricting their personal wants, that they may be abundant in good fruits. Those who prize the light of saving, precious truth, will not hesitate in regard to doing their God-given duty, but will gather up the rays of divine light, that they may diffuse them to those that are in darkness.

Time is short, and we have not a moment to lose. The "Pitcairn" has been fitted up to visit the islands of the sea and bear the message that God would have the people hear in these far-off places. If this vessel should meet with accident, or become unseaworthy, there would be an immediate call for means that another vessel might go forth to do this work. There is need that every man, woman, and child employed in our institutions should carry a burden for the souls of those who are in darkness. By the means of ships, more can be done for the salvation of souls than has been done. There is a class for whom little is being done, and that is the seamen.

Schools must be established, that the youth may be educated, that those engaged in the work of the ministry may reach higher attainments in the knowledge of the Bible and the sciences. Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust and be able to educate others.

And besides all this, God calls for home missionaries. Let every soul deny self, lift the cross, and expend far less means for the gratification of self, that there may be living, working agents in all the churches. A faith that comprehends less than this is one that denies the Christian character. The faith of the gospel is one whose power and grace are of divine Authorship.

Then let us make it manifest that Christ abides in us, by ceasing to expend money on dress, on needless things, when the cause of Christ is crippled for want of means, when debts are left unpaid on our meetinghouses, and the treasury is empty. "By their fruits ye shall know them." [Matthew 7:20.] Shall we not follow the example of Him who for our sakes became poor, that we through His poverty might be made rich?

Lt 94, 1892

White, J. E.

Preston, Melbourne, Victoria, Australia

May 5, 1892

My Dear Son Edson,

You write in Willie's letter that you are now about to engage in a new enterprise which will get us all out of debt in a short time. My son, I say, Don't do this. I see in this only another infatuating delusion of the enemy. Did you not have the same glowing prospects before you in your late plans and enterprises? Were you not lured on by the hope of great profits to come? And yet what have these amounted to? Why, there would be such a success in your business if you could have just a little more means for present emergencies, and I knew that if I did not consent to sign the notes you

presented, you would say that it would have been a success if you could have had just the amount at the right time. Thus one enterprise has been entered into after another with the same result—disappointment.

Now I, your mother, beseech you in the name of Christ to stop and learn the lessons that He would teach you. “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.” [Matthew 6:33.] I regard this new business enterprise as another scheme of Satan to lure you on, keep you elated with the hope of wonderful success just ahead; and the result is time and money consumed, and heavy debts for me to meet. Now, my son, this cannot go on any longer. I am distressed beyond measure that you write me no letters. The worldly projects, the disappointments, have, I fear, weaned your affections even from your mother.

This last proposition, I wish you fully to understand, I take no stock in. I cannot give you one word of encouragement. Should you get involved, it would hurt my soul to have to let you work your own way out, for you would think me cruel, and would, unless converted, have perverted ideas in regard to yourself and your mother. This project is another thread to bind you away from me, away from your Redeemer who gave His life for you, that you should not perish, but have everlasting life.

Satan desires to have you, that he may sift you as wheat. He presents his pleasing inducements; you see wonderful gain; you count the income, but not the liabilities, the outgoes; and before you are aware, you are involved. You will borrow of some one, and rather than have you do this, I have attached my name to notes. I could not endure the disgrace of your being overwhelmed with debt. This financial embarrassment you consider your misfortune; but I consider, I know, it is because you will not heed the counsel and warnings of the Spirit of God. Other voices, the voice of a stranger, you follow, but not the voice of the Lord.

Were you seeking to know and to do the will of God, were you feeling your accountability to God, and that your will must be submerged in the will of God, then I should be a happy mother, and would praise the Lord for the comfort and help given me in you, my son Edson.

The last trial, in the building of the last boat, and all the circumstances connected with it, nearly cost me my life. You can never know how I have waited for you to see your wrong in this matter, and repent and confess before God, that He might forgive and heal you. I have carried the burden on my soul ever since, for I knew that unless you should see how cruel it was for you to pursue the course you did, in the face of warnings, entreaties, and of positive promises on your part, you would never come to the right position before God.

You have grieved the Spirit of God, and shall this record pass on to the judgment unconfessed, unrepented of? Will you deceive and flatter your soul that you were doing right to cast aside the warnings and counsels given you of the Lord to follow your own inclination? My son, if you ever enter the kingdom of heaven, you have a work to do to humble your heart, to confess your wrongs, and turn square about and seek to do the will of God. Your sin of disregarding counsel, of selfish independence, risking everything to have your own will, to follow your own independent judgment, is great, for you have no lack of knowledge. You know the requirements of God’s Word. You are thoroughly instructed in the Word of truth.

You have bitterness of soul because you think you have been treated unfairly. I know that in some things you have not been treated right, but is this any excuse for turning your face away from Jesus? What has the dear Saviour done that you should not love and serve Him with your whole heart? No one can hurt you as much as you can hurt yourself. Jesus has given His life for you. He says, "I will never leave thee nor forsake thee." [Hebrews 13:5.] You could stand, having your hand placed in the hand of Jesus, and boldly say, "The Lord is my helper; I will not fear what man shall do unto me." [Verse 6.]

You have been severely tempted, you have been on the enemy's ground [so] often, and turned from the counsel of God, that I fear it does not appear to you a grave and terrible thing to give the enemy every advantage by doing the very thing the Lord has warned you not to do.

You will be severely tempted over that which I now write to you. Satan will work upon your imagination, leading you to consider yourself abused, misjudged, but I beseech you to break with the enemy. If you are in doubt or difficulty about any matter of duty or business, seek wisdom of God as a little child and the promise is, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [James 1:5-7.] Be determined [that] you want to know the will of God, and that if you know His will, you will do it.

Your discernment is not clear. You take up with pleasing inducements, and are sure of success, but one all-important matter you fail to bring into your reckoning, "Without me ye can do nothing." [John 15:5.] These are the words of Christ. Will you, my son, consider how many flattering projects have appeared to you as certain of success which have taken from you and me, but have added nothing? Will it be thus to the end of the chapter? Has not the Lord plainly pointed out your duty?

The Lord has a word to speak to you: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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 3:14-17.]

The Lord has given you quick discernment in the Scriptures; this is a rare and valuable treasure, and He has appointed you your work, to impart to others the light He has graciously given you. If you do not improve the light you have, it will be taken from you. To leave the work given you of God, and take up the work that you choose to do, has not the approval of God. Had you engaged in the work that the Lord gave you to do, you would have been blessed in bringing many souls to Jesus. But you have misapplied your talents, worked much of the time on your own projects, without the help of the Lord to work with you; and failure, failure, has been the result. Satan has had his way; but shall it be so, my dear son, any longer?

You are now encompassed with entanglements, but if you give yourself unreservedly to God, without trying to make terms with the Lord that you will first clear yourself from debt or gain a financial standing, the Lord can help you out. This is your first work. Give yourself to the Lord without any reservation. Then your restless, ever-living energy will have its source in God. You have

just the energy, quick-sightedness, and qualifications that, if sanctified, would be a power for good. But you are passing away your time, growing older, worrying yourself with hard, unsatisfying labor, receiving no reward in this life, neither in the life to come, no honor in this world, and none from God.

The Lord Jesus would make you a channel of light if you will be led and molded by Him. But just as sure as you hold on to some of your own work, that takes pre-eminence and soon crowds out the work God has given you to do. Let not one thread bind you to any enterprise so that you cannot serve God with your whole heart, might, mind, and strength. O, how many blessings the Lord has held before you, but Satan interposed some worldly scheme, which eclipsed the heavenly inducement. What good you might do in this country—Australia—[you have] just the talent to reach the people. O that God would so impress your mind that you would give yourself to His work! You have had a work to do for the salvation of souls, and you could have gone on from strength to strength, from character to character, if you had followed on to know the Lord.

The Lord by His Holy Spirit has told you His will; who is to blame that you have not obeyed the voice of the Lord which has been speaking to you, saying, "This is the way; walk ye in it"? [Isaiah 30:21.] Satan has found the weak points of your character, which have been plainly opened before you that you might overcome them. You do not resist him; you do not overcome these temptations. If you continue to yield to them in following your independent judgment, he will work on that line to ruin your soul. God gave you a work to do, and you were blessed in doing that work. Had you given yourself without reserve to the work of God, you would not have had to work so hard as you have done, and it counts so little because the sanction of God is not upon much of the work you have done.

Now I beseech you, my son, to break this chain which Satan has forged to bind you away from the work of God. Investment after investment of means, of time, of hard labor, has been put into different enterprises, and the influence you might have had in saving souls has been crippled because of your desire to have your own way. Will you in the judgment think this is paying business? What will you answer to the Judge of all the earth when He shall present to you the record of your actions in following your independent judgment, and refusing to walk in the counsel of the Lord Jesus?

Edson, is it not time you seek first the kingdom of God and His righteousness, rather than these various enterprises? Will you continue to leave the future life out of your reckoning? I have been racked with pain night after night, and during my wakeful hours your case has been the subject of my prayers. Distinct to me would come the warnings God has given you, the encouragements also that He has sent you; and ever one course has been pointed out: for you to labor in His vineyard.

I have known, for it has been distinctly opened to me time and again, that when with young men in your employ, your influence is not a savor of life unto life. You have become as one of them in conversation, in spirit, and then you could not afterward maintain your dignity and exert an influence in helping them seek the Lord. Had you felt your responsibility to represent Jesus at all times, you could have exerted a strong influence over them and been the means of saving many souls.

When you started anew in your business in Battle Creek, had you humbled your heart before God, had you confessed your errors, had you fallen upon the Rock Christ Jesus and been broken, had you taken your stand firmly that you would not enter into any kind of business which would lead you to regard eternal things as of secondary consequence and close the door to Jesus, then you would have discerned the dangers, and you would not now have been in your present condition of spiritual weakness. You are in no wise ignorant of the progressive character of spiritual life. Notwithstanding you have not had the encouragement you really needed, from those who should have been helpers, you cannot make this an excuse, for Jesus has promised to be a present help in every time of need.

How can you expect to maintain spiritual life while neglecting duties, disobeying God, and grieving the Holy Spirit? At times you have had precious glimpses of Jesus' love, which have kept you from many snares of the enemy. You needed Jesus at every step; had you followed Him, you would have had an increasing knowledge of the weakness of human wisdom, the depravity of human nature, and in every work you proposed to undertake, you would have sought wisdom from God.

I have had many hours of deep pain of heart that my letters written to you in regard to your dangers have received no word of response, no word of confession or acknowledgment. I have been left all in uncertainty as to what influence these appeals have had upon you. If you have any reason to treat your mother in this manner, why not tell me so? Why leave me to suppose you considered my cautions and the light which I have tried to give you as idle tales? Does my past course in connection with you and your wife deserve this at your hands? Should I be left in uncertainty as to what you do mean? I have remorse of soul, and lie pleading with God amid my pain of body, that if I have made a mistake, after the light that God has given me, in still attaching my name to your notes, He would forgive me.

I have had a great desire to show you that I loved you and wanted to help you. This may have led me to go too far in seeking to help you out of embarrassing difficulties. Now as I am sorely afflicted and may never be able to cross the broad waters again and meet you, my son, once more, I feel more deeply anxious than I can express for you to make your wrongs right. I lift my wasted, almost helpless, hands to God, and pray with tears that if I have erred, it may not result in the loss of your soul. You are the burden upon me day and night.

I thought I understood my son, but I do not any more. I have seen that every effort I have made to break the spell of temptation upon you has failed of the desired effect; it has seemed only to make you more determined. You have hated reproof, despised counsel that in any way interfered with your plans, and as far as you could, have carried out your own ideas until you could go no farther. Is this the course to be pursued in the work of overcoming? I have no hope of any change in you for the better unless you shall see that your own will, your own way, your own independence, can no longer be a controlling power. Unless your will is yielded up to God's will, you will find it hard work in whatever you undertake, for the Lord is not with you.

I review the past, my life in connection with yours, and here is my burden: How many mistakes and misapprehensions have I made in seeking to help you out of financial embarrassment, only to start out afresh and repeat the experiment? Here I want to know just what to say. May the Lord help me to see my accountability, what I have done or said to place you in your present position of backsliding from God. I have been awakened by the words addressed to you by Jesus, "Turn ye, turn ye; for why will ye die?" [Ezekiel 33:11.] "Every moment of your probation is precious, more precious

than fine gold. Seek the Lord while he may be found; seek the Lord with all your heart. Call upon him while he is nigh." It is not yet too late for wrongs to be righted. God has borne long with your perversity, and His hand is stretched out still.

I may again cross the broad waters, but as I now am, and have been for months, it would be simply impossible. We may never see each other's faces again, in this life. I feel that my work is not finished. I do want my children to be children of God. I want them to have eternal life. I cannot endure the thought that one of them shall perish. I cannot write much more, my hands and shoulders pain me so much. Edson, will you cast aside this letter as you have others I have written to you? What respect do you show to your mother to say not a word to relieve her distress? Will you relieve my mind, by any expression, whether you receive or reject my efforts?

May the Lord speak to your heart; may the sorrow of heart I have so long endured on your account be seen in some degree by you. I entreat you to stop your life of busy activity, and consider for time, and bring eternity into your reckoning. Whatever others have done to discourage you, they must answer to God for that; but you do not belong to them, you are the property of Christ, and must give an account of your time and of the money expended in having your own way.

Oh, that you would turn square about and through the grace of Christ be just what He has made provision for you to be. The whole matter rests with you. What this one has done, or another has failed to do, will be no excuse for you. You know your duty, and they must answer to God for themselves; you must answer for yourself. Help has been abundantly provided for you. Looking unto Jesus, the Author and Finisher of your faith, He will tell you the good and the right way. Gather up the rays of light God has given you and do His will now; this is your only hope. Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Revelation 3:21.]

Lt 95, 1892

Olsen, O. A. [?]

Now in regard to Brother Curtis. Willie and I have talked over the matter, and we cannot see the wisdom in sending him this far distance. Had our conference evidence of his ability as a missionary? What evidence had they that the man was fitted for a laborer in a new and strange country?

I have not had conversation with any one in regard to Brother Curtis until today; I spoke a few words with Brother Tenney. And Sister Daniells has been writing out some things on the Calligraph, private testimony for him, and she said a few words in confirmation of the testimony given him. He has quite an imposing appearance, but he has not the true inwardness of the work. Will you please see that he is called from this field. He has, according to the light given me, done injury to the cause in provoking and accepting debates and bringing the truth to trail in the dust, because he could not do justice to the advocacy of truth, and our enemies triumphed. They were sharp, wily, self-confident opponents. Elder Curtis went into the conflict and brought shame and sorrow on our brethren. It is this influence which has injured the opinions of Australians of the American missionaries. He takes from the treasury fifteen dollars per week, but he gathers no sheaves. It will not pay.

The church in Adelaide are so much in the dark under such spiritual instruction that they cannot see the difficulties; they are glad to have one who can preach. Some who are spiritual see these things as

they are, and see [that] the church is weak and without spirituality. Did our people send Elder Curtis here to get rid of him? May the Lord forgive them if they did. He married one of our mission girls, an excellent woman. She loves her husband. He had three ____ children [by his first wife]; one is deficient in mental ability. These children are coarse and rude. But the man could not, or did not, reason that this was sufficient burden for the delicate, finely organized new wife; but as fast as possible two children, and then [several] others, I learn. But the vitality of the frail wife was not enough, and she did not carry them her full time. And if he has no more wisdom in managing the church than in his own family, the Lord pity the poor church. The man now has five children to support; and what a care, what a burden, for the wife to be left with this care. She never complains. They say she is meek and patient. But I have strong indignation against such men. I do not think he should remain in this country. He molds the church to do nothing. Help must come. We will not burden you longer on this subject. But be cautious whom you send.

I tell you, we have made no mistake in taking Elder Starr and his wife. If he and Elder Rousseau could stand here in Australia and work together in an educating school, talent might be developed to make workers; but there is so little influence drawing in the right direction that we cannot be surprised that men are not qualified to enter the field without much more instruction and training than they have had. May the Lord give wisdom.

I was told that here I would have no such burdens as I had in America; no one would resist my words. When these first embraced the truth, they were ardent, they were tenderhearted in the ardor of their first love; they were full of hope and courage and joy; but trials came, and discouragements and disappointments; and although my testimonies are received, they do not know how to act upon them unless they have constant continuous labor for a time. You know how hard it was for the old hands to get hold in America, and how many opposed. There is no opposition; but there is not understanding what they are to do, and how to seek the Lord in earnest and know that they have a personal Saviour. Elder Tenney has not an experience that qualifies him to be a pastor.

This is a large church, and unless help comes, I know not how they will become a live healthful church. Should opposing ministers attack the Sabbathkeepers, there is not a man whom we would dare have stand in defense of the truth. Elder Daniells would do the best; but he lacks in some things. Elder Corliss would be heartily welcomed here, I think, by all. I have not exchanged a word with Willie. But I am sometimes sorry that when he was so earnest to come, he was not allowed to come. There is not a man here that has the knowledge that is necessary upon the general workings of the cause, and that with intelligence can communicate what he does know.

Elder Tenney is a kindhearted, well-disposed man, anxious to do something, but is not able to do the very things which will need to be done. The people are anxious to know just what to do; but they stand like a disorganized army without a captain or general. Elder Tenney feels terribly over the state of things here, and would do all he could to change matters; but he simply does not have the qualifications to do this. He is not apt to teach, to set things in order, and create an interest and keep things running in a lively, interested manner. O, there must be the best kind of talent brought in here, those who will be earnest, energetic, decided, firm, yet kind. Forces could then be set in operation in the church to put forth well-planned, systematic labor in the great city of Melbourne. Then there are beautiful suburban towns that could be worked; but scarcely anything is being done.

One Sister Martyn has an opposing husband; she has seven children to care for; yet this woman does more missionary work than any other woman in Australia. What is wanted is the spirit of intense interest this woman is imbued with. She does a great deal of work, for her heart is in it. She visits the sick, cares for, in her own family, several orphans, and she is in every sense a laborer together with God.

The two last times I spoke to the people in my great feebleness, the solemn power of God so impressed me with the situation of the church I could not restrain my tears. I thought that Elder Tenney and Willie thought I gave them quite a severe picture of their case. I did not expect to speak as I did. I commenced a subject, but it was all taken away, and an entirely new matter put in my mouth. I presented before them the opportunities of what they might do in letting their light shine forth to the people. I asked them, What do your passing resolutions amount to? Verily nothing; you do not act or carry out one-tenth of them. What do your missionary meetings accomplish? Verily nothing; you have a form, but your meetings are dying a natural death for want of wise generalship to set things in motion and keep them working, reaching one line of work after another, and making every one feel that he has something to do. I am not able to visit; I wish I were.

Elder Tenney visited me yesterday. I promised to speak Sabbath. He spoke of the two last meetings in which I spoke, and said there was no question with any whence came the testimony to the church; he said many felt deeply. But they inquire, What shall we do that we might work the works of God? I was glad to hear Brother Tenney say what he did, for I feared he thought I was setting things home too closely. He says many were affected deeply, but they need some one to particularly instruct them how to find Jesus their personal Saviour. He cannot do this.

O, that the Lord would heal me that I might work! Well, the Lord knows all about it. Why am I here? Why am I in pain and suffering, and spending so many sleepless nights? I cannot answer why. If you can read this I shall be glad; but my arm is so painful from the shoulder blade I can not do good writing.

Love to your wife and children.

Lt 96, 1892

Olsen, O. A.

Adelaide, South Australia

October 14, 1892

Dear Brother Olsen:

Yesterday we received our American mail, but there came in it no letter from you. Last month's mail came in two sections. I received a limited portion, and next day the balance. It may be so on this occasion. We may receive more letters today.

Last Tuesday Elder Tenney arrived from Melbourne, and could remain with us only twenty-four hours. There was much to be said and done. An appointment was given out for him to speak in the church in the evening. I think it was a great cross for him to travel alone. He seemed to feel deeply that he was not the one qualified for such a journey.

Wednesday he requested that we should pray especially for him, and we were drawn out in prayer and had a melting season from the presence of the Lord. His great burden was that the Lord would fit him for the work before him; that he should be capacitated, enlarged, that he could comprehend clearly the things the Lord would have him understand as he passed from place to place, that he could communicate these things intelligently and effectively. The Holy Spirit came into our midst, and our hearts were made very tender. We felt that we could commit Elder Tenney to the care of God, and that His angels would go with him on all the journey, and protect and guide him by His Holy Spirit.

How good it is to have a Friend in Jesus. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends: for all things that I have heard of my Father I have made known unto you." "Ye have not chosen me, but I have chosen you, and ordained you; that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:15, 16.] Blessed, comforting, encouraging words.

In our infirmities and helplessness, Jesus is all strength. We can unite our ignorance to His wisdom, our weakness to His strength, our frailty to His untiring might. Our prayers will go with Bro. Tenney, for it seems to us the way has opened clearly for him to go. He left us Wednesday morning. Elder Daniells accompanied him to the boat, which was twenty miles from Adelaide. Our party, W. C. W., Emily Campbell, and May Walling, and I arrived at Adelaide one week ago last Tuesday. Most of the time since then the weather has been rainy, cloudy, and cold for this place; but all say it is an unusual season. Farmers are jubilant, for these rains secure to them an abundant harvest.

In regard to my health, I am improving, growing more helpful, and stronger. I can dress myself now. Although I am not one moment free from pain, I am grateful all the time to my heavenly Father, for I know I have His love and His blessing. I can sit in my chair most of the day and write. This, I consider, is a reason that I should be thankful.

In coming on the cars I had first-class accommodations, while Willie and Emily had second class, crowded into a compartment with several others. But the curse of tobacco poison imperiled my life. There were smokers in the adjoining compartments, that just made it miserable for me. The porter stopped them, but as soon as his back was turned they were at it as vigorous as ever. We could not exclude the tobacco smoke, for the door was composed of slats, and two wire transoms were at the top of our compartment; so there was no help for me. May spoke to them and kindly invited them to desist smoking, but they would take it up again. I was poisoned. A burning fever was upon me all night, and since that time I have been under its effects as under the influence of a poisonous drug. But I am improving; my head is better. I seemed to have a crisis. Have taken vigorous treatment and think I have about overcome this poison.

Through the blessing of God I have been enabled to speak five times in two weeks. We have had good congregations, and I have had great freedom in speaking Sabbath and Sunday forenoons. Last Sunday I spoke twice. The people want to be helped, and think themselves greatly favored to have Sister White with them. Elder Daniells has been here at work four weeks. He leaves in about two weeks, and unless Willie comes we shall be here alone. We shall remain here six weeks longer. Elder Daniells goes to Sydney to help them before the conference at Melbourne. Ballaratt is on our route home, and we will tarry there, and hold some meetings with them.

I cannot yet climb up steps. I have to be borne up in a chair whenever it is necessary to go up stairs to get into a hall. I have not power to kneel down or to stoop to pick anything from the floor. My hips and limbs are quite painful, but I am of good courage. I know the Holy Spirit of God is granted to me in large measure. When I am before the people I can stand and speak so much better than I could. I can walk much better about the house, which is all the walking I can do, and in the yard a little. The praise of the Lord is in my heart and on my lips much of the time. I do not cherish one thought or feeling of discouragement.

The faith imparted to us is a working faith. It is not sight, for then it could be no more faith. The love of Jesus in the heart is worth everything to us. We can be patient under pain, and not distress our souls with constant worrying, for Christ is at our right hand to help us in every emergency. We must daily educate ourselves to walk as in the sight of God. We will often be disappointed in our expectations of men, of their piety and religious experience.

Adelaide is a beautiful place. There are different locations—South Adelaide, North [Adelaide], and East Adelaide, and work is needed to be done in each of these places. If a minister had been located here who would have felt the responsibility upon him to do pastoral work, to watch for souls as they that must give an account, there would have been a much larger number believing the truth. I am most thoroughly convinced that when a man is placed in such a station as this, and feels no burden to watch for souls as they that must give an account, the sooner he is taken out of such a place the better it will be for the church.

There are now one hundred and fifty whose names are on the church book. They are, as a general thing, an intelligent, sincere, truth-loving people; but they have been strangely neglected. Bro. C's influence has misled them in many respects, because he did not walk with God. He has left a miserable record behind him. But we will do all in our power, through the grace and Holy Spirit given us, to set things in order. I am not going to give place to the devil. I am not strong in myself. I am weakness itself; but in Christ and through Christ we shall do valiantly. We must educate ourselves to keep the name of Jesus in our meditations and to have His name on our lips; this we can do if He is an honored guest abiding in our hearts.

Lt 97, 1892

Olsen, O. A.

Adelaide, South Australia

October 22, 1892

Dear Brother Olsen:

I have received a letter from you sent up in the mail from Melbourne. I can see that discouragements are tugging hard at your soul. I understand the situation, and I hope that you will not think that you are standing alone. Jesus is at your right hand to help you. We are praying for you, and we long to see you standing in full assurance of faith, saying, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength and he will

make my feet like hinds' feet, and he will make me to walk upon mine high places, to the chief singer upon my stringed instruments." [Habakkuk 3:17-19.]

Is not God your Father? All the heavenly intelligences have an intense interest in all who are dwelling upon the earth. The Lord God reigns over both heaven and earth. We may in our work be comforted and gratified with the sympathy of human friends, but we may contemplate the workings of that power in cooperation with us among the heavenly intelligences. We in our warfare against supernatural agencies are not going on a warfare at our own charges, or in our own finite ability. We are in every conflict and every crisis fighting in full view of the heavenly host; they help compose the army of truth and righteousness against error and sin.

Redemption is an everlasting monument reared for eternity, to prove the interest which the Father, Son, and Holy Spirit have for every believing soul. Upon that monument of Calvary is inscribed, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [1 John 4:10.]

God has never left Himself without a witness of His matchless love. He has given us temporal blessings and spiritual blessings—seasons of refreshing from the presence of the Lord and from the glory of His power, filling our hearts with food and gladness, feeding us with heavenly manna. He is making the outgoings of the morning and evening to rejoice over us. Day unto day is uttering His speech, and night unto night is teaching us the knowledge of His great love. Oh, the devised plan of God in our redemption, which strikingly has manifested the love of God toward us, because that God sent His only beloved Son into the world, that we might live through Him!

Elder Olsen, all heaven is in sympathy with you. While the Holy Spirit is our intercessor in the court of conscience, the Lord Jesus is our intercessor in the heavenly courts. We are mortal. We may make mistakes. We may err in human blindness. But even then we are not left. "We have an advocate with the Father, Jesus Christ the Righteous." [1 John 2:1.] Jesus bears us upon His heart. We will nurture and cherish faith by considering the interest which the Holy Spirit has in us, manifested in His mission of love in coming to our world, humiliating Himself to humanity to save us.

Should our faith fail? No. I do not think you are faithless by any means, but I do want to stir up your mind by way of remembrance. I know it makes your heart sick to see how few feel deeply impressed with rightly understood, living gospel facts, of this most wonderful achievement. Oh, what condescension! But the morning cometh and also the night.

The watchmen are few. The prophecy of future events has been sounding, and men are asleep. What will arouse them to sense their peril? But you must be strong. You must look up to God, above the ladder of Christ's mediation. The base of this ladder rests upon the earth, the topmost round reaches unto the highest heavens, and the angels of God are ascending and descending on this ladder of shining brightness, to execute their commission of watchfulness and of love in our behalf. "Are they not all ministering spirits sent forth to minister unto those who shall be heirs of salvation?" [Hebrews 1:14.]

"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, for he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash

thy foot against a stone." [Psalm 91:9-12.] This was the prophecy not only concerning the Author of our salvation, but all who shall believe on Him. The heavenly angels have intense solicitude, as only angels can have, for all that is going on upon the earth. There are thousands of thousands, and ten times ten thousands who are waiting to cooperate with the human agent. They are acquainted not only with all that is going on in the earth, but also in heaven. They are willing missionaries, from a holy heaven, to bring messages of mercy and love and joy to the living agents upon the earth.

Our work is a necessary one. Your work is appointed you of heaven. "I Jesus have sent mine angel to testify of these things in the church." [Revelation 22:16.] Then if heavenly messengers have a testimony to bear to the churches, well may every minister voice the words of Christ, "He that hath ears to hear let them hear what the Spirit saith unto the churches." [Revelation 3:22.] Some will not listen to the message, and some who do hear, pay no heed. When the voice from heaven is heard, it becomes every human agent to place himself in the attitude of a solemn listener.

"I am the root and offspring of David, and the bright and morning star." [Revelation 22:16.] There is life and vitality and brightness in the message. Angels see the inhabitants of the world, and they know that Jesus died for the salvation of the world, and they know the value of the human soul. They know that all who have genuine faith in Jesus constitute a portion of the Lord's family; that every individual soul formed after the image of God is capable of being transformed through grace and becoming one with Christ, that the glorified image of Christ shall be represented by them; that the Father will love man even as He loves His Son. Then while the living human agent stands in holy surrender to God, saying, "Here am I; send me" [Isaiah 6:8], will that willing human messenger be left unaided to do the grand and solemn work for this time? No! no! He works in holy companionship with heavenly angels. My brother, do not feel that you have the work to do your own self, alone. While it seems almost impossible to go forward, while so many are idlers in the marketplace while so many carry no real burden, be not discouraged. You are not alone, and do not feel that you are alone.

I have returned from the church. I have, on this occasion, as almost every time, a great sense of my feebleness. Something will set my infirmities into vigorous action just before I am to fill my appointments, and I go in fear and trembling. This was the case today, but while I looked at myself and said, "It is impossible for me to stand on my feet," I said, "I will endeavor to do it. I will place myself in position before God." Then just as we were to step into the phaeton, Elder Daniells said, "It is raining; I think we will not take you out; it is not at all prudent for you to go." I said, "I will wrap up in anything." We had no cover to our carriage. It rained all the way, but did not rain hard. I kept looking to Jesus, praying for strength. I stood before the people, and was free; the cramp and suffering left me, and I spoke about one hour and twenty minutes, upon the subject of the talents. The Lord gave me great liberty and freedom of spirit.

We are making an effort to raise one hundred pounds for our school. We believe we shall accomplish it. They know but little here how to give or how to lift any burdens to sustain the work and cause of God. We are doing our utmost to educate them. Elder Daniells visits these families in their homes, and makes personal efforts to help all. Night after night he does not return home until nearly midnight. This church has been terribly neglected; and this is a kind of work—the personal labor—this church has not had.

I have now spoken in the church six times in about three and a half weeks, and the Lord has blessed me. In seeking to water others, I myself have been watered. Elder Daniells leaves one week from next Monday; his ticket then expires. He goes to Melbourne, and from Melbourne to Sydney. We remain until November 22, then go to Ballaratt and spend Sabbath and Sunday with the church there, and there I shall spend my birthday. The last was upon the boat Alameda. November 27 we shall go to Melbourne. I am so thankful to God for His mercies and blessings to me. I spend precious time during the wakeful hours of the night, in praying and trusting in God. It will do little good to pray unless we trust in the Lord as well.

Now, I beg of you, do not work too hard. Cherish your strength, rest in spirit, take things calmly, and be not afraid.

I sent you and Capt. Eldridge special testimonies for the church or printing office in Battle Creek. I did not want the burden to rest on you; that is why I sent it to him. You know I gave you the message for the office; but if you had done anything about it, I think you would have mentioned it in letter to me. And I knew all through Michigan there was dissatisfaction with the management at the office, and thousands of dollars were withheld. I have kept still, only in one or two cases questions have been asked me decidedly if I approved of some things. I told them I did not at all; but if they would just pray about it, and not get disaffected, the Lord would set things in order. He had always done this, and I was sure He would work still. "I have waited," said one, and still another, "expecting that Sister White would certainly have something on this point, and I have been answered that she had been shown in regard to matters, how they were not managed as they should be, and I was cautioned to say nothing to anyone about my feelings, and I have not, but I am confident that things are not moving right. Nothing has been said by you in our meetings. We expected you would bear a message at the Lansing campmeeting, but nothing was said." I answered to these words, "The Lord's own time is the best time."

Well, at different periods, from letters and conversation, I have been consulted where it is best to invest money, where it would do the most good in the cause, for I can never put my money into the Battle Creek Office. I have during my sickness thought of these things. I sent to one these words: "You said to me, 'If you, Sister White, see a place where the cause of God can surely be helped by money, let me know, and I will follow your counsel. I meant to leave all I had to the Review and Herald office. I am reluctant to do this now.' Now if you could help us a little here in Australia, we would be greatly relieved. We stand in need of help." I set the situation before them as it is, but I have not received any response.

Did you do anything with the matter left in your hands to be read to the managers in the Review and Herald Office? I felt that matters must not be left in the shape they were. I read this matter to a large committee [that was] meeting in the committee meeting room of the Tabernacle, and I felt that then my duty was done; but as no changes have been made, as near as I can learn, I felt burdened over the matter. I could not let the matter go on and our people supposing I was sustaining everything done in the Review and Herald Office. Repeatedly I have been told that they knew the Lord would set things right through the message given to me for them, as He had in all the years through its establishment, and therefore they had told people who came to them with their burdens about the matter, that as long as Sister White lived that office would not be left to go wrong and the means coming into it be misapplied.

I write you these things that you may know why I sent the articles which have been read in the committee meeting, to Capt. Eldridge, requesting that the matter be published according to directions given. The people who have in earlier days invested their means heartily to establish and sustain the printing establishment, have had set before them in clear lines how that office should be conducted in order to meet the mind of the Spirit of God; and if there are men placed in positions of trust who have had no depth of religious experience, who are wholly unacquainted with the past history of our work and choose to remain unacquainted and work on selfish principles, the Lord cannot prosper that office.

I do not know that I can now do anything more. But I would not be pleased to go to Battle Creek and labor there, for I could not under the existing state of things. I have many dear friends in Battle Creek whom I love, and consider them as seeking to live to the glory of God. While my home is there, and all is consistent for me there, [I could only return] if my soul could have rest in the Lord and not see so many things moving in a way that they should not, knowing that unless the men in positions of trust are converted to God the Lord will suffer the enemy to bring disaster, and they will be brought into straight places, to humble them. And if they do not acknowledge the hand of God, and repent and turn to Him with their whole heart, His hand will be stretched out against them. In their blindness some will not lay these things to heart, and assign other reasons for the chastisement of God, and will keep on as they have done, and will stumble at they know not what. The warnings given of God have been unheeded, and while fallen angels are walking about striving to gain the mastery over every soul that is not under the divine shield of omnipotence, he finds in positions of sacred trust those whom he can tempt and deceive.

Repentance and confession is the Spirit's work upon the human heart. The Laodicean message has been ignored, and in the place of heeding the voice of Jesus, the true Witness, "Those that I love I rebuke and chasten; be zealous therefore and repent." [Revelation 3:19.] In that moment when self is humbled Satan loses his hold on the human agent that has been led captive by him at his will. Jesus says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door I will come to him and sup with him, and he with me." [Verse 20.]

Everything depends upon hearing the voice. If one goes on in his self-presumption and self-confidence, he will attribute the voice to anything or anyone but to Jesus, close his ears, turn from the invitation, and open the door of his heart to the bewitching delusions of Satan, to his own ruin. Satan has triumphed. But the tidings of a soul repentant and humbled and contrite before God, creates joy among the angels of God in heaven. Joyous anthems pour forth from angel voices, "Worthy is the Lamb, who is slain to receive, power, and riches, and wisdom, and strength, and honor, and glory, and blessings." [Revelation 5:12.] "For there is joy in heaven over one sinner that repented." [Luke 15:7.]

In every case of repentance Satan suffers a defeat, and Christ gains a victory. All heaven is watching the conflict going on between Christ and Satan. When the tide of battle runs in favor of the cross and when the standard is raised over the citadel of another heart conquered by the mercy and love of Jesus, angels rejoice. Oh, what a work is ours! We will do all we can to win souls to Christ.

Sunday, October 23, [1892]

Yesterday I spoke to an attentive audience from (Matthew 25), upon the talents. I was not well, but the Lord strengthened me. Today I spoke from Matthew 6:19-29. We are seeking to arouse the church here to give our hundred pounds for the school. We believe we shall succeed. I gave our experience in the leading out of this work, and Elder Daniells thinks quite an impression was made upon the people. He speaks tonight, and is seeing what can be raised. Willie has sent to America for money, but it has not yet reached here.

I wrote you in reference to the royalty on my books published in foreign languages. We have not received any answer to my letter, but I have loaned the school five hundred dollars on the strength of this. I called for one thousand—five hundred was for the furnishing of the school building, and five hundred to be a fund to be used for the education of those promising students who could not attend school without this aid. Please to consider this matter at once, and send us the means as soon as possible. We are doing all we possibly can to set things in motion, and it will require close, hard pushing to get the car rolling up the hill.

Lt 98, 1892

Olsen, O. A.

[Adelaide, Australia]

November 16, 1892

Elder Olsen:

There is a subject I ought to bring before you or someone, at once, lest I should let it slip. Fannie has had a very afflicted time since she came to Australia. She has received \$8.00, I think, per week; she should have \$10.00. She earns it; she is a very rapid worker, and I do not know how I could supply her place. She has now been with me so long that she can do double the work that some hands would do. She has to pay \$3.75 for board. When with me she paid \$3.50, and I supplied light and wood and helped her in other ways. Now she is boarding at the school, and pays \$3.50, and provides for her own fires and lights.

I speak in her behalf, that she receive more wages. She has pledged, while in Michigan, to different enterprises calling for means, \$80.00, and she was not comfortable or decently clad. She loves to give to the cause, and I cannot prevent her. And I know she does not spend money foolishly. But please consider Fannie, for she should have no less than \$10.00 a week for the amount of work she does.

It is quite expensive living here. Wood is sold by the pound, not because it is so scarce an article, but it requires so much labor to work it up. Last winter it cost me alone \$5.00 per week to keep our fire, and then the arrangement for warming rooms was a grate, and we were driven from that to heating with stoves. A stove for which I would pay three or four dollars in America costs twelve in this country, and everything you buy in the line of furniture is extremely high. We furnish our house with the picked up second-hand articles, but paid for them as much, yes, more, than for first-class ordinary furniture in America.

November 16, 1892

Last winter it would have been better for me healthwise to come to this place, Adelaide, as this city is in the arrangement the most healthful I ever was privileged to be in. There is so very little crowding up, so large parks surround it, which is public property. No garbage allowed anywhere. Willie came here and was delighted, and expected that I should come at once, but I was a helpless cripple. The fare was high to get there; then he could not be with me; but I be dropped down among strangers. Everything for my convenience left behind. They went to see the authority if I could not bring in my phaeton for my own private use; but the duties extorted just from one colony to another was more than the value of the article to be transported. They said the duties alone on the phaeton would cost me \$250.00, and the costly freight would bring it up to about \$300.00, and I only paid \$200.00 for it second-hand in Melbourne.

I brought here only one piece of furniture, a common, cheap rocking chair, with carpet cloth back and seat, costing four dollars in Melbourne, and I thought it could be got through by putting it in my compartment in the car; but the door of the car made it impossible, and although no duties were charged me, just the freight was \$2.25. I am thoroughly disgusted with the laws and methods and arrangements in this country. Blessed America in comparison to this!

Well, I say that last winter would cost me several hundred dollars more to get established in Adelaide; then it would be away to one side, could not consult with our people, and they needed my experience given me of the Lord. And I said I will remain in Melbourne, and leave the result with the Lord. This spring six weeks ago I came here, because the church needed me. I have spoken fourteen times, and then had meetings in the suburbs to get together sisters to have meetings in their homes, which has called forth from me two hours of solid talk, and most generally some old lady was deaf and they would place her close by me that she could hear, and I could not relieve my voice, but keep it up high, praying or talking.

November 15, yesterday, I had such a meeting. About ten women assembled. I called at the post office and received American mail, and read aloud to them the blessed good news from yourself and Dr. Kellogg. But the landlady was deaf, so I had to shout out every word so she could hear. But we did have a feast of fat things. I would read and weep. I appreciate the situation, for you know and I know how hard was the battle last year. The movements made last year in regard to the tithes was in the order of the Lord, just as He would have it. And to hear that Bro. Evans was not a failure was good news indeed. Well, the Lord was in our midst, and we had a precious season of conversation and prayer. All seemed to appreciate these gatherings, but they are a tremendous task on me.

You see by that which I have written I am improved in health. I am much better. We are two miles from the city. All is quiet here, and we enjoy it. But when I think that if there had been an earnest, conscientious worker here, who had the Shepherd's care and the burden of the work, how much might have been done that was not done. My heart is very sad. We are quite sure that if personal labor had been bestowed the numbers here would have been doubled. We would now have been packing up to leave; but our tickets have been extended one month, and therefore we remain. I am alone in the work here now, and I dare not release myself from doing, for it is the time to do.

Elder Daniells has been gone two weeks, and will return in about ten days from this time. Meanwhile I must do what I can to set things in order in the church. I am able to walk better and help myself. I

am improving in health, and with the blessing of God can go to New Zealand after the Australian Conference. We called for one hundred pounds from this church for the school. And we received pledges for that amount. It is a new thing for them to give, but they are learning here much, which I hope will be abiding. I am having no rest from labor in writing or in working for the church. It is doubtful whether I come here again before we shall return to America one year from now. But it is useless to lay plans. Leave it with the Lord to direct.

Our expenses, home expenses, have been almost double here than they would have been at home, but if the Lord will give me health and strength to labor I will be happy and cheerful all the time. I know I have the peace and blessing of God. We pay a little over seven dollars per week for home furnished—very cheap for this place. The church furnishes me a phaeton and a pony for which they pay one pound per week. I pay for keeping the horse. My girls take care of him, feeds, curries, harnesses, and unharnesses. We three are alone now in the house, Emily, May Walling, and I. Was disappointed in my mail. I received so few letters last Monday, but Tuesday I received the balance. Willie had not sent them. They came yesterday; I was glad.

Lt 99, 1892

Olsen, O. A.

Adelaide, So. Australia

November 23, 1892

Dear Brother Olsen:

I have sent you in this mail copies of letters to Elder Curtis, and in regard to physicians at Mt. Vernon institute. I think Dr. Kellogg has one like the one I send you. If I was sure, I would not send this, but I am not sure. You may need this to refer to. I do not send it that you shall decide according to your best judgment. Notwithstanding Elder Underwood has knowledge of all these things, yet he has not, as I can learn, changed his ideas in regard to the Mt. Vernon institution.

I gave you, I think, copy of a letter written to Dr. Place. He has not made one word of response to me in reference to that letter, and certainly something should be done, for this wonderful selfishness with physicians is a terrible thing, for it leads to lying, to stealing, and every evil work. If the Mt. Vernon institution is depending upon him for success, it had better go down. His course of familiarity with women has a corrupting influence upon others, and he is unfit for any position without a thorough transformation of character. We do not need men who will be smart and efficient in some things, and in other things loose, dishonest, full of falsehood and scheming. Oh, may the Lord have pity upon his soul, and save him, for he is a lost man; unless he repents he will never see the kingdom of heaven.

In regard to Capt. Eldridge, the Lord will give His people wisdom to decide in his case. If he would only be converted, then he would be where he could be taught of God; but I know it will come up, who will fill his place? I do not know, and I wish he would not excuse himself by saying he has not had an experience. Has he not had a wonderful opportunity to obtain an experience? Will he plead this to the end of the chapter? Or will he go to work to get that experience? And if he does not

obtain it, then what? He does not feel any need of this experience. Let the Lord work through whom He will.

I send you copies of testimonies sent to Oakland Publishing House, fearing that you had not a copy. These answer the question Capt. Eldridge wrote to Willie in reference to publishing books outside of our faith. When they get to doing this work our own books on present truth will drop as flat to the ground by men who have "not experience," as did Great Controversy, Vol. IV. When we want special matter pushed out, these books will have the preference, and there will be tedious delays, because men who have not an experience cannot discern the difference between the common and the sacred. And until men who have a jealousy for the honor of God's cause, and that to be kept pure and strong and holy, be assured there will be many things set on foot to stand directly as barriers in the way of the work of God. Let the office stand on holy, elevated ground. If possible let it be controlled by men of faith, who love and fear God.

Lt 100, 1892

Olsen, O. A.

November 23, 1892

Elder Olsen:

I have stated somewhere in this mail that I have not made any advancement scarcely in writing The Life of Christ. I have not put in over six day's time, but Marian I have been obliged to call from her work on The Life of Christ to aid in preparing the many letters and testimonies sent to physicians and ministers and churches. Fannie could not possibly supply the papers and yet do all the preparation of matter that needed to be done; notwithstanding Emily did the work on the Calligraphy.

I write these particulars because my brethren—some of them—are very much afraid Sr. White will be trying to make money. I only wish I could make ten dollars where I now make one, for I see so many places where money is so much needed for the cause of God to get a standard; and unless somebody will use their means to help us, the work will be bound about. I wish someone would just put their land into market and do as Jesus has told them to do—sell that they have and give alms. The work will not advance. While I have brethren in Battle Creek to manage for me, no one need to have any fear that I shall lay up treasures upon earth; for I shall not have the possibility of having any long.

On one subject I have made my stand when [I was] in Switzerland, and that is the royalty on foreign books, as well as American editions. This small sum on foreign books I shall keep the management of myself, and shall not give it into the hands of my brethren to manage for me. I will be my own steward to appropriate this much means. A. R. Henry has determined [that] not only this royalty on foreign books, but on all my books shall become the property of the office. Ask A. R. Henry to show you a letter which I wrote from Switzerland directed to him, if the matter is agitated. I stand there today, just as I wrote him. When I see necessities in foreign fields, I shall, if I see wisdom in the matter, appropriate some portion of this royalty, and no one has a right to say, Why do ye so? I see and sense some things in relation to the cause of God that my brethren do not seem to take in.

I have had but little to say upon the matter of late. I have not appropriated one penny of this money to my own personal benefit. I am willing to counsel with my brethren who will exercise a kind spirit, a tender, thoughtful, unprejudicial spirit; but I will not counsel with men whose hearts become as hard as stone in reference to the necessities of the persons who need help. I hope the Lord will never leave me to the mercies of such men. The Lord is not pleased with such men who are wrought upon at times to be very stiff and unyielding. I know unless they are transformed in character they will never see the kingdom of heaven.

I write you this that there may be no conjectures as to where I stand. I have called for one thousand dollars to place in the school in Australia, and to be from the royalty on foreign books. I expect to receive it. You cannot tell how much better I can make a call upon the church for means when I can lead out myself. Australia needs consideration and help now, and she must have it. I have sent to different sources to gather up some means, but I have heard nothing as yet.

I am living very plainly in every aspect. I do not mean to be extravagant in anything. I should feel if I did, it was at the price of souls for whom Christ has died. I love souls; I will do anything to save souls, and my brethren must not oppress me, and make it impossible to have my means in my hands, for I will not submit to it.