

**Ellen G. White 1893 Letters 101- 147**

Lt 101, 1893

Brethren of the Napier Church

1893

Formerly Undated Ms 8. Dear Brethren of the Napier Church,

I write to the church in Napier: But the end of all things is at hand, be ye therefore sober and watch unto prayer. Please read Titus 2:5-15. Resist the enemy. Do not be seduced by his flattering presentation. This is the work of the human agent—to “Be strong.” In his own finite strength? No! “Be strong in the Lord and the power of His might.” “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” [Ephesians 6:10, 11.] This is the work man is called to do, to be constantly on guard as a sleepless sentinel, strong in God and in the power of His might. Christ said, “Without me ye can do nothing.” [John 15:5.]

All the resolutions made in your finite strength are as ropes of straw; but if you pray in sincerity, and surrender soul, body, and spirit unto God, you put on His armor, and you open the soul to the righteousness of Christ; and this alone, Christ’s imputed righteousness, makes you able to stand against the wiles of the devil. Then the work of every soul: resist the enemy in the Lord Jesus Christ and the power of His might, and he will flee from you. But your soul is in great peril. Be assured that you comply with the first part of the text, “Draw nigh to God.” [James 4:8.] How? In secret earnest examination of your own heart and then, with heartfelt, humble, childlike dependence, making known to Jesus all your weakness, confessing all your sins (this is your only hope). “Draw nigh to God and He will draw nigh to you.”

But let us read the remaining part of the lesson given for our instruction, that more fully defines what this drawing comprehends, “Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” [Verse 8.] Here is an essential work to be done by the human agent, and because this work is not agreeable to the inclination of the human heart, the heart is not in a prepared condition to appreciate the purity and perfection of Christ’s character, and the offensive character of sin is not discerned. Purify your hearts, ye double minded. While professedly a Christian, you have the mold of the world, and the affections are not wrapped up in God—double minded. Making an attempt to serve God and mammon, which the world’s Redeemer declares they cannot do. A double-minded man (trying to serve two masters) is unstable in all his ways. He cannot be depended on; when he is from outward appearance serving God, the heart is yielding to ... [A page is missing here.]

Is that genuine faith that says, “I know that I am committing sins, but Jesus Christ hath pardoned my sins,” and when they are tempted they do not resist the temptation, but sin just the same as before? Is there any virtue in that man’s religion? “He that hath this hope in him”—abiding principle in the soul—“purifieth himself even as He is pure. ... Whosoever abideth in Him sinneth not.” [1 John 3:3, 6.] Here is the power of God to keep the soul in Christ under temptation, “Whosoever sinneth hath not seen him,

neither know him." [Verse 6.] That is, every human agent that claims to believe the truth, if the truth is in his heart, it sanctifies the life and character.

"Little children let no man deceive you: He that doeth (not professeth) righteousness, even he is righteous." "Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil." Now mark the distinction, "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "My little children, let us not love in word, neither in tongue; but in deed and in truth." [Verses 7, 9, 10, 18.]

All the profession made of being children of God is valueless unless you are abiding in Christ. "Every man that hath this hope in him purifieth himself, even as he is pure." [Verse 3.] Our youth in every clime, in every nation, can cooperate with God. The only means of purifying man is to make him like-minded with God. How can he know God? By studying His Word. "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou has sent." [John 17:3.] Unless the mind of God becomes the mind of man, every effort made to purify and uplift him will be vain. To elevate man without belief and knowledge of God is impossible. The outward gloss may be put on, as Jesus described the Pharisees as whited sepulchers, but within are dead men's bones. There may be outward polish, but inward corruption. All is deformity in the eyes of God.

Sin covered, sin cherished, but God sees beneath the surface and He judgeth righteously. Unless the truth is planted in the heart it cannot control the life. The cleaning the outside of the cup will never make the soul pure. The nominal acceptance of truth, the ability to give a reason of their faith, is good as far as it goes, but will never save the soul. The heart must be purified from sin and moral defilement. "I know also, my God, thou tryest the heart and hath pleasure in uprightness." [1 Chronicles 29:17.]

They reveal that they do not feed on the Word; they may have a certain knowledge or theory, but have not a sense of the necessity of practicing every word that cometh out of the mouth of God. They live to please self, to enjoy their own way, to indulge their own habits and costumes, to seek pleasure in holidays. If they have earned a little means, [they] use it up to gratify their inclinations to visit or to get some articles of dress to gratify their pride. They study self, they glorify self. They seek to be in the society of young girls, and girls are just as forward to be in the society of young men. Their names are, many of them, on the church books but not in the Lamb's book of life. Now these youthful professed Christians are not living for Christ; they are not bringing their will in subjection to Christ.

The young get together, not studying how they shall best glorify the Master in their association. Their talk is cheap, commonplace lightness, trifling, the giddy laugh, the profitless talk, the cheap nonsense is the highest aim many have; in association with youth in this way, they will never grow in grace, they will never perfect Christian character. They are not educating and training themselves to become missionaries for God. If they ever enter heaven they must obtain altogether a different experience.

You must compare your character with the great moral standard of righteousness, God's holy law. If the character will not bear the comparison to that law now, how will it stand the test of the judgment? "And I saw the dead, small and great stand before God, and the books were opened. And another book was

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

We rejoice that any souls have turned their face Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from your wicked associates? Have you received Jesus Christ with soul, body and spirit? The lawyer came to Christ and asked, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself; and he said unto him, Thou hast answered right. This do and thou shalt live." [Luke 10:25-28.]

Have you this wholeheartedness for God? You need the converting power of God upon soul and upon character. It is a great privilege to be sons and daughters of God, to be refined, ennobled, elevated, to become members of the royal family, children of the heavenly King.

Lt 102, 1893

Wilson, Brother and Sister [G. T.]

Wellington, New Zealand

April 27, 1893

Elder and Mrs. G. T. Wilson

Napier, New Zealand

Dear Brother and Sister:

We were made sad to hear of your affliction. We are praying for you. Do not be discouraged. Put your trust in God. Look and live. There is light and strength and help for you in God. Be of good courage, the Lord hath not forgotten you. His eye is upon the sheep of His pasture, and the undershepherds of His flock, to give them meat in due season. We are weak and helpless, but we have a mighty Helper.

Satan is the destroyer; Jesus Christ is the Restorer. There is balm in Gilead; there is a physician there. Earthly physicians may fail, but God never. This sickness is for the glory of God. Hold fast the promises. Press the petition to the court of heaven and believe. The Lord in His providence has brought Brother Wilson to this Colony not to die, but to live. Then we will take the pledged Word of God, and lay it before Him, and in the simplicity of perfect trust say, "I believe Thy word. I take Thee at Thy word." "Whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:16.] Believe, O, believe that this sickness will be healed, and the name of the Lord will be magnified.

Jesus lives to make intercession in our behalf, and He will not leave you comfortless. His Holy Spirit will not depart from you; only believe and trust. God says it, let faith rest upon His word. There is grace and assurance in the promise; but we are not to look so much at this, as at God in the promise. This is an irresistible force, a mightiness above all the powers of Satan. The promise is the heart of God speaking. See it in its true greatness. It is the faithfulness of your heavenly Father performing. Rest then not so much in the blessing promised, but in the thus saith the Lord.

He who promises is to be exalted, and to inspire you with hope and faith and confidence, that you shall rest in Him, God revealed in Christ. How dim are the brightest views, and how essential that the eyes of our understanding be opened, that God may reveal through Jesus Christ His own love to them that are chosen and faithful. God is love. How dim are the brightest views, and how low the highest conceptions of the minds of the human agents of the love of God. "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.]

"That which we have seen and heard (of the Word of life) declare we unto you." [1 John 1:3.] Let us not dishonor God with our unbelief, for then we shall indeed show ourselves unworthy and unfaithful depositories of so rich a treasure. All our trials, all our afflictions, are to give us a growing knowledge of Jesus. "Thou shalt see greater things than these." [John 1:50.] Our life must be a clear reflection of the matchless love of Jesus.

Our prayers shall ascend to our heavenly Father with yours that the Lord will manifest unto you His grace, His wisdom and His great salvation. The enemy is at work to bar the way, that the truth shall not triumph. But the Lord of hosts is mightier than the strong man armed. I will trust in my heavenly Father with all the simplicity that a little child trusts in its parents. I see how hard it is to get hold of the people, but the Lord can and will make a place for His truth in the hearts of those who are not settled against it. It is for us to do our duty, and the Lord alone can water the seed sown that it shall bear fruit unto His glory. Every one is precious in His sight.

I long to see the Spirit of God striving with human hearts, and the souls who have been in darkness thirsting for God, and the hearts, fully determined in their purpose of entire surrender to God, cultivating higher views and aiming for a loftier standard, carrying their way through the hellish shadow of Satan cast athwart their path to intercept their progress to the throne of God. They are striving for the mastery of some easy besetting sin, sometimes defeated and sometimes with the shout of victory on their lips as the defeat is turned into victory, because they trusted less to themselves, and pressed onward in the name of Jesus, repeating His words, "Be of good cheer, I have overcome the world." [John 16:33.] As the compass to the pole, with certain movements still pointing to the glorious attraction Jesus, with increased humility and stronger faith, and courage that will not die, and love that becomes more and more intense, the warfare is continued, fighting at every step the good fight of faith.

The Lord has a work for His chosen workers in the ministry to do in this country. Satan will oppose every advance effort made to take souls away from their slavery under Satan, and they stand under the bloodstained banner of Jesus Christ in whom they are made free.

“Thanks be unto God for His unspeakable gift.” [2 Corinthians 9:15.]

Yours truly.

Lt 103, 1893

Amadon, Brother and Sister

Bank's Terrace, Wellington, New Zealand

June 15, 1893

Dear Brother and Sister Amadon:

I received and read with deep interest Brother Amadon's letter. I sincerely thank you for writing so fully in regard to our old hands. I thank you any time that you can write; I shall be glad to hear from you. I am sorry, so sorry for Katy. Oh that God may touch the heart of Fred, for he will need a Saviour by and by. Tell Kate to keep her hand in the hand of Jesus and He will hold her, that her feet shall not slide.

I am pressed continually with work, and I am frequently up at three o'clock writing, and seldom ever later than five o'clock. The Lord does strengthen me and keep me as I put my trust in Him. I have everything to be grateful for, and I will not murmur or complain, for His lovingkindness changeth not.

Satan may seek to obtain control over us, but just as long as we look to Jesus and trust in Him, we are perfectly safe. We are kept by the power of God, through faith, and that not of ourselves, for even faith is the gift of God. I am happy in the love of God. I long for His salvation. I know I love Jesus, and I long to see the King in His beauty.

Oh, how thankful I am that Jesus has revealed Himself unto you in Battle Creek! I hope and pray that the church in Battle Creek may follow on to know the Lord until they shall know His goings forth are prepared as the morning. Light, precious light, is to shine upon God's commandment-loving people. Satan meditates their destruction but Jesus has thoughts of mercy upon them. Then let there not be one doleful note sounded, for the church is the special object of His care and of His love. Talk faith; always talk hope; talk courage.

You may be sure Satan will make desperate efforts, after this evidence of the power of God, to get standingroom in your midst; but you are perfectly and entirely safe from his power if you walk humbly with God. “In my Father's house are many mansions”—permanent, abiding. “I go to prepare a place for you, and if I go ... I will come again, and receive you unto myself; that where I am, there ye may be also.” [John 14:2, 3.]

The same precious hope which gladdened the heart of Abraham brings joy to the hearts of the children of Abraham. Every soul of us stands by faith, happy in hope. We are seeking a better country, even an

heavenly, "a city which hath foundations, whose builder and maker is God." [Hebrews 11:10.] Oh, that the church in Battle Creek could discern by faith the eternal weight of glory that is the reward to be given to every overcomer. Bless God, oh my soul.

P.S. What more could a God do for us than He has already done? He has led us along so tenderly, shielded us so lovingly, and He is our precious Redeemer. We want hearts full of love and full of gratitude, and His praise on our lips continually. Jesus lives, and because He lives we shall live also. May the Lord bless you as a family abundantly.

Lt 104, 1893

Starr, George B.

Bank's Terrace, Wellington, New Zealand

June 9, 1893

Elder George B. Starr

No. 1 George's Terrace, St. Kilda Road

Melbourne

Dear Brother:

Yesterday afternoon we received the following telegram:

Ellen White

Bank's Terrace, Wellington

Waiting here for advice.

Caldwell, Melbourne.

We were surprised at this telegram, but we answered as follows:

Melbourne

Xylography

Caldwell advise with Starr, Letter sent.

Ellen White

Last week I sent an article of 34 pages bearing on this late delusion. By the time this reaches you, I expect Fannie will be able to hand one copy of it to you. We told her to read it to W. C. White, and he

would advise with her as to its distribution. I'll enclose in this letter a copy of a letter to Brother Caldwell. Please hand it to him. We do not know his address, but will give it to you and you will see that he receives it, if it will be possible for you to find him.

In haste.

Lt 105, 1893

Hare, Joseph

March 17, 1893

Dear Brother Joseph Hare,

The Lord has given you capabilities which are not being used to His name's glory. He cannot give prosperity to any member of the human family who is not willing to accept Him by faith. "As many as received him, to them gave he power to become the sons of God." [John 1:12.] "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] What kind of a husbandry, what kind of a building, are you?

Speech is a most valuable talent, but how many words are spoken which only do harm to the souls of those who utter them and to the souls of others, especially those who are the fruit of their bodies. The wild beast of the forest may be tamed, "but the tongue can no man tame." [James 3:8.] The influence of the cruel words that came from your lips yesterday was not refreshing, but destroying. Like hailstones these words have beaten down the Lord's workmanship.

Hard words beat upon the heart through the ear, awakening to life the worst passions of the soul, and tempting men and women to break God's commandments. My brother, will you for Christ's sake, for your soul's sake, make an honest effort to overcome this sin? Will you humble your proud heart before God? Will you cast yourself on Jesus Christ? When you do this, your words will bring forth fruit unto eternal life, for words are as seeds which are planted.

Your life, my life, is only pure, sweet, peaceful, and happy when we are under the control of the Holy Spirit, when we hold communion with God. As the root is to the tree, so the heart is to the Christian. Both are invisible; but that which is seen plainly reveals their work. By his fruit every man will show from whence he draws the supplies that sustain life. If Christ is not enthroned in the heart, another power is there, working no good to heart or character. The heart that is not under the influence of the Spirit of God is under the control of satanic agencies, who love to create dissension, alienation, and strife.

I have a love for your soul, and I have a message for you. God has given me light to impart to you. You must have a genuine conversion before you can gain eternal life. You must place yourself as clay in the hands of the potter, and be fashioned after the similitude of Christ. The Lord is not pleased with your ways, with the words you speak, and the spirit you manifest in the home life. Your wife would be an

entirely different woman if you should treat her as every Christian man should treat his wife. You both need to take heed.

My brother, do not allow the vexations of your business to bring darkness into your home life. If, when little things occur that are not exactly as you think they should be, you fail to reveal patience, long forbearance, kindness, and love, you show that you have not chosen as a companion Him who so loved you that He gave His life for you, that you might be one with Him.

In the daily life you will meet with sudden surprises, disappointments, and temptations. What saith the Word? "Resist the devil (by firm reliance upon God), and he will flee from you. Draw nigh to God, and he will draw nigh to you." [James 4:7, 8.] "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [Isaiah 27:5.] Look unto Jesus at all times and in all places, offering a silent prayer from a sincere heart, that you may know how to do His will. Then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you against the enemy.

When you are almost ready to yield, to lose patience and self-control, to be hard and denunciatory, to find fault and accuse, this is the time for you to send to heaven the prayer, "Help me, O God, to resist temptation, to put all bitterness and wrath and evil-speaking out of my heart. Give me thy meekness, thy lowliness, thy long-suffering and thy love. Leave me not to dishonor my Redeemer, to misinterpret the words and motives of my wife, my children, and my brethren and sisters in the faith. Help me that I may be kind, pitiful, tender-hearted, forgiving. Help me to be a real house-band in my home, and to represent the character of Christ to others."

You can be a very happy man if in the strength of Christ you will take yourself in hand. Jesus will help you, He will send His angels to minister to you if you will co-operate with Him. But He can do nothing for you while you are determined to reveal your own likeness rather than the likeness of Christ.

Pure religion is an imitation of Christ. A religion that is built on self-confidence and selfishness is worthless. The true Christian is a follower of Christ. This following means walking in the light. The heart must be opened to receive the heavenly guest. As long as the heart is closed against His entrance, there can be in it no abiding peace. No sunshine can flood the chambers of the soul-temple, breaking through the mist and cloud.

God makes no compromise with sin. A genuine conversion changes hereditary and cultivated tendencies to wrong. The religion of God is a firm fabric, composed of innumerable threads, and woven together with tact and skill. Only the wisdom which comes from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling.

So it is with the religion of many. When the warp and woof of character will not stand the test of trial, the material of which it is composed is worthless. The efforts made to patch the old with a new piece does not better the condition of things, for the old, flimsy material breaks away from the new, leaving



the rent much larger than before. Patching will not do. The only way is to discard the old garment altogether, and procure one entirely new.

Christ's plan is the only safe one. He declares, "Behold, I make all things new." [Revelation 21:5.] "If any man be in Christ, he is a new creature." [2 Corinthians 5:17.] Christ gives man no encouragement to think that He will accept a patch-work character, made up mostly of self, with a little of Christ. This is the condition of the Laodicean church. At first there seems to be some of self and some of Christ. But soon it is all of self and none of Christ. The root of selfishness is revealed. It continues to grow, striking its roots deeper and deeper, till its branches are covered with objectionable fruit. Christ looks with pitying tenderness on all who have combination characters. Those with such a character have a connection with Christ so frail that it is utterly worthless.

My brother, the Lord would have you obtain from Him a living, healthy, all-round experience. The faithful and true Witness sees the great want of your soul, and His voice is raised in warning, "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 are 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.]

Your discernment needs to be cleansed and sanctified. You need to have an eye single to the glory of God. Then you will no longer see things in a perverted light. Every Christian has his own burden of responsibility, which he cannot evade. He must work and watch and pray. The one who is a child of God has a vital spiritual union with Christ. Religion is no guesswork with him; for he knows in whom he was believed. "Learn of me," says the greatest Teacher the world ever knew. [Matthew 11:29.] Keep the eye fixed on Me. Take Me as your model. Let nothing interpose between your soul and Me.

March 26

Again in the night season the Lord has presented your case before me, and I cannot withhold the truth from you. The Lord calls upon you to serve Him with an undivided heart. He desires to bless and sanctify and cleanse you, to make you white in the blood of the Lamb. The inward fountain of your life must be cleansed. Your will, your way, must be surrendered to God. You are His property by creation and redemption. Then offer to Him the supplication, "Create in me a clean heart, O God." [Psalm 51:10.] The response will come, "A new heart also will I give thee." [Ezekiel 36:26.]

I beg of you to make no delay, for you are not in a safe position. You are not a happy man, and therefore you cannot bring holy angels with you into your family. But frequently in your business life and in your home life evil angels are by your side. When you are discontented, when you spend your time relating your grievances, the evil angels come to you. Your relatives too often see things through your representation, and because of this, they judge unjustly. They do not realize what they are doing. They forget that there are two sides to the vexed question, and speak words which encourage and confirm

you in a course which God disapproves. They unite with you in judging unjustly. They do not strive to expel the demon of jealousy by wise counsel, by the exercise of tenderness, compassion, and love.

For many years your wife has had a hard and severe conflict. She has had trials which you have manufactured. You feel that she has caused you great trial, and your jealousy of her has been reflected back upon yourself; for she has become exasperated, and has lost self-control. She needed wise counsel, she needed tenderness, encouragement and love. To these she would have responded. Her heart has not been disloyal to you; but O, how many times have you by your words and action driven her to Satan's battleground, where she has greatly humiliated herself by becoming desperate and losing command of herself. You have been represented to me as watching your wife and becoming desperate over the suspicions you entertained regarding her. These suspicions were unjust, untrue, and cruel. Nevertheless Satan triumphed. You carried yourself in a masterly manner, and your charges against your wife have more than once driven her for the time being into insanity.

You have not treated your wife and children as a Christian husband and father should have done. You have even been jealous of your own children, because of their affection for their mother. And when she sees her children, whom she cared for in their helpless babyhood treated with unreasonable severity, she cannot endure it. God is not pleased with your course of action. He would have you speak patiently to your wife and children.

How remorseful your wife feels after an outburst of temper, to which you have driven her by your jealousy and evil-surmising. God holds you responsible for these terrible outbursts. Will you see the cruelty of your course? Will you expel Satan from your heart? Will you help a wife who has a sore malady and needs your help? Or will you pursue a course which will call into being the worst traits of character in one whom you should endeavor to heal and to soothe? With whom, think you, lies the sin? Who is deserving of censure? Is it not the one who has made your wife's life very wretched, who has provoked her to retaliation?

You need to pray earnestly and continuously, as you engage in the warfare, not against your wife, but against the enemy who is too often your counsellor. Control yourself. Give your wife the love and respect you promised her when you married her. You know that your words have made her insane for the time being. Change, for your own sake, for your wife's sake, and for the sake of your children, and see if the result of this change will not reflect on yourself. When you see these things as God sees them, you will show genuine repentance. There will be in your case a transformation of character. Decided reforms will bring peace and hope and joy into your family.

Your wife has been jealous of you, and you have given her more occasion to be jealous than she has you. But this demon should receive his death blow from you both, in the name of your Redeemer. God calls upon you and your wife to work upon a plan altogether different from that which you have followed in the past. You each have a soul to save or lose. My brother, my sister, open the door of the heart to receive Jesus. Invite Him into the soul temple. Help each other to overcome the obstacles which enter the married life of all. You will have a fierce conflict to overcome your adversary the devil, and if you expect God to help you in this battle, you must both unite in deciding to overcome, to seal your lips

against speaking any words of wrong, even if you have to fall upon your knees, and cry aloud, "Lord, rebuke the adversary of my soul."

Refuse to listen to words, spoken by relatives on either side of the house, which encourage a wrong course of action. Choose ye this day whom ye will serve. Strive to enter in at the strait gate, at which many will seek to enter, and will not be able. If you enter, you must make a determined effort to overcome the mistakes which have made your home so wretched. Husband and wife must unite in this work. Both must practice the law of kindness and true Christian courtesy. Your children should be given daily lessons in kindness and respect. But if this is practiced by one and ignored by the other, the desired result will not be brought about.

The Lord holds parents responsible for the mold of character they give their children. The father is to act as a tender shepherd in his home. My brother, you are not to lord it over your wife. She is God's property. As a father, you are to be a pattern to your little flock. They are the Lord's heritage, and your work is to see that these children are so educated and trained that they can stand as faithful subjects in the kingdom. Never are they to be tyrannized over. Self-importance, a desire to rule with authority, has been as natural to you as your breath. Remember that Christians never manifest this spirit. Remember that your children are not your own, and that you must one day render an account for every word you have spoken to them under the inspiration of Satan, the provocations to wrath you have given them, the evils you have worked in your home. If you would meet God in peace, feed His flock now with spiritual food, for every child has the possibility of attaining unto eternal life. Children and youth are God's peculiar treasure. They are to be carefully instructed and trained to do Him service. They are the younger members of His family. They are to be distinguished from the world by their faith, their circumspect behavior.

I am sure that as a family you can be happy in one another's love if you will determine to close the door of your heart and your lips to Satan's temptations. A Christian will not dwell upon the faults of others. He will not speak one word which will strengthen suspicion, or nurture the root of bitterness. My brother, teach your children by precept and example to love one another, to be kind, tender, and respectful to one another.

God would have you both make thorough work for eternity. If you expect the heavenly intelligences to help you, you must both decide to co-operate with them. My brother, you know what this comprehends, for you have trained yourself to exercise firmness and determination in business matters. Bring this firmness and determination into the work of correcting your own defects. The Author of your salvation knows the weak points in your character, and if you are determined to resist the enemy, He will raise up a standard for you. See that you refuse not the God who sends you this warning. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." [1 Thessalonians 5:19-21.]

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves

according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation because it is written, Be ye holy; for I am holy." [1 Peter 1:13-16.]

Christians have a great work to do. They are to strive to convince their fellow men of their errors and mistakes, but if they would bring those who need their tender compassion into harmony with right sentiments, they must never exalt themselves above them. Our mission is not to accuse, not to manifest bitter enmity against the propagators even of error. With all meekness, longsuffering, gentleness, we are to present to them in the simplest way a crucified and risen Saviour. We are not to assault their prejudices or still their voices by denunciations.

"We are laborers together with God." [1 Corinthians 3:9.] He provides us with all the facilities, all the spiritual weapons necessary for the pulling down of Satan's strongholds. Present the truth as it is in Jesus. Let the tones of your voice express the love of God. Lead, but never drive. Approach the most obstinate in a spirit of kindness and affection. Dip your words into the oil of grace, and let them flow forth from your lips in love.

The one whose religion is sound and healthy has nothing to fear from being brought in contact with error. The Captain of our salvation leads His army of workers on to success and victory. If we are indeed laborers together with God we shall have fellow laborers who will see the consistency of our faith. We have not time to lose. Great reforms are to be made. These must be made in the love of Christ. "Love worketh no ill to his neighbor; wherefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." [Romans 13:10-14.]

"Ye are no more strangers and foreigners, but fellowcitizens 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.]

"What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price;" "be not ye the servants of men;" "glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20; 7:23.]

By the sacrifice of His own precious life Christ purchased all men, therefore we are not our own. In the beginning God placed a high value upon man by making him in His own image. Man bore the stamp of divinity. God gives men and women noble intellectual and moral powers. He has made them capable of placing the will in perfect harmony with His will, and He says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

“Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” [Philippians 2:5-13.]

These words show the value God has placed upon men. We cannot in our finite wisdom understand how God could be manifest in the flesh, humiliating Himself below the world of man, yet be higher than the angels, equal with God in majesty and glory. Christ clothed His divinity with humanity, yet in Him dwelt the fulness of the Godhead bodily. He purchased His church with His own blood. This is the price that has been paid for our ransom. The meek, holy Sufferer bore our individual sins and carried our sorrows. On the cross of Calvary mercy and truth met together, righteousness and peace kissed each other.

“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore are thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drink in my fury, and I will bring down their strength to the earth.” [Isaiah 63:1-6.]

My brother, my heart is very tender toward you, but I must speak to you faithfully. You have walked contrary to the Word of God in your family, I know that there are those who have allowed jealousy, which is as cruel as the grave, to enter their hearts. Those persons have nourished their pride into such morbid activity, that to mention their faults is like touching an inflamed wound, which shrinks from the slightest touch.

Why manufacture such heavy yokes for yourself and your wife and children? I implore you to act upon the words here given. Seek the Lord humbly with all your heart. As you do this, you will realize that the Lord is willing and ready to forgive. “These things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” [1 John 2:1, 2.] Do not cast these words away. Do not rise against them and resist them. Do not keep on hand an unhappy line of reasoning to justify yourself.

You may excuse yourself and lay the blame on circumstances and on the wrong course others have pursued, but remember that this will not help you. While you justify yourself, you will continue in a wrong course, helpless and hopeless, because you close the door against Jesus. What chance is there for

improvement in him who realizes not the need for improvement? May the Lord help you to receive this testimony, which I send you in love to your soul.

Lt 107, 1893

Starr, Brother and Sister

Wellington, New Zealand

May 22, 1893

Dear Brother and Sister Starr:

I was pleased to hear W. C. White read your good letter. We have prayed for you, and we believe that the blessing of the Lord will rest upon you, on your journey. I have spoken Wednesday evening, Sabbath, and Sunday. The Lord has given me freedom of spirit although there were only a few out to hear. I think we will have just as many Sunday afternoon as in the evening. Mrs. Somerville continues to attend every meeting when I speak, and her interest increases rather than diminishes. Friday we had a horse and phaeton from their stable and took a long ride to New Town by the road by the bay—Sister Tuxford, Emily, W. C. White and me. We all enjoyed the ride very much. I seemed to suffer some with my hip.

Sunday I walked out just a short distance before dinner and a very short distance after dinner. At night Willie came into my room and said we would have to start immediately, if we [would] reach the tram. I felt unusually active and was boasting in the Lord because of His goodness and restoring power, but no tram came along and we thought there would be none. I walked on, but no tram. As we turned the second corner, going by the way of the Reserve, I felt pain in my hip. Well, there was nothing for me to do but go on. I suffered much pain in my hip while speaking, and I had a free time. Mr. Somerville listened with deep interest.

Brother Simpson spoke to him that as soon as I should cease speaking, if he would send a cab for me to take me home it would be a great accommodation. He went, and Mrs. Somerville, Emily, and I sat in the hall waiting fully thirty minutes and had a pleasant visit. She related that Mrs. Glasco, the governor's wife had attended a Mother's Meeting in a church, and several of the dignitaries of the city were present. She read an article and there was not, she said, much of anything interesting in its high-flown language. She said to Sister Tuxford's sister-in-law that she had much rather attend such a meeting as was held Wednesday afternoon and listen to her address upon home religion, for there was solid instruction in her address that would be a blessing to all who heard her. Sister Tuxford's sister-in-law was fully of her mind.

After she sat down then some of the influential men spoke flattering words thanking her that the nobility had thus favored them with her influence and her talent. But all this parade was to them as shadow and pretense to the substance.

We had about twenty-eight Sunday night. I spoke upon the first three verses of John 14 and Acts 1:8-12, telling them we were Adventists and not at all did we blush to acknowledge this. The disciples rejoiced after the message given to them by the angels and returned to Jerusalem with great joy. And when they heard any one speaking sneeringly—"Oh, they are only Adventists," to tell them Mrs. White considered it an honor to be a Seventh-day Adventist.

Christ preached His second coming. Two angels gave the message to the disciples who were gazing up into the heavens to catch the last glimpse of their ascending Lord. And the message of the angels was in perfect harmony with the words of Christ, and His promises [that] He had gone to prepare mansions for them gave them great joy. And we are Adventists waiting and watching and working patiently for the second personal appearing of Christ to come to our world the second time with power and great glory. I then described His appearance and the resurrection of the dead.

There were quite a number came in at eight o'clock, think that was the time of the meeting, and were much disappointed.

Well, the word came the carriage was waiting. There was the most stylish hack drawn by two horses. Mrs. Somerville rode to the mission with us and we are pleased with her acquaintance.

Will you please to draw out Byron Belden to open his mind to you, then give him good advice. He needs counsel. He is one who, with proper instruction, will make an earnest worker, sincere and devoted. Please do help my sister's child in every way you can and you will help me in so doing.

With much love, I remain,

Your sister in Christ.

Lt 108, 1893

Davis, Marian; Walling, May

Auckland, New Zealand

February 14, 1893

Dear Sister Marian and May:

I sent you a lengthy letter from Sydney, and now I will write you a short epistle. We left Sydney at two o'clock Sabbath afternoon. We—that includes Elder Starr and wife and Emily and I—had the very best berths on the boat. One window in our stateroom opened upon the deck, and the door was opened all the time except about one hour when washing the deck. We had still another good-sized window, opening into a conservatory, and windows were opened on all sides into this apartment. Next to this was the social hall. The advantage was that this conservatory had no floor, but only beams—broad beams—running across. On these beams were many shrubs and flowers and ferns. Above was a skylight

to let the light in to the lower saloon and diningroom for helpers; and the children's table was there. So you see we could not be fixed better for air.

We felt very much pleased with our quarters. Everything was sweet and clean—no musty smells. The wash bowl was constructed so that a pipe carried off waste water and there was none of this emptying of slops or standing of slops. Everything that could not be conveyed through the waste water pipes was pitched overboard at once. This you will see had every advantage over the Alameda arrangements. I would have slept better if I could have had a berth of the same width as the one on the Alameda, but the berth was very narrow.

The same day we stepped on board the boat we all, every one of us, had a general upheaving. I was glad for Marian and May and Fannie, that you were not passing through our experience. Almost all were quite sick. The first throwing up was not hard but the next—oh, how it wrenched me, and nothing came but the very bitterest of bitter bile. Emily was sick all the way and could not assist me at all. Brother Starr was sick and Sister Starr very, very sick. Willie and I were sick to the vomiting part only the first day. Brother Starr, I think, was sick a little longer.

I wanted nothing that they had to eat, but be assured I tried to eat the best I could. We took all meals in our stateroom or lying in our steamer chairs on deck. The provisions and cookery were not equal to those on the Alameda by a large difference. Everything like soups was hot with pepper, and mixtures were hot with pepper.

Well, we had very nice weather until Monday night. Then it rained a little toward morning and about eight o'clock the canvas was fastened up on the deck to keep out the rain. It rained all day Tuesday—a regular downpour—but I felt some oppression for there was a great lack of vitality in the air. I lay in the steamer chair all day, languid, without appetite. Emily lay on one of the benches, Sister Starr in her steamer chair. We were much pleased to learn that we would get in about eight o'clock Wednesday morning.

The last night they gave an extra supper, and after that, until midnight, there was noise—carousing, stomping, dancing about, holloing, and every kind of uncertain sounds. The stewardess said this is the way they always do the last night on board. I bore it as long as I could, then I called out, at the top of my voice, Gentlemen, will you please to stop this noise and confusion and let us have a chance to sleep? I do not know as my words did any good, but they did stop their carousing. For a time it seemed as though hell itself was let loose, but we obtained a little sleep at last.

Wednesday we left the boat. Brother Israel came on board and helped us to get off. The rain had not let up at all; it kept pouring down. A hack was waiting. All went up from the wharf except Willie, who remained till breakfast was eaten, and Brethren Israel and Starr came to the boat to have the baggage removed. I need not say we were glad to be on land again. Although the passage was a short one it was fully as long as we cared to have it.

We were taken to a house well furnished. The family left everything to go to an island and remain a few months, so we have the whole premises to ourselves and we are thankful for the accommodations. Had



to pay thirty-two dollars for one month. We shall occupy it only two weeks, then we go to Kaeo and remain two or three weeks, and [then] have to come back and take another sea trip, which does not please us; but we will, with the Lord's blessing, get through it.

On the boat I was assured of the presence and watchcare of our heavenly Father. I did enjoy sweet communion with God most of the time. I felt happy in the love of God. But I could not write or read, scarcely at all. I felt exhausted most of the time. I think I wrote one page of letter paper, but my head was not well when I attempted to sit up.

Brother Starr talked to the people—I think Wednesday night. I spoke Thursday night and Sabbath. Brother Starr has spoken several times. We feel very sorry that the church here is in a state of lethargy. They do not seem to have enough vitality that they emit light, or shine. There has been so much faultfinding and dissension, so much striving to be first, that there are some who attend meetings who do not join the church. We have given them some very plain talk, but we are almost disheartened at the outlook.

This Auckland is a very pretty place. The inhabitants seem to be of a better order than in Australia. We are doing all we possibly can for them, but we greatly fear that unless those who have composed the church shall move elsewhere, or be converted, there is but little hope for much being done here. The Spirit of the Lord is grieved. The Lord will not work to convict and convert souls to be brought under such an influence, for they would be demoralized, and not elevated, purified, and ennobled. The truth is certainly made by many to serve with their sins. They drag it down to mingle with their human caprices. And I greatly fear for everything here. I know if there were consecrated workers sent in here a good work would be done, but there would have to be a steady, firm, persevering steadfastness in the workers sowing the seeds of truth. If they will not fail or be discouraged a harvest of souls will be gathered.

We decided to remain here one week longer. There are several reasons for this. We want the mail. We see work that needs to be done and we do not feel clear to leave without doing the work; and the house is paid for whether we occupy it or not. We leave next Monday afternoon. Yesterday we intended to go. The Captain said they would have a very rough passage. It blew hard yesterday, and last night it rained through the night.

I have ridden out twice—once to Eden Hill, I think it is. We had the opportunity of viewing beautiful scenery. We have kindled a fire in the parlor only the first day we arrived here, to dry out our clothing. This is a very interesting place.

Now about matters: I have not written much, for I have not felt very well; but I am hoping to be able to write after a while. I spoke in Town Hall to a very respectful audience last Sunday night. We speak here in the Seventh-day Adventist church tonight, and keep up meetings all through the week. It will take a long pull, a strong pull, in the strength and power of God, to make any decided difference with the people here. They have educated and trained their abilities and powers to contend. I am hoping that the testimony sent to you to be prepared for Brother Hare will get to him, and a copy to me before I shall leave for Kaeo. I shall want the principles to use in the Hare family.

I hope we shall receive the mail tomorrow. I hope that you are all well and that Fannie is improving. May the Lord strengthen the weak and make them strong is my prayer. This must go tomorrow. If I have anything more to write, will send it before I close this letter.

Lt 109, 1893

Hare, Joseph

March 12, 1893

Dear Brother Joseph Hare:

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] As God is perfect in His sphere, He enjoins that His disciples should be perfect in their sphere. “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.” Ephesians 5:1, 2. “For ye were sometimes darkness, but now (after conversion to the truth) are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord.” (Vs. 8-10)

These words, “Be ye perfect,” were not addressed to the publicans and sinners but to those who knew Him, who loved and trusted Him, those whom He always arranged to have close around, nearest unto Him, those who listened as pupils in a school to a teacher that they loved and that they knew loved them. The Pharisees and scribes, with few exceptions, approached Him as critics, as spies, as those who would perplex Him by their criticism and artful questioning. Eagerly they hung upon His words to see if they could not find something they could make capital of to misconstrue and pervert, that they could have excuse to condemn Him. The disciples came to Jesus as His disciples, eager and anxious to learn, looking into His face with love expressed in words, deportment, and actions, expressing their satisfaction, and wondering at the gracious words which fell upon their listening ears from His lips.

These disciples were not perfect in character. They sometimes made mistakes. Jesus had to meet prejudice and selfishness and various wrong traits of character in them. He had to repeat His lessons to them again and again, illustrating them by symbols—things with which the disciples were familiar. They were called from their various occupations and had a great many things to unlearn and many things to learn which were new to them. They were desirous and anxious to learn from the Great Teacher come from God.

What is religion? It is a living principle to be brought into our hearts and to work outwardly in our lives and to be exemplified in our characters after the likeness of the character of Jesus Christ. The religion of Jesus Christ is the religion of the Bible.

There are very many who profess religion who do not know what religion means to them personally. They flatter themselves that it is doing their best and then trusting in Jesus to fill out the rest that is

required. Very marked outrageous actions they must not do, and they purpose they will not do. They will not commit murder, or steal, or tell direct lies. There is a larger class of these religionists than many of us suppose, but they have not the genuine article. Such a class do not hear with their ears and understand with their heart to obey the words of Christ, "But seek ye first the kingdom of God and his righteousness; and all these things (referring to His precious lessons of instruction) shall be added unto you." Matthew 6:33.

Please read the following verses: Matthew 7:13-29; 11:28-30; 12:47-50.

Then said Jesus unto His disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24. "He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." (Matthew 10:37, 38) The Lord Jesus warns and cautions, and bids every one to count the cost and not live a life of deception and delude his own soul.

There is a class who need to search the Scriptures most diligently to understand individually what they must do to be saved. None need be left in ignorance, thinking the crucified Redeemer has provided for them, that He has done it all in suffering—the guiltless for the guilty, that Christ has died for their sins, and they are saved—and they need not be so very particular. Do they bear the characteristics of Christlikeness? Are they Christians in the home life? Are they tender of heart to the wife and children? Are they cherishing true courtesy in the home life? Are they cultivating the precious plant of love? Jesus said, "Love one another, as I have loved you." [John 13:34.]

A saint in the home will be a saint everywhere and will receive the heavenly reward. Angels of God are ever watching the development of character and weighing moral worth in the golden scales of the heavenly sanctuary. Just what a man or woman is in spirit, in character, in his home life, he will be in the church. Has he the character of Christ?

Does the father allow envy and evil surmisings and jealousies to come into the soul temple and make him hateful in character, ungentlemanly, unchristian in his home? Does he allow his temper to overcome him? Will he act in the spirit suggested by the evil angels by his side, who have accompanied him to his home? As he opens the door of his heart to the evil guests, they blind his eyes to righteousness, blind his senses to reason, and circumstances occur which set his spirit ablaze.

Through him Satan produces a course of action which develops his attributes. He is fierce, exacting; his power of accusing is masterly; he is arbitrary, domineering, ordering wife and children as though he himself had created them and as though they belong, soul and body, to himself, and he can wound and bruise them, soul and body, as Satan shall take possession of his spirit.

Whose are these human agents? The wife is the property of Jesus Christ, bought with a price. He has taken the marriage vow to love, to cherish her as his own flesh, and as Christ loved the church and gave Himself for the salvation of all who will believe in Him as their personal Saviour.

Now my brother, I hold up the picture before you, as it has been presented to me, of your home life when you open the door of your heart to the evil angels and close it firmly against Jesus and His grace and His love. You have acted a prominent part in creating the atmosphere in your home, through cherishing jealousy and evil surmisings of your wife, supposing evils in character had been transmitted to her by inheritance, but you have cruelly misjudged her. She has chosen you as her husband because she loved you and her allegiance is as true today as when she gave her heart to you.

Satan has woven a strange tissue of falsehoods from your imaginings that has no foundation in truth. You have interpreted circumstances, and had not jealousy been cherished in your heart as a guest, you would never have colored little things—the things which are liable to occur in any family—and through Satan's suggestions swelled little matters into mountains. You have colored little occurrences to suit the circumstances and frame of mind you were in. You have been unchristian in your feelings and your actions, and have made yourself very miserable and very wretched as you have taken falsehood for truth to suit your prejudice and convenience.

And you misinterpreted the perfectly innocent words and actions of your wife. You have censured, you have condemned, you have pronounced her guilty, and if anything could produce the very things of which you have criminated her, your course of action would have weaned her affections from you, for you have not pursued a course to keep love alive in her heart. But she has not killed the love for you out of her soul. The very things of which her father was guilty have made her more cautious and have made her despise anything which savors of impurity and unchastity.

I tell you that which I know. You may ask, Oh, is my wife entirely innocent? Has she no sins in her life? She is not guilty of the sins of a grave character of which you accuse her, and she has a depth of affection that needs to have encouragement from her husband—affection for her husband and the children whom she has carried for nine months and nourished by her own body and then nursed and cared for. She cannot but manifest the mother's love which is instinct in her and inseparable from her own life. They are a part of her being. She can no more cease to love deeply and care for them with a mother's strong affections than she can cease to exist.

When you pursue a course to kill with your spirit and your words that fall as desolating hail falls upon the precious plants, you find she has a spirit. You drive her to desperation. Satan comes in and she forgets that God is her shield and she turns upon you, retaliates upon you, and expresses her jealousy of you. God is a witness to every word and every deed. She gives you in kind what you give her. But you have only reflected back on you that which your words and actions have reflected upon her. If she loses her reason or her soul through your perverse course of action, the blood of her soul will be required at your hand. Why, you are even jealous of her own sisters and your own children.

Jealousy is very inconsistent. There is no foundation for the immense fabric you have knit to rest upon. I must tell you the truth, for it is life or death with you. All your profession of belief in the truth cannot save your soul. The question is, Are you a Christian? Are you Christlike? Do you manifest the Christlikeness in your home life?

You have a masterly spirit. You feel that it is your right to dictate to your wife as you would to a child—to order her to do this or to do that. What do you mean by this course of action? Where did you receive your education as to how to treat a wife? This is not at all essential. She is not your servant. But you give her love and tenderness, and she will reflect back the same on you. She is the property of Jesus Christ, and He will demand at your hand your wife and children whom He has ransomed with His own blood.

You know not what your wife would have been in spirit, in love, in growth of Christian character, if you had treated her as the Word of God directs you to do. You would not have seen the exhibitions of temper which dethrone reason if you had pursued the course you should have done. But you have pursued a course to irritate. Your accusing powers have been growing and strengthening with every exercise you have exhibited of this spirit, and I speak now decidedly because the whole matter has been opened before me and I dare not repress the truth.

Your relatives on your side have been a large circle. They do not see these matters as the Lord sees them, and they judge your wife from a human standpoint. They give to you their sympathy because of relationship, and, I am sorry to write, they strengthen you in your false ideas. I am so sorry that your brothers give you their sympathy when you do not deserve it, except as one who is walking in blindness and darkness, and has lost his way from following the true path—even the example of Jesus Christ. Your wife has erred. She has strong feeling when exasperated and she can say stinging things and has said them, but you yourself are the real cause by your course of action. Just die to self; open the door of the heart to Jesus. Let the peace of God rule in your heart, and be ye thankful.

I do not propose to go into particulars, but I ask you what account will you render to God for the example you have repeatedly given your children in the treatment of their mother? Do you think this course of action will inspire them with respect for you, their father? Do you think it will increase their reverence for you, their father? They may do your requirements through fear, while their hearts rebel against your injustice. Your own course of action creates an atmosphere in the home which is deleterious to your children.

How much have you encouraged in your children the manifestation of tender affection and love for the mother that has given them birth? The mother should have love and affection for her children that it is impossible for her to repress. She has seen your manner of dealing with the children—which she knows is not right—when they displeased you and did wrong. The influence in severity is detrimental to them in every way in which it can be viewed. You need to be thoroughly converted. Your head, your mind, has been enlisted in the theory of the truth, but your heart is not converted. It is a temple defiled with jealousy, with cruel thoughts and purposes. Turn out the demon and let Jesus in. You have not been in heart assimilated to the mind and will of God and animated in your aims to make all your endeavors according to the pattern plainly revealed in the Word of God, reproducing in your life and character the life and character of Jesus Christ. Let this mind be in you which was in Christ Jesus.

When you fall upon the Rock Christ Jesus then you will be broken and the Lord will put upon you the divine superscription. You will then see that there can be no lording it over any portion of God's heritage. You will have no disposition to do this. You will not have vain assumption of authority, but you

will have the mind of Christ and the power of a good example; and your personal influence in righteousness must first begin in your home life. You will have faithful oversight over your part of the heritage of the Lord as a faithful, tender shepherd. Harshness in correcting your children will not cure the evils. You have, as parents, given them the disposition in firmness and independence that you as parents possess. When your heart is broken before God, and you are a converted man, you will see these things as God sees them.

It is my duty to lay the facts before you, then the responsibility becomes yours. There is ever a witness from heaven present to behold every action, and could your eyes be opened you would see him tracing in a book the history of every day's occurrence. If you knew you would meet that record again before the assembled universe would you not tremble for your future, eternal interest? I raise before you the danger signal.

You need never expect that all temptations are forever to cease, for the church militant is not the church triumphant. The conflict will continue as long as life lasts, and you will be tested. You are being proved, to see if you will be a fit subject to become a member of the royal family and a child of the heavenly king in the mansions Christ has gone to prepare for us. The conflict with the powers of darkness will test the highest development of your powers for good.

I dare not withhold the truth from you. You must have the religion of the Bible, which will not exalt one virtue at the expense of another. Christlikeness blends all—every quality—in harmonious proportions, so as to present a symmetrical whole. The members of the church are not to antagonize, for Christ prayed that His disciples may be one as He was one with the Father. Members, many or few, who are brought together in church capacity constitute the members of Christ's body. Each one of these has his distinctive place to act a part, as hand, head, ear, eye, or limbs of the body. When one member suffers then all members suffer with it.

When the imprint of the divine character is upon you you will see that envy, evil surmisings, and passionate, insane actions shall not come into your home life, and that when talking or dealing in any way with wife or children you are dealing with Christ in the persons of those for whom He has given His own life—His purchased possession. He will call you, both father and mother, to an account for any action of the tongue, any action of the spirit in thinking evil, and any action of the hands in practicing evil and causing unnecessary pain upon the spirit or bodies of Christ's purchased possession.

They have individually to meet the principalities of the powers of darkness, Satan and his confederacy of evil, that he may afflict, that he may tempt and annoy and destroy. He is the accuser of the brethren. Do not as parents learn his lessons in the art of torturing and accusing one another. Leave that work for Satan to do; and do not become instruments in his cruel hands to weaken, to distress, and afflict each other. Satan is the destroyer; Christ is the Restorer. Those who are working on Christ's side of the question will be seeking to heal, not to tear in pieces. Each disciple of Christ must have his experience in trial and conflicts and buffetings of Satan. Then God forbid that any one of His professed disciples shall become skillful instruments in the hands of Satan to annoy and manufacture trials, to make wounds and

leave scars upon the spirits and souls of the Lord's children who are striving to do right and yet are compassed with human infirmities and with satanic agencies at work to overcome them in the battle.

Let my brother remember his wife is a child of God. She loves Jesus. She loves the truth. The first love is to be quickened and kindled into love which, cherished, leads to forbearance and gentleness and generous nobility of soul. Through faith in the truth, which is brought into the inner sanctuary of the soul, you are both to be sanctified. You are born of God. Now live the new life unto Jesus Christ, walking in the light as Christ is in the light, thinking and doing the will of God. Christ, who is your life, will be distributed through the home life, through every phase of the business life, throughout the church. It is thus we become the light of the world.

Blessed are the meek. Every true disciple of Christ seeks with meekness the engrafted Word. They are learners in the school of Christ. They are teachable. Their ideas, their prejudices, their preferences and stout masterly self-will, which would crush souls, is softened, subdued, and teachable. Christ is longing to communicate with a spirit that is longing and eager to learn.

Blessed are the merciful for they shall obtain mercy. The Lord Jesus Christ is waiting to be gracious unto you, to your wife, and to your family; but you can no longer pursue the course you have done in deception. I bring to you the light. All the Lord requires is for you to be a laborer, not in your own might and the strength of your own will, but a laborer together with God.

There are two grand forces at work in the salvation of the human soul. It requires the cooperation of man with the divine agencies—divine influences, and a strong, living, working faith. It is in this way only that the human agent can become a laborer together with God. The Lord does not sanction in any one of us a blind, stupid credulity. He does not dishonor the human understanding, but, far from this, He calls for the human will to be brought into connection with the divine will. He calls for the ingenuity of the human mind, the tact, the skill, to be strenuously exercised in searching out the truth as it is in Jesus. You must know for yourself the prescribed conditions under which you are to become children of the heavenly King, and called as such to “work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do His good pleasure.” Philippians 2:12, 13. Ye are laborers together with God.

“Looking unto Jesus the author and finisher of our faith” [Hebrews 12:2], the experience of the beholder is this: “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” John 1:14. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Romans 8:22. After giving the human family such a pledge of His parental love, will He leave us in difficulties unassisted? Will He require sacrifices that we cannot offer Him? Oh no.

Listen to the words of Paul, “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, the length, the 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 exceeding 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." Ephesians 3:14-21.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. ... There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." Ephesians 4:1-7.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:12-16.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye might know how ye ought to answer every man." Colossians 4:5, 6.

My dear Brother Joseph Hare, I have waited for some time before sending you this communication, but I cannot wait longer. Scenes have been presented to me, and conversations between you and your wife, which grieve the Holy Spirit of God. You must change your course of action for you are both doing wrong in cherishing a wrong spirit and in your speech. My guide led me into your presence. The Spirit of the Lord came upon me, and I was bearing a very close personal testimony to you, Brother Hare.

I said, Brother Joseph Hare, do you know the Lord has a witness present upon every occasion like this? Your spirit and your words are oppressive. Your temptations are strong, and you harbor them and act under them toward your wife as though you expected a long and continuous course of injustice and cruelty toward your wife would wear her into submission to your mind and to acknowledge that your charges against her are correct. While she is not insensible to the degradation that you have at times put upon her, she will never, never, while reason holds its throne, testify to a lie and acknowledge herself guilty of unfaithfulness to yourself. With your qualities of mind you should know that a human being with independent mind will never increase in amiability under abuse simply it is of long endurance. One will never naturally become passive and gentle or cultured by repeated overbearing charges that she knows are not true.

Your spirit and words cut deep, and all this is unwise in you for it reacts upon yourself. She cannot possibly act as freely and naturally as a wife should toward her husband, for you palsy the powers of mind and soul through your jealousy. Satan's temptations take you and you are entangled in his net, and your jealousies will drive her to desperation unless you are a truly converted man. You wound her spirit. You are pursuing a course to take all happiness out of her life, and it were better had she never looked upon your face.



Your wife is the Lord's child and He will not long bear with your treatment of His heritage. He has purchased her with the price of His own blood. God speaks to you through His humble servant. Your present and future happiness depend very largely upon the course you pursue in your home life. You are spoiling your own happiness by thoughts unworthy to come into your imagination. You express these thoughts, and Satan stands close by your side, exulting over you and imbuing you with his own spirit of intensity until you have not self-control.

There is help for you only in God. All the advantages you have in meetings, when the Spirit of the Lord strives with you, is gone when you allow your mind to dwell upon your supposed wrongs caused by your wife. And who, I inquire, is the origin generally of these unhappy scenes? What advice would you give to one similarly situated?

The Lord has given you a mind and reason. If reason kept control over impulse, you would not be domineering, arbitrary, and unreasonable. You would have a well-balanced mind under the subduing influence of the Holy Spirit. You will need to meet with a radical change in your thoughts and in your heart in order to be a happy man. When this change shall take place you will carry with you a correct influence, a mind more evenly balanced, habituated to observe, to compare spiritual things with spiritual, and to reason sensibly.

The power of concentration is large with you. In some lines it is a blessing, in other lines a curse. You need a thorough change of thought. If you heed the guidance of the Holy Spirit, a thorough change of action will follow. You will keep Joseph Hare under control, and your eyes will be anointed with heavenly eyesalve to discern all things clearly.

You have allowed Satan to put his magnifying glasses before your eyes and you see things in connection with your wife in a false light. Her words and actions are misinterpreted and misconstrued. You have presented to your kinsfolk your own ideas, gathering sympathy to yourself, and your words have caused them to view things in the light in which you view them; therefore the root of bitterness springing up in your heart is misleading others and they are being defiled.

God bids you call a halt. Take yourself in hand. Overhaul yourself. You are bringing dark shadows to brood over your home. Be indignant at yourself, and ashamed, and Jesus will lift and dispel the shadows by the bright beams of the Sun of Righteousness. The Lord will do that molding and fashioning if you will resign yourself to the hands of the Potter. You are committing sin against God in not breaking the spell that Satan has worked with all his subtlety to weave about you.

I entreat of you, for your own sake and for Christ's sake, for the sake of your dear children who are the heritage of God, to change your course of action. Think righteously and work righteousness in your own home.

Lt 110, 1893

Robinson, A. T.

Wellington, New Zealand

April 24, 1893

Dear Brother A. T. Robinson:

We received your letter and thank you for it. Willie has just come into my room and informs me a boat sails tomorrow for South Africa direct. It is now just 4 p.m. and I feel that I cannot consent to let such a good opportunity go by and not improve it. We are so far separated that when we can reach and connect by letter we ought to do so.

I have a deep interest for you in Africa, and from the light which the Lord has been pleased to give me in regard to that country the Lord has many precious souls to hear the message of mercy and warning to be given to the world. If the workers will hide themselves in Jesus and let Jesus alone appear, if they will walk humbly with God, if they will be doers of the lessons Jesus Christ has given us in His Word, then the heavenly intelligences will co-operate with their efforts; and they will not take one particle of glory to themselves but give all the glory to God. You will surely see of the salvation of God as you look to Jesus and trust wholly in Him, for then He will clothe you all with the garments of His righteousness. The great danger will arise from individuals seeking to be first. The Lord Jesus has no sympathy with this spirit, and will leave any soul who will seek for the supremacy for himself.

We need the Holy Spirit of God, and we may have it if we will not exalt our poor finite selves. Our work is to open the door of the heart, and let Jesus come in. He is knocking for entrance, and there are some poor souls who are inquiring how they shall find Jesus. Why, dear souls, Jesus has been hunting for you, and He stands at your door knocking. He 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. Doubting souls, unbelieving souls, will you open the door? Jesus is standing at the door of your heart. Let Him in, the heavenly Guest.

We have been in New Zealand a little more than three months. I have spoken forty-two times and written four hundred pages of letter paper. I have visited Auckland, Kaeo, and Napier. Our camp meeting was excellent because of the manifest workings of the Spirit of God upon human hearts in the conversion of souls and the reclaiming of backsliders, and the precious knowledge that many received. The reproofs given were not rejected, but brought souls to repentance and confession and renouncing of their wrongs. Many things needed to be set in order. Selfishness and unfaithfulness in those connected with various lines of work were discerned and deplored. There are so many in this country who want their own way. They do not see how important it is to preserve unity in plans of action and to work and act after the Pattern, Christ Jesus.

In Africa, in this, and all other countries, every soul must understand that in order to work in Christ's lines in word, in councils, and in plans, he must keep the prayer of Christ before him: "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 17:21-23.

Oh, let these words be oft repeated, and every soul train his ideas and spirit and action daily that they may fulfill this prayer of Jesus Christ. He does not request impossible things of His Father. He prays for the very things which must be in His disciples in relation to their oneness to each other and their unity, and oneness with God and Jesus Christ. Any thing short of this is not attaining to perfection of Christian character. The golden chain of love, binding the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, and makes the connection perfect, and bears to the world a testimony of the power of Christianity that cannot be controverted.

"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. Satan understands the power of such a testimony as a witness to the world of what grace can do in transforming character. He is not pleased that such a light shall shine forth from those who claim to believe in Jesus Christ, and he will work every conceivable device to break this golden chain which links heart to heart of those who believe the truth, and binds them up in close connection with the Father and the Son.

Then will selfishness be uprooted and unfaithfulness will not exist. There will not be strife and divisions. There will not be stubbornness in any one who is bound up with Christ. Not one will act out stubborn independence of the wayward, impulsive child who drops the hand that is leading him and chooses to stumble on alone, and walk in his own ways, following the imagination of his own heart.

We believe in Jesus Christ. We unite our souls to Christ. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another." John 15:16, 17. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

We must not take counsel of our own hearts but we must take counsel of God. Pray with humble hearts. Seek the Lord often in prayer. In the secret place, alone, the eye sees Jesus and the ear is open to Jesus. You come forth from the secret place of prayer to abide under the shadow of the Almighty. Temptations come, but you press closer and still closer to the side of Jesus and place your hand in His hand. Then you gain a rich experience, resting in His love and rejoicing in His mercy. The worries and perplexities and cares are gone, and you rejoice in Jesus Christ. The soul is quick to hear the Father's voice, and you will commune with God. All criticism is banished, all judging of others has been expelled from the soul. There is no striving for superiority, which brings upon you the sin of the Pharisee and strengthens pride and hardness of heart.

In Jesus Christ there is fragrance of character. There is the developing of nobleness of character, of refinement and purity, for by beholding you reflect the image of Christ. Sons of God, daughters of God, we must be like Him, and in this close relationship to God we receive power and heavenly endowment

that we may work the works of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

Oh, what joy we experience in the service of God! What peace, what contentment and rest! Members of the royal family, children of the heavenly King! "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. With such a hope, such a relationship, with all the great and precious possibilities, should not our faith grasp much more than it does? Should we not be inspired with hope and courage that will not fail nor be discouraged under any difficulties?

I would in this letter to you, my brother, communicate to our brethren and sisters in Africa words from the Lord to you. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. "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.

Now, this is the work given you individually to do, to have an earnest life in yourself. Cease to watch and find fault with your brethren and your sisters, but be sure that you have the genuine faith in Christ that you should not perish. Set your faces as a flint Zionward. Let the attractions of heaven win you, inspire your soul, and bring into your heart purity and tender compassion and love for all your brethren and for the erring. Take the straying ones in your arms, and be so joyful that you can bring them back that you forget all your worries, all your pain and difficulties, and rejoice. The angels will rejoice with you. This is your work.

You have no time to pore over your bruises and scars and discomfitures. "Ye are the light of the world." [Matthew 5:14.] This is God's will made known to you, to shine as lights to the world. Let not your words be full of despondency and complaints. Show forth the praises of Him who hath called you out of darkness into His marvellous light. Gather light from the Light of the world and then shine, every moment. Let not the hellish shadow of Satan enshroud your soul, in dissatisfaction and complaining, for it is dangerous business. Just as sure as you do this you lose the love of Christ out of your soul and become like a funeral pall to other souls.

God has great claims upon you, individually, because of His great love manifested to you. All mourning, all sighing, all complaining from your lips is misrepresenting Jesus and gathering gloom and unhappiness about your own soul, to diffuse to others. Your lamp, like the foolish virgins, has gone out. O, trim it, pour in the oil of grace, and let your lamp burn and send forth brightness in clear, steady rays to lighten and cheer the pathway of others.

Take Christ as your strength. Stop every word of complaint, and rejoice in a Saviour's love. Ever seek to speak words of good cheer. Express the love you have for Jesus. Talk of His mercy, tell of His power, and you will light the pathway of some others who are weak in faith and in hope. Be an amiable, pleasant, happy child of God. Reveal to the world that Christ is your salvation. He is one whose presence is ever abiding, and He has power to keep you, to heal all the bitterness of spirit you have ever suffered, and to give you the garment of joy and gladness in the place of bitterness and mourning.

All the universe of heaven is surprised at your silence, in view of the matchless love of Jesus. Do not give to the world the impression that Christ has proved to you without form and comeliness and “as a root out of a dry ground,” and that there is no beauty in Him that you should desire Him. [Isaiah 53:2.] Reveal Christ as He is—the One “altogether lovely” and the “chiefest among ten thousand.” [Song of Solomon 5:16, 10.] O how His glory is dimmed by His professed followers because they are earthly-minded, disobedient, unthankful, and unholy! How shamefully is the Lord Jesus kept in the background! How is His mercy, His forbearance, His long-suffering, and His matchless love veiled, and His honor beclouded by the perversity of His professed followers!

How long shall this be? Is it not full time that we receive in the school of Christ an altogether different education? If the image of Christ is seen by spiritually anointed eyes you will say, “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.” “And of his fullness have all we received, and grace for grace.” John 1:14, 16.

Let every one who has named the name of Christ depart from all iniquity. Lift up Jesus. Talk of His love, tell of His power, and let self be lost behind the glory of His person and mighty power of the cross of Calvary. O, search and try your hearts before God. If His gospel is preached, you will rejoice, by whomsoever it is preached. If you love Jesus you will be individually laborers together with God, and you will successfully draw souls to Jesus, that in their turn they will, by their influence, draw other souls to the Lamb of God who taketh away the sins of the world.

It is time we were endowed with power from on high. Satan and all his confederacy of evil are working with untiring vigilance to oppose good. Never was there a stronger combination formed to neutralize the lessons and teachings of Christ and to sow the seeds of infidelity in regard to the inspiration of the Scriptures and sap its very foundation. Then I ask you, Where is the light and the power which shall withstand this terrible incoming darkness which is covering the world like a funeral pall?

Satan is moving with his power from beneath to inspire men to form alliances and confederacies of evil against light and against the Word of God. Infidelity, papacy, and semi-papacy are coming in close and powerful companionship with professed Christianity. The low views of inspiration, the exalting of human ideas from men called wise, are placing human talent above the divine wisdom and forms, and science so-called above the power of vital godliness.

These are the signs of the last days. Let every one who believes in Jesus Christ stop his dark, gloomy utterances, and use his talent of voice in exalting Jesus and presenting testimonies that will magnify, honor, and adore the Word of God, illustrate its value, and extol its preciousness. The gospel makes itself known in its power in the consistent, holy, pure lives of those who are believers, hearers, and doers of the Word. The unity and love among believers makes the impression upon the world that the Word of God is true. Purely, boldly, faithfully, and uncompromisingly show the validity and divine character of the Word of God.

“Ye are my witnesses” (Isaiah 43:10), saith Jesus. “That was the true Light, which lighteth every man that cometh into the world.” John 1:9. Oh, arise and shine, all who believe the truth, for “the glory of the

Lord is risen upon thee." Isaiah 60:1. Let every soul humble himself before God, seeking Him in all meekness and lowliness of mind. Then the Lord will exalt you by giving you richly of His Holy Spirit. Mercy and the love of God will appear gloriously triumphant.

In much love.

Lt 111, 1893

White, W. C.

Hastings, New Zealand

August 25, 1893

(This letter was written to W. C. White but he informs us by letter he will start August 26 for New Zealand. I send this to you—Fannie [Bolton] and Marian [Davis].)

Dear Son Willie:

I will write you a few lines this morning. I mailed a letter to you from Napier just one week ago.

I spoke with much freedom on Sabbath to a well-filled house, from John 12:35, 36. "Then Jesus said unto them, 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. While ye have the light, believe in the light, that ye may be the children of light."

I was not well, and yet the Lord gave me His Holy Spirit. We had an excellent social meeting. The Spirit of the Lord was in our midst. Many testimonies were borne. Iverson was present and seemed deeply impressed. Sunday evening Brother Wilson spoke. Sister Caro talked with Iverson and he said he would keep the Sabbath although he knew he should be discharged from his position in the school.

Elder Wilson left after the forenoon meeting in Napier to meet with the Sabbathkeepers in Hastings in the afternoon. After the Sabbath, Emily and I returned to Hastings on the cars. We two women were alone. The cars filled up with Maoris and they were under the influence of liquor. They hallooed and yelled and stamped with their feet, gesticulated fiercely with their arms, and acted like a set of demons. One or two white men were behaving worse, if possible than the Maoris. I was weary and I became nervous—not afraid, but annoyed. They were also smoking.

Opposite us in the car sat three well-dressed, clean, nice-looking young men who seemed ill at ease, I thought, because they knew we were annoyed. Soon they commenced singing in English in regard to Christ saving sinners and this quieted the most boisterous part of the company. We thanked them for their singing. They pointed to the noisy crew and said, "They are showing their colors, and we thought we must show our colors."

They then stated that they were going back to the school, twenty miles beyond Hastings, and would have to walk twenty miles that night. There were no cars going from Hastings to the place of their school. They helped us off the cars at Hastings, as Brother Wilson was a little late in meeting us. We thanked them, for it was to us a great accommodation. I wish we knew who those men were. I think they must have known who we were.

Sunday I spoke in Odd Fellows' Hall to the small company, and we had a good meeting. Three not of our faith were present. In the evening I spoke in the parlor of Brother Wilson's house. He was at Napier. I had much freedom in speaking. Next day I had a crisis. Monday night I did not sleep until two o'clock and I have been weak since that. I do not think I will go to Napier today and speak tomorrow. I have to take my bed along, and it makes so much work and breaks up my time.

Sister Caro said she would have me at her house this week but no summons has come for me to go so I presume it will be this coming week. My upper set of teeth will be made then, temporary lower set the week following.

We see that to go back and forth between Hastings and Napier costs the two of us, for cab fare and car fare, twelve shillings to go and return. We decided we must hire a carriage. That carriage will take four persons, but it costs us four dollar per week for carriage alone. Brother Stephens purchased Brother McCullagh's horse. He let us have this horse for the keeping. Brother Wilson has bought a new harness and we can, when it is pleasant weather, go and come from Napier.

I must secure a calligraph for writing as soon as possible.

Lt 113, 1893

Faulkhead, Brother

North Fitzroy, Victoria, Australia

January 2, 1893

Dear Brother Faulkhead:

I am anxious that you shall be a free man from the slavery of all bondage. You have been binding yourself in bundles with those who are an offense to God. Your brethren, or any of them, do not know that which you yourself and the Lord know—the inward workings of the association with which you are connected. You do not yourself know its character. You are like a man intoxicated; every advancement perverts your senses.

I have determined that I will not confess the sins of those who profess to believe the truth, but leave these things for them to confess. This I sincerely hope that you will do. You know the things which are keeping you from making progress. Will you, in the name of Jesus, be determined that you will be an overcomer? You will not grow spiritually until you do this. Jesus came to our world and fought the

battles with Satan in our behalf. He overcame the wily foe, making it possible for every soul to overcome in the name and strength of Jesus on his own account and in his own behalf.

(Revelation 2:7): "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Verse 11): "He that overcometh shall not be hurt of the second death." (Verse 17): "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." (Revelation 3:5): "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." (Verse 12): "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Verse 21): "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."

I beseech of you, my brother, to carefully consider the matter in the light of the oft-repeated promises, and decide whether these promises shall be yours. The servant is not greater than his Lord. If Christ Jesus came to our world to perfect a Christian character in behalf of the fallen race, the requirement of God to us is to practice the example of our Substitute and Surety. Let not a blot or stain be found upon you. Be open and frank as the day, knowing that every hidden thing shall be brought to light.

The Lord has given us precious probationary time in which we are to form characters that will place our names in the book of life as overcomers. One step in the forbidden path and you are on Satan's side, an easy prey to his manifold temptation.

The truth as it is revealed in the Word of God is a sanctifier, else it is of no value to us. The question is, What has the truth done for us personally? Has it transformed us into Christ's likeness of character? Have we, under its refining, ennobling influence become pure from every defiling sin? The truth is a transformer; it reinstates and subscribes the image of God upon man.

Let wisdom utter her voice, let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace." Proverbs 3:17. "The fear of the Lord is the beginning of wisdom." Proverbs 9:10. Whoever loves God supremely and his neighbor as himself is keeping the commandments of God. Although he has to meet the annoyances that will come from a fallen world, yet he is not discouraged, because Christ has said, "I have overcome the world." [John 16:33.]

It remains for you, my brother, to step over the line that God has marked out. The path of implicit obedience is the only path of safety, for this is the path cast up for the Christian to travel—the path which leads him close to the side of his Redeemer. He will have a converted body. His soul is in harmony with the laws of God. He is daily receiving renovating grace and is made rich by his title to an immortal inheritance. He is walking in the path of the overcomer. He has a title that will stand the test of law. Through the righteousness of Christ he holds a claim to the priceless gift of eternal life. His heart reposes



upon the promise of full and free salvation, imperishable wealth, a far more exceeding and eternal weight of glory.

But the promises so oft repeated are not to the one who is overcome by any perverted appetite, but to him who is an overcomer. You may win a crown of life if you are marching steadily forward and the record of your life is registered, "Overcame through the blood of the Lamb and the word of his testimony." [Revelation 12:11.]

Let every idol be cleansed from the soul temple, for this must be if you grow up to the full stature of a man in Christ Jesus. Heaven is worth everything to us. We are to fix our eyes upon Jesus, the Author and Finisher of our faith, and press forward toward the mark for the prize of the high calling of God in Christ Jesus. Will you make straight paths for your feet, lest the lame be turned out of the way? Will you, by faith, grasp the hand of infinite power and say, "Jesus, I am Thine; Thou hast purchased me—my reason, which I must not dim by any indulgence; my affections, which I must not withhold from Thee who hast first loved me; my virtue, which I will not tarnish for this would dishonor my Redeemer? Take me just as I am, weak, helpless, unworthy; bind my heart to Thy great heart of infinite love. I would stand purified, refined, ennobled, sanctified through the truth. Then shall I discern between the sacred and the common."

The line of demarcation will be distinct between you and the world. The love of the truth will be in the heart, and you will be charmed with contemplating heavenly things.

The world has altogether too much influence over you. If the Lord has given you your work to associate with those who are worldlings and schemers, He will give you the grace which He gave to the noble statesman, Daniel, who was a bright light from heaven shining amid the moral darkness in the wicked courts of Babylon.

You have been receiving a mold of character which is not favorable to religious growth. You will need more of Jesus, less of self. You will need to guard against sharp practice in dealing with brethren and with those not of our faith. These words should be written on the tablets of the soul, " whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] Look not on your own things, but upon the things of others. It would be well in matters of deal if you would put yourself in the place of the one you are dealing with, and watch unto prayer lest a sharp spirit come in, selfishness have a controlling power over your mind, and your soul become tarnished.

There are many things in one's character that are not discerned. I tell you these things because I want you to make thorough work in character building. Draw nigh to God, and He will draw nigh unto you.

Oh, how thankful should we be because of the promises of God! As you closely examine your own heart, the Lord will reveal to you the work He wishes you to do. "Work out your own salvation with fear and trembling: For it is God that worked in you both to will and to do of his good pleasure." Philippians 2:12, 13. God works in you; cooperate with God, and you are a worker together with God in the saving of your own soul. Says Christ, "Without me ye can do nothing." [John 15:5.] With Christ you can come off more than conqueror through Him that has given His life for you.

Ellen G. White

Dear Brother Faulkhead:

During the conference in Melbourne I was compelled to bear a very plain testimony to the church. I have spoken to some personally, but my work was not to single out individuals in the congregation and say, "Thou art the man." [2 Samuel 12:7.] I read some matters which I had written in my diary, expecting that the Lord would give me strength to labor through the winter and seek to correct existing wrongs.

In the providence of God I was unable to labor as I had hoped, and my mind has been again exercised in reference to the existing state of things. Some things will need to be set in order in the church and in the Echo office. In my great weakness I read to some of those connected with the office, who are bearing responsibilities, the things which the Lord had shown me should control the workers in the office, from the highest to the lowest. I hoped that these things would have an influence to make a change for the better. But the burden comes back upon me again, and I will now copy some things that have been shown me of the Lord.

I was shown that the Spirit of the Lord has been working in convicting your heart. You have been drawn by the Spirit of God to make an entire surrender to God, but while your heart has been touched by the Spirit of the Lord you have not made a complete surrender, and the light which has come from the throne of God to you has not been cherished. One great hindrance to your clear spiritual eyesight is your connection with secret societies. If Christ were abiding in your heart by faith you would understand His will in this matter, and would not need that anyone should enlighten you. You are losing faith and confidence in, and love for, the Lord and the truth.

We are amid the perils of the last days, and trying times are before us. Everything that can be shaken will be shaken, that those things that cannot be shaken may remain. Drought, famine, pestilence, earthquakes, casualties by sea and land, will multiply. Life will be unsafe anywhere, only as the life is hid with Christ in God. Now, while the angels are holding the four winds, is our opportunity to seek the Lord most earnestly.

You do not realize your peril. Nations and people have in different ages separated from God and lost faith in truth, in duty, so that they could not discern man's eternal responsibility to his God. You are passing over the same ground. You have clung to your idols and are becoming spiritually benumbed. Whatever, it may cost you to recover your faith, you would better deny self and make any sacrifice than live without the presence and favor of God. There is something more to be dreaded by individuals who have had light and knowledge of the truth than drought, famine, or temporal inconveniences. It is a worse thing to lose faith in God, in truth, in duty. It is far worse to choose your own way, to love money, to love those things that minister to selfish gratification and indulgence. It is a terrible thing to imperil the soul's highest interest for any temporal gain or worldly advantage.

If you, my brother, lose heaven, you lose everything. You cannot afford to fail of receiving the heavenly treasures which are to be given only to those who love God supremely and their neighbor as themselves. Treasures of immortal value will be given only to the self-denying and the pure in heart.

Stand before God with a heart cleansed from every idol, a conscience void of offense, and you are prepared for anything. Life or death, trials or sufferings, will not uproot your faith, but make you strong to do and to suffer.

Many have a knowledge of the truth, but it is of no saving value to them unless they practice the truth. It is the ruin of thousands that they are pleased to have close connection with those who have no love for God and for the truth. Uniting with them, binding up with them by secret cords which God and heaven have never devised, will, in the place of making one Christlike and humble, holy, pure, and undefiled, make him, after a time, of the same mind and spirit as his associates.

I have been permitted to look in upon these secret societies, their feasts, their order, their works, and my prayer has been, "Hide them from my sight forever. Let me not understand more." One thing I do know, that those who remain in connection with them will be burned up with the bundles of tares, one with them in the last day.

Your eternal interest is hanging in the balance. The longer you associate with these men, the more will you become assimilated to their customs, their spirit, their practices. The unbelief, the infidelity, which is expressed by them will come to intrude upon your thoughts and weaken your faith. Can you, my brother, serve God and Baal at the same time? Can you, for a moment, associate Jesus, the world's Redeemer, with your gatherings, your councils, your feasts? If Christ is there it is as the Witness was present at the feast of Belshazzar. They who composed the number at that hilarious feast knew not that the eternal God was there. They drank wine and indulged appetite, feasting themselves. Sacred things were profaned. Money was expended freely. They deceived not the God in the midst of them—taking cognizance of every action, listening to their God-dishonoring sentiments. And when revelry was at its height, a bloodless hand came forth and wrote the words of doom upon the wall of that banqueting hall.

Could a child of God, an heir of heaven, be found in such society? The men who drink wine prepare the way for further excess. The tobacco devotee worships an idol, and the Lord speaks—listen, for He speaks to you—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, ... saith the Lord Almighty." 2 Corinthians 6:17, 18. All the enjoyment you can have in their riotous mirth and in the conversation of these men, unfits you for the study of the Scriptures, for the hour of devotion, for the service of God. What if you should behold Jesus, the world's Redeemer, in the midst of you—as He certainly is—would there not be a fainting of heart, even with you and your associates?

The Lord God of heaven witnessed every form of your ceremonies; His ear heard every pledge, every oath that bound you in unholy bonds to these secret societies. Every tie which you strengthen by continuing with them is binding your soul, body, and spirit in stronger unholy bonds.

The money paid in to increase their revenue is God's money, perverted to a wrong use. The tax you pay in your feasts had much better be put into the treasury of God to advance His cause.

There is nothing said or done or even thought that God does not know; nothing can escape His infinite eye. There is a Witness to every thought and word and action of our lives, and that Witness is the Holy

One, a sin-hating God. The God of heaven is measuring character and weighing moral worth in the golden balances of the sanctuary. How many in these gatherings of the secret society are weighed and found wanting—wanting in the fruits of a life of piety and heart service! I speak that which I do know. To be found wanting when God, the Creator of heaven and earth, weighs character, is a terrible thing. Christ died for every individual soul of them, that He might draw them to Himself. God has made every provision, bestowed every gift, even heaven itself. Having given Jesus, He withholds nothing for the benefit of man. Your mind needs to dwell upon these things.

I address myself to you, Brother Faulkhead. Your soul is in peril. You are insensible to your perils and to your responsibility to God. The price paid for your redemption has bound your individual being up with God. You are His property, whatever course you may decide to pursue. Grave decisions are being made by you. You can never cease to be responsible to Him who “so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life.” [John 3:16.]

God has given you talents, both in faculties and in opportunities. You are to employ these entrusted capabilities in His service. Years are passing into eternity. What are you doing? Are you making returns to God in the improvement and increase of your talents for His service? You must give an account to God for every jot of your influence, for influence is a power for good or for evil. If weighted with the Spirit of truth, you can surround your soul with an atmosphere that will be to those with whom you associate a savor of life unto life. If true to God, you will be indeed a colaborer with Him. You will be as a branch of the Living Vine, vitalized by the nourishment which flows through the parent stock.

God has appointed you your work. You are not to make your temporal business all-absorbing. “Not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.] God has entrusted you with precious talents to use. You are to trade wisely with the entrusted goods of heaven. Your work is to glorify God. Watch unto prayer. But where is your devotion to God? You have almost divorced yourself from Him. In the place of educating yourself, by practice, how to pray, you are forgetting how to approach God in sincerity and truth, forgetting how to bear your testimony for Him. You have no special love for the Bible. You see not the hidden treasure there. Did you discern its value, you would sell all to buy the field.

You are now connected with the work of God, and you are constantly and strongly tempted to break this connection. You will be separated from the work eventually, because your heart takes little delight in it.

I feel an interest for your soul. Better, for your soul’s sake, cast your idols out of your soul, sever the chains that bind you to secret societies, and surrender wholly to God. Your future, eternal interest demands this. Consider your associates. God is drawing you. You hear the message from the messengers God sends to you, but in the position in which you now stand, you are so much absorbed you do not practice the truth, and its solemn appeals fade from your mind because it is not mixed with faith as you hear the truth. There is only one course for you to pursue—to humble your proud heart before God and become as a little child. Then He can lead you and use you in His cause and can say to you, “Ye are a laborer together with God.” [1 Corinthians 3:9.]

If you would find joy and satisfaction in everything you do, you must do everything in the order of God and with an eye single to the glory of God. The character of a Christian will be intensely practical, because the human agent bears the stamp of the divine nature.

You are to be house-band in your home. You need not be a spiritual weakling at home or in the church, but a stalwart son of God, prepared through vital connection with God for all the circumstances of actual life. In your home you are to stand as priest of your household. Your wife will walk interestedly by your side; but your indifference, your manifest want of devotion, gives no strength of spirituality to your wife and her mother.

Said Christ, "I sanctify myself that they also may be sanctified." [John 17:19.] This you need candidly to consider. What influence are you exerting in your home, and in the business transactions in connection with His work and cause? I must tell you, your heart is not in the work. Your Christian life should sanctify the whole. It should pervade every branch of human action from the first to the last, from the highest to the lowest. "Whether ... ye eat, or drink" (1 Corinthians 10:31), or "whatsoever ye do in word, or deed, do all in the name of the Lord Jesus." Colossians 3:17.

The great and precious words of the Bible are treasures of knowledge, and its power you do not know by individual experience. God calls you to take a higher stand. You need to be transformed in character. The Lord will use you as a vessel unto honor if you will cooperate with God.

Study the Bible and then you will break with the associates in secret societies. Jesus associated with publicans and sinners and ate with them—not in words or spirit to become one of them, but by His words to sow the seeds of truth that they might be enlightened and become one with Him. And His influence was not in vain. We are not to go out of the world, but we are to be as stars shining amid the moral darkness, that souls may come to the light and by seeing our good works glorify God. When thou art converted, then thou wilt have a work to do to enlighten others.

You must be divested of self. You must be meek and lowly of heart, and then the teachings of Christ will be appreciated by you. There must be in the Echo office transforming grace of Christ. Things are not as they should be. God forbid that religion should be only a profession with you. In your family you want the subduing, sanctifying power of the grace of Christ upon your own heart. Then levity and cheap nonsense will not prevail, but there will be cheerfulness and hopefulness and courage and faith. There will be no need of a cheap, forced cheerfulness, but there will be peace and joy in the assurance and love of Jesus.

Cast no stumbling block in the way of others. With the Sun of Righteousness shining into your heart, there will be joy in everything. Heaven's peace may be yours, although you have lost much time and are today dwarfed in Christian growth of character. It is not too late. Jesus calls you today, "If any man thirst, let him come unto me, and drink." John 7:37.

Happiness is not dependent on the frivolities and dissipations of the world. When the door of the heart is opened to the love of Jesus there are opened fountains of pure and never-ceasing joy in the soul. Jesus has said, "These things have I spoken unto you, that my joy might remain in you, and that your joy

might be full." John 15:11. We have a precious, loving Saviour who wants us to find our happiness in Him, because the happiness He gives is not fluctuating but enduring. The religion of Jesus Christ never makes its possessor unhappy, never creates gloom or despondency. God calls on every soul to enter His way of peace and find rest in placing all their burdens upon Him.

He has a work for you to do. You might have been far in advance of where you are today in a knowledge of God and Jesus Christ our Lord. The Lord has a work for you to do in His service. He accepts no divided service. The service of God and serving idols will not agree. He requires your entire cooperation. The talents He has entrusted to you are to be improved by exercising them in doing His work. The converting power of God must come to your heart.

You or I cannot be safe to defer obedience until every possibility of doubt or of mistake is removed. The human agent who demands perfect knowledge will never yield to faith. Faith is not sight. It rests upon probability, not on demonstration, for then it would be no faith. You can, through consecration to God, with every capability and power sanctified, be a colaborer with Jesus Christ. You can, in connection with the Echo office, be an efficient workman that needeth not to be ashamed. Your hands handling sacred things may be clean, your spirit pure, and you vitalized with the Spirit of God. The word of the Lord comes to you to change your course of action. The Lord will use you as His human instrument to do a good work for the Lord who gave His life for you.

My brother, the money you expend in the tax imposed in connection with your secret organizations, would supply many a want in the various branches of the cause of God. Saith God, "Them that honor me I will honor." [1 Samuel 2:30.] There are many ways opened whereby you could be a light to the world. The work of every follower of Jesus Christ is to seek and save those who are lost. God will give His Holy Spirit to all who manifest their love for the truth in good works. He supplies all providential opportunities and facilities to make them laborers together with Him. All who will place themselves in the channel of light will seek and use the helps the Lord has provided.

Lt 115, 1893

White, Edson; White, Emma

Napier, New Zealand

March 1893

[Edson and Emma White:]

We came to Napier from Auckland. Left Kaeo Wednesday, March 15. Brother Starr, his wife, and I were taken in a boat by Brother Metcalf to the harbor Whangaroa. We had an appointment to speak in the hall owned by Mr. Lame, who, I think, is of the order called The Brethren. His wife is Father Hare's oldest daughter.

We first rode in the boat up to the landing close by Mr. Lawrence's front yard. He came out of his house to receive us, and he very kindly helped me in the landing and up the steps into the house. It was indeed a nice establishment. He married a daughter of Father Hare's. She keeps the Sabbath. He is no professor. We remained with them about two hours, and being very tired I lay down to rest. Sister Starr called me. We again took the boat for Major Lane's where the meeting was to be. We found him in a nice location, a large establishment. He is carrying on a large business in boat-making and is at the head of a large number of workmen.

When we entered the house we were received very coolly. We felt that we were not welcome, and everything was as cold as an iceberg. Major Lane said to Elder Starr he was not pleased to have a meeting appointed on their night when they have a prayer meeting. Elder Starr said he did not know anything about it being prayer meeting night. "Well," he said, "Joseph Hare knew all about it;" and he thought he ought to have known better than to have sent that appointment. We felt sorry enough and my soul was chilled, and I tell you I was not very much enthused. I was weary and compassed with infirmities. We walked to the place of meeting, feeling sad; but I determined to rise above this depression and witness for Jesus.

After the meeting opened I arose to speak. The unbelief and prejudice were so strong that a thick granite wall seemed to bar our way. Oh, how I longed for warmth and power. And it came! The Lord gave me His Holy Spirit and I was perfectly free. I spoke of the love of Jesus and His great sacrifice made in our behalf that we might have happiness in this life by being obedient to all of God's commandments, and the blessing of the future life. "Blessed are they that do his commandments, that they may ... enter in through the gates into the city" and "have right to the tree of life." [Revelation 22:14.]

I spoke one hour, feeling that I was shut in with God. His peace was as a river and His righteousness as the waves of the sea. I was carried out of and away from myself. Oh, how little humanity appeared to me—small as the dust of the balance. "The nations are as a drop of a bucket." "He taketh up the isles as a very little thing." [Isaiah 40:15.] Oh, how precious it is to feel the presence of the Holy Spirit!

Elder Starr spoke with much spirit and deep feeling. Then Major Lane arose and commended the words spoken.

I had not talked five minutes before I felt the freedom of the Holy Spirit of God had cut up their prejudice by the roots. We were in an entirely different atmosphere soon after the meeting had commenced, for the Spirit of God made a place for itself. After the meeting closed one of their deacons or elders took hold of my hand firmly. "Oh," said he, "I thank you for the words you have spoken. They were so new, so grand, and I shall never forget them." He was filled with such deep feeling he could hardly speak. Tears rolled down his face, and he could scarcely articulate his words for his emotion. "Oh," said he, "what fields of contemplation have you opened up to my mind, and to others also, that are food and good pasturage for my soul. I praise the Lord you held this meeting tonight." Others spoke just as ardently, and Major Lane thawed out and was as glad of the meeting as any one of us.

In the early morning we were on the little boat. Mr. Lawrence and a hired man were using the oars, Brother Starr guiding at the helm. We were taken all safe to the Clansman. We saw the larger boat,

guided by Joseph Hare, come on its way from Kaeo with its load of passengers—Brother Samuel Hare and wife, Brother Wesley Hare, and Brother Joseph Hare's wife. There were passengers for the camp meeting. Willie White and Emily were also among the passengers. They could not leave when we did because of the appointment, which was in the providence of God. We met at the steamer. We had a fine passage. Major Lane was very social and courteous.

We find that those who professedly kept the truth in Kaeo had not manifested in its presentation the spirit and love of Jesus. Their zeal had been in advocating a theory and dwelling upon controversial subjects. It is sad to see the truth and Jesus Christ misrepresented by its advocates. Unless the truth sanctifies the soul, making us more after Christ's likeness, it is of no value to us. If the truth makes us no more lovely in character, then it is not saving truth to us. Truth enthroned in the heart will make man pure and keep him pure. Caprice and changing passions—envy, jealousies, evil surmisings—deface the image of God in man.

I see that which makes me tremble. The Word of the Lord is not supreme with those who claim to believe the Word. God cannot alter His Word without ceasing to be true. That Word cannot bend to men's liking, and if it will not bend they break its requirements. No man can judge the Word of God. He must get his religion from the Bible. The many who have lost their first love labor at wonderful disadvantage. They know not how to deal with human minds. They are harsh, arbitrary, dictatorial, and commanding; and the truth is judged by unbelievers to be the cause or foundation of the miserable spirit which some possess who claim to believe the truth.

We had a very pleasant passage on the Clansman to Auckland. We changed at Auckland by going just a few steps to the boat Wairarapa, which was to take us to Napier. The boat did not sail until afternoon.

April 17

Wellington, New Zealand

My writing ends rather abruptly, but the time I had to write during the conference was very limited, and I have just jotted down a few lines here and there, now and then. We purpose to spend some months here in New Zealand, for they need help so much.

This is a good field in which to work. There have been professed believers who have shown by their fruits the character of the tree. They have been miserable representatives of the truth. They have left a stigma upon the cause of truth, misrepresented the truth, and brought dishonor upon it so that we will have a much harder task than we at first supposed to do away with the prejudice and bad odor that have come in consequence. Oh, why will not every soul consider that there is a judgment and that every one will meet the exact record of his life?

We think now of remaining in this country until after the conference in November. I have not May with me. She was not well. Emily Campbell and I get along nicely, and Emily is a girl of solid sense and is attentive to my wants. I would not have you suppose I reflect on May. She was faithful to me, but she has not been well since she left the sanitarium. I send her to school the next term. It would have cost so



much for traveling expenses—more than one hundred dollars. With that money I can give her a term in school. We intended to return to Australia in three months, but we cannot see it duty to leave. The three months has ended and we are now in the fourth month. Much love to you, my children.

Mother.

Lt 116, 1893

White, Edson; White, Emma

Wellington, New Zealand

April 18, 1893

Dear Children, Edson and Emma White:

I received your letter, Emma. I thank you because I have ever an interest in my children and want to hear from them as often as possible. We have been traveling so much and speaking so constantly that my time and strength have been used to the uttermost. I have seen the necessity of being diligent in doing the work for the Master. I am not entirely free from pain, and work while compassed with infirmities. I feel like doing double work for those who will not work in the service of Jesus Christ, and I will seek strength and wisdom of God to do the work in accordance with His will, for I do have respect to the recompense of the reward.

I thought I could not possibly find time to write to you without bringing upon myself nervous prostration. When I consider that the closest relationship exists between the mother and her children, I am often placed in a position where my burden of thoughts would crush me if I did not cast my burden upon the Burden Bearer. I have hoped and prayed that my son Edson would not disappoint his mother and his Redeemer who gave His life for the life of the world, “that whosoever believeth in him”—in Jesus as his personal Saviour—“should not perish, but have everlasting life.” [John 3:16.]

We see very much to be done in this country. It is, I think, a most beautiful country—far superior to Australia, and oh how my heart has hungered and thirsted for the help I know Edson could give me if he was transformed in character by the grace of Jesus Christ! God has given you, my son, great privileges and advantages. He has given you a knowledge of the truth, and I have thought with your entrusted talent what good you might do in this country. While no man is debarred from doing good, the Lord has given to special ones the talent for special work to labor for souls and through the grace of Christ stand as a representative of the truth and be the means of saving souls to Jesus Christ by holding forth the Word of life.

I know that a great work is to be done in this field, but as I see the lack of knowledge and of experience, I think of those who might do God service but who will not obey His call, and all I can do is to work early and late. But I can never do the work of another. “Unfaithful servant” must stand registered against

them in the books of heaven. The Lord lives and reigns, and we must all soon appear before the judgment seat of Christ to answer for the good we might have done and did not do in the service of God. What answer will they make in that day? What is a man profited if he gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?

Life, eternal life, is worth a lifelong, persevering, untiring effort. Oh, it is a terrible thing to lose eternal life, and in losing it themselves others are lost also through their example and influence. They never go alone. They take others with them through the power of their example. And then when I think that not one soul needs to perish—!

All your activity, all your zeal, can find ample scope, if sanctified, to be employed in good works, bringing into your life work not hay, wood, and stubble to the foundation stone, but gold and silver and precious stones. The Word of God does not repress and kill activity, but it directs it into proper channels. Time is hastening on. Soon the end will come. Are you, my children, ready to meet Him in peace? The Lord has placed a light in your hand, in His Holy Word, and tells you that you may be an heir of God, a joint heir with Jesus Christ, to an immortal inheritance.

All the life may be spent in seeking worldly gain, which hopes are never realized and never will be a success. The living oracles tell of unsearchable riches and treasures in heaven that are beyond all computation. The peace which Christ gives is of highest value. There is a home in the mansions Christ has gone to prepare for His obedient children. No capability or talent in the human agent is to be extinguished, but all are to be brought to Christ to be blessed and sanctified to His service.

Oh, it seems at times more than I can bear that the world should find in any child of mine countenance to the forgetting of God. Having had great light, great opportunities, the example in being oblivious to God and His will and His ways strengthens the hands of the sinner and accumulates the evil in the same way that talents improved and not misapplied will double the lent talents; so it is opposite in its influence. If one who has had so large light will let himself down into Satan's service, Satan will make the most of him through his influence to make the truth of God a lie, to contradict the power of the truth on human character.

The worldly side of our religion should be watched with constant vigilance. Oh, how easy a matter to debase and corrupt the soul by sinning against light and knowledge. Transgressions may appear small, something from which you can recover yourself. A very small sin opened the floodgates of woe to our world, and the result will be the eternal ruin of thousands upon thousands, millions upon millions of souls. Well may the apostle say, Give no place to the devil. [Ephesians 4:27.]

It is not yet too late for wrongs to be righted, but if the devil can by his devices snatch you away from this life while you are in rebellion against God, then hell will triumph. Shall it be? For Christ's sake turn you, turn you, for why will you die? Oh, be converted, soul and body and spirit. Return to Jesus and give Him all your powers. Then come over and help us. I dare not deceive you by any word I may utter, but if you are not transformed in character, you are lost, eternally lost. The work before you is to seek the Lord with the humility of a little child. God alone can help you to raise the moral tone. He will work with every effort you make for personal culture and the training of principle. You have a work to do which no

one can do for you. You have worked in the direction of stealing your heart from God. You have now an opportunity to open the door and let Jesus come in and then, united with Christ, you can set to work redeeming the time.

But these words are enough—you may think altogether too much. But it is your mother that writes, one who has an interest in your soul that no other one can have. When I am now requested to pray for the life of a child I never will do it. I think of you, Edson, my praying for your life, and that if you had then died in your innocent babyhood I could count you with the members of the family what will help compose the family of heaven. But when I am asked to pray now for any innocent child, a shiver of horror comes over me which almost takes away my life. Well, I must close. I pray for you.

Mother.

Daughter Emma, I send this to your address for I know not as Edson will receive it or even read it. I have had some quite plain revealings, and I am more sorrowful than I can express. Yet there is hope for his soul. Yet the tender mercies of God are extended. But how long shall this last? I hope you will not neglect to write to me, even if my own son, for whom I labored so long, has divorced himself from God and from his mother. Write to me, Emma. I will try to answer you.

Mother.

Send all communications to Auckland, New Zealand, care of Edward Hare, Turner Street.

Mother.

Lt 117, 1893

White, Edson; White, Emma

Wellington, New Zealand

July 12, 1893

My dear Children, Edson and Emma White:

I am not in a favorable condition to address you, but I do not want one mail to pass and you be left to think Mother has forgotten her children. Last Wednesday, July 5, all my teeth were extracted. Sister Caro arrived at the mission about eleven o'clock p.m. and asked me if I was sorry to see her. I told her I could say, as Sister Caro I was much gratified to see her, as Mrs. Dr. Dentist Caro, I was not so certain about it. But this matter, although unpleasant, must be attended to sometime, and I had decided now was as favorable a time as I should have—and perhaps the most favorable.

She said she must leave at two o'clock sharp p.m. At about ten I was in the chair and in a short time the teeth were not where they once were, but scattered in every direction. Not a muscle or nerve quivered through the operation; not a groan or moan escaped my lips. Why, I had prayed about this matter, believing the Lord meant just what He said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." [Matthew 7:7.] I relied on the Word that is sure and never failing. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." [John 14:13, 14.] Precious words of assurance! Certainly if I ever needed to trust in God it was at this time. I took nothing to stupefy me and not even anything to deaden the gums, knowing that reaction would be more severe than if left in their natural state.

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

I, the patient, was waiting upon the doctor. I had her sit in my easy chair and tried to make her as comfortable as I possibly could. I was glad the job was over, but it has given me considerable to do to take care of these cavities. The doctor left me preparations—a lotion for my gums and a powder to use—which I have kept up until now, and shall continue to use as long as required.

Willie is not with me. He has been in Melbourne and Sydney some over one month. He did not think I would go through this operation until he should return and be with me. I have had so much trouble with these teeth and [have] expended on them no less than one hundred and fifty or two hundred dollars. I found Mrs. Dr. Caro a superior dentist of high repute. She had special interest in, and love for Sister White. The matter was decided as far back as the conference in Napier, to have this done at once after the conference. Then it was thought best for me to visit Hastings, Farmington, and Wellington first. So this carried me along until the present time. I wrote to her two weeks ago to come to Wellington whenever she could disengage herself from her business. I saw the camp meeting or conference would come in October or November in Auckland, New Zealand, and I must wait two months and perhaps three before I could have my permanent set of teeth. I could see no time as favorable as the present.

I leave Wellington in two months to go to Napier where Dr. Caro and Mrs. Dr. Dentist Caro live. Her dentist rooms are in their own house. I am glad the job that is the most disagreeable is done. I have not taken one particle of any drugs. Merely held a soothing lotion in my mouth, to be ejected. The second day I suffered considerably; the third day was the worst, for the inflammation was severe and pain no less; but no one has heard one moan or groan from my lips. The blessing of the Lord has been with me every moment. My teeth have not troubled me for months so they were not inflamed and this made it better for me. And I have slept every night as sweet as a baby. I praise the Lord for His goodness and mercy and love to me.

I do not want you to suppose Sister Caro was a nervous, unstrung woman, usually, in her operations. No, far from this. She is a queenly woman, tall and every way proportioned. I lived in their home one month,

and she was often called to the dentist's room—a woman full of business. We could hear the loud moans when in the diningroom (never heard anything from my chamber). She would return as composed as if she had been making a pleasant visit, when perhaps she had extracted no less than one dozen teeth.

I shall have the best chance here of getting a full set, upper and lower, for this doctor has not only an interest but love for Sister White. She is herself carrying credentials, and she is the one who bears the burdens in their church at Napier. She speaks to the people. She is an intelligent woman, in every way capable. She herself supports her three sons—two in Battle Creek and one who is studying law in Europe. Dr. Caro supports the house. She takes in a great deal of money but nothing is expended on luxuries. She is supporting young men in the Bible school at Melbourne, and she is supporting and carrying through several at Battle Creek. Noble, unselfish woman! The Lord does bless her indeed. She has treble the patronage of any other dentist in Napier. Well, I have written you these particulars, thinking they would interest you.

I will write a few words in regard to your uncle Stephen Belden. His health is not good, and when the hands from the Echo office were discharged he had no work. Byron could not be employed, for they had become so involved in debt they could not do a large business, so cut down the business and discharged the workers. Now Byron knew not what to do. He had no means. Unselfish, kind, and sympathetic, he had used largely of his wages to clothe and help his father, and when the discharging came he had literally not one dollar. I know that Byron is susceptible to deep devotional feelings, and I proposed he rent a house in Prahran near the school and take student to lodge and board, hire a girl, and he should have my furniture to use, and I would carry him through this term of school now in session. Sarah also could attend the Bible school and both be educated and trained to do missionary work. Byron is in possession of talents that, if he is consecrated to God, will [enable him to] stand as a minister or at the head as canvassing agent, or in some position where workers are so greatly needed.

They thought the matter over and concluded to accept my proposition. So they are keeping house, and Brother and Sister Salisbury are with them. I furnish the rooms for Marian and Fannie, and every extra like wood and coal and gas, and pay Byron for their board as others pay. They are doing well. Willie writes Byron is taking several studies and is making a success.

I gave May Walling this term of school. It was essential, as we traveled to New Zealand, to have as little outgoing expenses as possible. In taking only Emily Campbell I would save enough to give her [May] the advantages of the school in Melbourne. I learn she is doing well in her studies. Emily is my secretary, my bookkeeper, my calligraph writer. She neglects nothing that needs to be done for me. Is true as steel to her post.

Now I think I have given you the news in regard to us all.

Willie was sent for, to see the land that might be favorable for the location of a school and to counsel with them at Melbourne. I gave my consent for him to go. I am pleasantly situated, as I have told you, I think, and now [that] I am bound away from speaking for two months, I shall write on the life of Christ as much as I possibly can.

If I only had Jessie and my carriage from Melbourne here, I should be fixed nicely. I have to pay nearly two dollars for horse and easy phaeton every time I ride out. I can walk only a very short distance—about as far as from my office in Battle Creek to your residence. My hip will not let me do more than this. I do not walk lame, but cannot walk because so great pain sets in. Tell me what have you done with Jessie? I want to know.

Mother.

Lt 118, 1893

White, Edson; White, Emma

Hastings, New Zealand

September 6, 1893

Dear Children, Edson and Emma:

I am sorry that I cannot send you a letter by this mail. I send no letters to any except the copies calligraphed. I have been working very hard. Notwithstanding I had no under set of teeth, I have been pressed into speaking to a full church at Napier five times, and then had to ride fourteen miles by private conveyance with slow horse. I have spoken four times at Hastings—these nine times in three weeks—and have written many letters for the people here in this country, keeping Fannie and Marian supplied. Last night I was so weary I was almost afraid to sleep. Rode out about ten miles and back in afternoon.

I speak tonight in Hastings and day after tomorrow go to Ormundsville and Norsewood to fulfill a promise made to them. Happily, Willie made his appointment on his way from Sydney to Wellington and from Wellington to Hastings, so we shall meet after being separated more than three months.

I am sorry I cannot write more. Time is short, and I must do up my work for time and eternity. Please send this to Mary Mortenson. I cannot write even a line to my grandchildren.

Much love,

Mother.

Here is a copy of letter written to the sons of Sister Caro, my dentist, the first letter I ever have written to them, and some copies of letters to our schools.

Mother.

Lt 119, 1893

Children

Napier, New Zealand

September 27, 1893

Dear Children:

I am sitting on the bed and tracing these lines. This is the most comfortable place I can be in. The lower part of the spine does not recover. I can walk now quite well a short distance. I have thought of Jessie. How I should appreciate such a horse! Having to be dependent on hiring is quite expensive for me. I have been paying for a two-seated buggy three dollars seventy-five cents per week, and the horse was loaned me for the keeping, which is not a small item here. I have a horse and phaeton in Melbourne which they use at the school free.

You did not tell me who had Jessie. I am going to write to Byron Sperry to sell the horse for what he can get for it, for I need the money to use right along. Our expenses are not small, and yet I cannot see how we can leave this country until one or two years more, for the workers and the means have not come to us to do the things that need so much to be done, and the work has progressed very slowly.

We have sent for Brethren Porter and Colcord and hope they may reach us to be at the Wellington meeting. Brother Olsen has telegraphed that he will be at New Zealand the 23rd of November. Then our meeting will hold three weeks in or near Wellington, and then we go to Australia by way of Sydney, stopping off a few days on our way to Melbourne to look after the work there and secure a place to locate our school.

If I remain another year, I shall find the most healthful location possible and after these two camp meetings are ended in New Zealand and Australia, if the Lord will, shall settle down to earnest work on The Life of Christ. Every place I have visited required a considerable amount of labor to set things in a correct shape, giving the right mold to the work. And beside this personal labor there has been much, very much, writing to be done for America, especially for Battle Creek. Now my mind is fully made up to find a pleasant location, either in Sydney or Tasmania, which is reputed cool in summer, and healthful.

I am looking to the Lord for His direction. The last years of my experience in America were so very taxing, and there are so many disagreeable remembrances that I look at the matter with great shrinking, having no particular desire to place myself where I shall be afflicted by the unconsecrated course and misapprehension of those who have had great light and have not walked in it. I had rather work among those who have not had the light and evidence so abundantly given, and resisted until their hearts were so hardened that the words God shall give me to speak to them are as water spilt upon the rock. Why is this? Because the love of Jesus is not in their hearts. I am waiting final decision as to what I shall do until Elder Olsen shall come to us. I had rather work among entire strangers than those who have known me and my life and seen the fruits of the tree and yet do not appreciate the work or the labor done.

September 29

Elder Wilson Israel, Brother Simpson, and I met at Sister Reed's away up on the mountain, where homes have been made. Napier Valley is of small dimensions for houses, and many have settled up about as high as they can build. We climb higher and higher on the winding road, passing many beautiful places high above the road. Stairs have been made in the mountain steep, ascending the very highest points and there are expensive residences surrounded with beautiful evergreens and geraniums in abundant bloom. The roads are perfect—hard as a floor and almost as even. These dwellings overlook the sea and present a beautiful scene.

The house of Sister Reed is not on the highest eminence, yet is high enough, I should say, for all practical purposes. Here are cultivated flowers of choice varieties. There is a small fernery and quite a large space for [a] garden. Sitting on the back piazza, we overlook the bay, and the sun shining warm upon the broad piazza makes it to me an attractive place. At one end of the piazza is a lemon tree loaded with lemons—both green and ripe. Apple trees are in bloom, also quince and plum trees. I wish you could have looked upon the hedge of geraniums, scarlet bloomers—solid hedge the whole length of the long path leading to the cozy cottage. The place I am describing would be a favorable place for me to write, and if I were to remain in Napier I would seek to get a place high up on the mountain steps. If furnished with a horse and carriage, I could get up and down very easily.

We assembled here for a special purpose—to have a season of prayer for Brother Anderson. He has been greatly afflicted with rheumatism and is a very great sufferer. He can walk, but it is very painful for him. He was one of the sailors who sailed on the first voyage of the Pitcairn. Then he passed through much exposure and the smell in the hold or some part of the ship was fearful. He contracted rheumatism and malaria. We had a most precious season of prayer. The Lord came graciously near unto us and blessed us abundantly and we hoped and believed that the Lord would heal our afflicted brother, but although greatly blessed, he suffers still.

Previous to this time we had decided to send Brother Anderson to America, and he was so thankful to go. Some mentioned they thought he would be healed and remain to work in this country. I was sorry to hear them say this, for our plans were all laid that he should go to America, to the Health Retreat, and work in a different climate and himself and wife secure a better understanding of how to work. His wife has been engaged as a Sabbath school worker and has done good and acceptable work but needs to be carried along still farther. This education she can get in America. Well, I think mentioning the matter stood before the mind of Brother Anderson, that he did not lay hold of perfect faith. He was looking to America for help.

There had been a praying season for him months ago, but there was the Hot Springs kept constantly before him, and the wonderful cures wrought, and his mind was not in a prepared state, I think, to look to Jesus the Source of all power to be healed; then the Springs were before his mind. At great expense the New Zealand Conference undertook the case and sent him to the Springs near Auckland. He seemed to improve, but soon was as bad as ever. Left his money and left the Springs no better. We trust in God for our brother. America is so strong upon his imagination I fear it stood in his way of laying hold of faith for immediate restoration. We shall not, however, forget the precious season of prayer, the manifest Spirit of God in our midst.



This Brother Anderson is, I think, a Norwegian. He met us on the Napier campground with tears in his eyes saying, "Sister White, it was your money that sent me to school and educated me in Healdsburg, that I might proclaim the message of truth. Oh, I have so wanted to thank you for your kindness to me in thus helping me."

I have not engaged in praying for the sick of late years, but I shall do more of this for the future if the Lord will bless me and strengthen me for the work. The Lord will certainly hear prayer for the sick and suffering, diseased in body as well as diseased in soul. Our faith can only strengthen by exercise, and we must have more faith.

Jesus healed the sick and the suffering when He was upon the earth and we must pray and urge our petitions to the throne of grace in behalf of the afflicted one. Jesus, precious Saviour, never seemed to become weary of the importunities of the sin-sick souls and the sick with all kinds of diseases. "And Jesus, when he came out, saw much people, and was moved with compassion toward them." Mark 6:34. This means a great deal to the suffering ones. He identified His interest with theirs. He shared their burdens. He felt their fears. He had yearning pity that was pain to the heart of Christ.

Oh what love, what matchless love! He has become one with us that He might share with humanity in all their experience. He was tempted in all points like as we are, yet was without sin. Humanity is not to be demerited as a cheap and common thing. Christ clothed His divinity with humanity that humanity might be clothed with the righteousness of Christ. Man is the object of His solicitude and great love.

Redemption—oh how much is comprehended in the word! All who will consent to be redeemed are uplifted and sanctified, redeemed through Jesus Christ from all commonness and earthliness, and enabled to co-operate with God in the great work of salvation. Jesus accepted humanity and revealed in His own life and character what man may be even when, in the providence of God, he is placed in the poorest circumstances of life. He had not even a penny wherewith to pay the tax money exacted, and wrought a miracle to obtain the little sum.

Jesus, precious Saviour, was homeless and often hungry. He had not where to lay His head. He was wearied oft. Humanity is honored because Jesus assumed humanity to reveal to the world what humanity may become. He came to bring life and immortality to light, to fill the commonplace, homeliest pursuits of life with brightness. Jesus is bending over us, searching into our characters to see if His own character is reflected in us. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." John 4:10.

Jesus, precious Jesus, "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, and that will by no means clear the guilty." Exodus 34:6, 7. Oh, how privileged we are that we may come to Jesus just as we are and cast ourselves upon His love! We have no hope but in Jesus. He alone can reach us with His hand to lift us up out of the depths of discouragement and hopelessness and place our feet upon the Rock. Although the human soul may cling to Jesus with all the desperate sense of his great need, Jesus will cling to the souls bought by His own blood with a firmer grasp than the sinner clings to Him.

I read this over and over again, for it is so full of assurance: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:8, 9.

What a Saviour we have—a risen Saviour, One who can save all who come unto Him! When you perseveringly seek the Lord, giving yourself wholly to the Lord and willing to be anything and do anything for the sake of Jesus Christ, taking up the work to do your best, in the humblest position under circumstances that are not so pleasing, then you will learn the lesson the Lord would have you to learn. When you feel you are not your own but only a trustee, a steward of all your capabilities, of every dollar of means, and to be held to a reckoning for the administration of this trust, then you will endure the test and proving of God. It is all the same whether we have one talent or five or ten, not a farthing is to be misapplied to please any notion of our own. The eye must be single to the glory of God.

I hope you will see your way clearly. Much love.

Lt 120, 1893

White, Edson; White, Emma

Gisborne, New Zealand

October 15, 1893

Dear Children, Edson and Emma:

When the American mail reaches us it will leave us little time to prepare to respond to the many letters which we shall receive. With my speaking and writing and visiting more or less, I am afraid I shall miss sending you a letter. I rise at half past three and at four o'clock get to my writing. I improve my time diligently in writing, reading for prayers, and engaging in prayer, then the sulky—it is named here—with a steady old white horse is brought to me, and we climb into the two-wheeled trap, and Emily and I ride two hours in the morning—the fresh part of the day.

This is a most beautiful portion of New Zealand. Great pains have been taken to cultivate trees—the poplar, the pine, and the cedar. The weeping willow grows very beautifully and abundantly in this soil, and there are these trees the whole length of the streets. Such a beautiful place, surrounded with hills and beautiful fields. If our Americans had this land they would, with their industrious habits, make it far more useful. Here are whole large tracts of land, level and so beautiful, growing up to the sweetbrier and unimproved.

There are abundant holidays—horse racing, fairs, football matches, hunting, sports—one thing following on the heels of another, and the people have no time or appetite for industrious, useful work. It seems that Satan is generaling matters to suit his satanic majesty, and it is so hard to get the candid attention of the young especially, but those of mature age seem crazed with the excitement that is created by horse racing and games. Smoking prevails, and rum drinking prevails to an alarming degree. Drunkenness is steadily increasing. I do not know that murders and self-murder are any more common than in the cities of America, where by license the law gives its voice and sustenance to support liquor sellers.

Everybody now is getting ready for the horse race in this place. It has been in Hastings and in surrounding country towns, for this horse racing is considered a wonderful occasion. They look forward to it for weeks, and when young men will earn a little money to get a trotting horse, they get wild over the thought of winning in the races; and then you hear of men who have spent their last dollar, blind and deaf to caution, and have lost all and gained nothing but to drink of the cup of bitter disappointment. A fever of unrest is upon them. They have lost all relish for the common duties of life if successful, as they term it, and their minds are groveling and being debased under the discipline of horse racing, betting, gambling.

Call to get ready for meeting.

The record of the past can be blotted out with His blood, the page made clean and white. “Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.” [Isaiah 1:18, 19.]

The words falling from the lips of Jesus, “Thy sins be forgiven thee,” are worth everything to us. [Matthew 9:2.] He saith, I have borne your sins in My own body on Calvary’s cross. He sees your sorrows. His hand is laid upon the head of every contrite soul, and Jesus becomes our Advocate before the Father, and our Saviour. The lowly, contrite heart will make very much of forgiveness and pardon. Shall we not appreciate such love and consecrate the whole life to Jesus? This alone will satisfy our Lord.

We may repeat His tender compassion for us to others who are wandering in the mazes of sin. The grace of Christ revealed to us must be tenderly revealed to others. A great tenderness and compassion will fill the soul for human beings who are still under the control of Satan. Christ is to be multiplied in every man and woman who believes in Him, for they are to live over the life of Christ in blessing and enlightening and bringing hope and peace and joy to other hearts.

If the Lord leaves us to ourselves for a time, it is that we may learn our own weakness. We need at all times to consider Him who made Himself of no reputation for our sakes. I should be so happy to see you.

October 21

Edson, the Lord Jesus is of tender, pitying, lovingkindness. This day we received your letter and were very glad that you had indeed made the surrender to God. I am glad more than I can express that you have, in the simplicity of faith, accepted Jesus, and I am not surprised that you found something to do at once. Your activity should not be less than it has been but directed into the proper channel. Your disappointments, your severe treatment, the harsh judgment of men have accomplished for you that which prosperity would never have done. We had no hand in bringing about this matter, but from the first I felt that God was undertaking for you and if I should take on the case I should interpose between you and God.

I am sure you have not understood the tenor of your brother's letter. That debt, I told you in sincerity and in truth, should never prove a hindrance to your giving yourself to the service of God, and I meant all I said and mean all I say now. Catch hold of the work anywhere it presents itself, and hold on to the work. Never fail or be discouraged. It is that which you ought to have done long ago, and your mother will give you encouragement and her prayers and so will your brother. Years that have passed into eternity are beyond your power to recall, but through the grace of Christ you may labor in the vineyard for the Master. There is a balm in Gilead; there is a Physician there. He can heal all your backslidings, blot out all your sins, and cast them into the depths of the sea.

November 1, 1893

I have been writing a long letter to William Gage and family and Mary Roth. Oh, how much we need Jesus! I am so thankful your feet are being planted on the Rock, the solid Rock. I would clasp your hand and kiss you and weep and rejoice with the angels in heaven. This my son that was lost is found! A great weight is removed from my soul.

I have not seen Willie for five weeks. He left Auckland last Monday to sail in the Pitcairn to Wellington. The vessel anchors in the waters at a distance but cannot come into harbor. A launch goes to meet her and brings Willie into Gisborne. No steamer or common vessel can come into this harbor. A launch takes us and brings us to the wharf, and takes us from the wharf to the steamers or vessels. Willie is expected to be here Thursday, November 2.

We have had only one light shower since we have been in Gisborne—three weeks—and they had no rains for weeks before, but now today we are having a gentle rain. I hope it will continue to rain all night. This is, I think, a good climate. Much love to you, my children.

Mother.

Lt 121, 1893

Children

Auckland, New Zealand

December 15, 1893

Dear Children:

We are now on the deck of the Wairarapa, alongside the wharf. Emily and I have not eaten our breakfast. I have been suffering some pain in stomach and bowels, having severe spasms of pain. Elder Olsen and Willie have gone off the boat now at nine a.m. to see if they can find me something in the line of fruit that I can eat, and bread. I have now lived without being able to masticate food six months, depending upon soft food and watery substances. For four weeks I have had my permanent set of teeth and must now learn to eat with them. Am making slow progress. I think eating so little fresh fruit and depending on soaked bread has produced such a condition of things with my digestive organs that it will take time to set them in a healthful condition. But I hope to overcome the difficulty very soon.

Elder Olsen is to be shown now something of Auckland. We thought we would study economy. The same conveyance that will take us to ride will take us to the house of Edward Hare where we will be entertained probably until we shall leave Auckland. We will have to leave Auckland harbor, I understand, Sabbath noon. We can hold meetings with the church this evening and tomorrow forenoon, then resume our position on the boat. The carriage takes us for our drive from the boat and saves us five shillings, going both trips in one. There are very fine drives about Auckland.

We were all just about used up when we came on board. Our meetings at Wellington were three weeks of solid labor, and I had spoken in Gisborne eleven times, in Napier once, and at Ormondville and Norsewood three times before this meeting in Wellington. We have not recovered from the strain yet. Elder Olsen was the main worker in Wellington. He was much liked by all who heard him. Dr. M. G. Kellogg was also much liked. He dwelt upon health questions and was a real help in the meetings.

I have told you how difficult it was to get any hearing in Wellington. The prejudice that has been created by false reports from the clergy has made congregations afraid of Seventh-day Adventists. An expensive effort was made to reach the people, but with little results. It was not thought it could be a possible thing to have tent meetings and camp meetings in Wellington. The circus tried it with great loss. The winds are quite severe, coming up sometimes very, very tempestuous. Many of the circus tents were strung to ribbons soon after being pitched.

A very favorable place was secured, enclosed by a high fence, with gate which was securely locked every night. This was a great protection from winds and from intruders. Nothing superfluous was arranged in the large tent. There were nature's own treasures of flowers and growing ferns—plenty of large choice bouquets. There was a reception tent, furnished by Sister Tuxford—mostly with her own furniture. She also furnished oil cloth for the floor. The book tent was in a portion of this tent. It was nicely prepared and very attractive. The tents were all newly made in Australia and transported to Wellington and are to be taken back for the Australian camp meeting.

We had much fear lest we would have a very slim attendance, but we were happily disappointed. From the first to the last there was a good appearance of congregation of the best class of our own people who fed on the bread of life during the meeting. Evenings there were good-sized congregations of

outsiders. The camp meeting was such a marvel of wonders that everybody who could get to the campground came and visited it and was delighted with the order and the thoroughly nice work which was manifested on the ground.

The tents are floored and carpeted. Elder Israel's tent was a square, roomy tent. A section was reserved for my special benefit, then a center room was curtained off, then next there was a curtain between Elder Israel's bedroom and the center room. Here I was perfectly at home. Beside this we rented two convenient rooms within two minutes' walk of the ground. We were well situated.

But the very best of all is that we have had good, large, respectful audiences, and a very large number of people now understand what we do believe. The discourses have been close, plain, and thorough upon present truth, appropriate and applicable to our time. The people listened as if spellbound. The large tent had been spliced in the middle with new canvas, making the canvas to cover double the space of last year. The citizens were impressed with this meeting as nothing else could have transpired to impress them. When the winds blew strong, there would be many looking with wonder to see every tent standing unharmed.

Brethren Wilson and Kellogg and your mother had the labor to perform the first week, but the Spirit of the Lord came into the meeting and hearts were moved. Outside attendance was excellent on Sundays and evenings. The most plain testimonies were borne from the first. I felt, when speaking on Sabbath and Sunday afternoons, that the trumpet must give no uncertain sound. I showed them plainly I had a message from the Lord that the Sabbath of the fourth commandment meant much to them and to us, in reference to the manner in which we treat it. To the obedient, it is a sign of their loyalty to God, not only for the Jews but for all people, the whole posterity of Adam through all time.

At first the congregation could not be accommodated with seats, but plenty of seats were secured after the initial meetings, and all seats were filled. Many were standing inside the tent and outside. Thus it has been evenings and Sundays. The third angel's message has been heard—proclaimed with a loud voice. Elder Wilson has done splendidly in his discourses, and the people listened to the truth. It was the camp meeting which was a living notice to Wellington.

One young man heard of the meeting by accident. He is about thirty years old. He has embraced the truth and has been baptized.

I think I wrote you about a family by the name of Brown whom I visited—a large family twenty miles from Wellington. I remained with them ten days, and all who were at home pledged themselves to be Christians. One daughter has returned home. The mother, a very remarkable, pleasant woman, has been the mother of twenty children. Several are dead. She came the first part of the meeting. They rent a farm and the rent money comes quarterly, but for this once no rent money came in its season. I was very close in money matters, but I said, "This family, many of whom had never heard a discourse except from myself on that visit, should have the chance to attend this meeting." Well, the mother and three youngest members of the family came—Alex, sixteen years old, and the two girls, one fourteen and the youngest nine. I advanced two pounds for them to come to the meeting. These children remained with the mother, were baptized, and returned to their home and sent the older members—four grown

daughters from seventeen years of age to thirty. These were all united with the Wellington church after their baptism. They have a church now at Long Point, Paremata, numbering nine of their own household.

A very nice elderly lady has been living with them six years—a widow. She has a very nice house and a little farm, but rents it. She is a member of the State Church. She received the Sabbath and came to the meeting to be baptized. All were baptized and returned home happy in the truth. Twenty-two were baptized at this meeting.

I must stop writing for we now leave the boat. The hack has come.

This is miserable paper, but I cannot get hold of any other so Emily let me have this, for I cannot see what time I shall get to write. I calculated to do so much talking with Elder Olsen and writing on the boat, but we are just strengthless.

I am dizzy. I think the motion of the boat is the reason. Emily is unable to do much of anything. Willie is our main dependence. He makes our beds and, the last few days, does all that is done. He braves it out quite well, but he is not free or feeling much force. He has to attend to us, because we cannot help ourselves.

December 24

Sydney, Tract and Mission House

Willie has not had time to read your letter to me. I have read it with joy. He has read yours to him and he wishes me to say to you that he will not have any time to write you to go in this mail. Elder Olsen and W. C. White and myself counted on doing much planning and writing on the boat, but we only had two seasons of talk together. He was under the weather and Emily much so. I was unable to hold up my head for so much of the time, and there were seven days on the boat and no writing of any consequence done. As soon as we came here, we found Captain McNursey and Brother Robert Hare and Elder Corliss waiting to see us. So we had to lay plans crisscrossing to meet the expectations of the people in Sydney, Parramatta and Kellyville.

But the first journey was in the cars, fifty miles travel in the interior to see a tract of land—if suitable for the location of the school. Here was rode miles in an old wagon, with a horse that would only walk over rough roads. We saw much that was interesting, but do not know any better or come any nearer a decision until we see other places. Then, from the cars W. C. White had to rush on to Parramatta to be in Kellyville on Sabbath. Elder Olsen spoke in Sydney Friday night, and I was to speak Sabbath afternoon and Elder Olsen go on cars to Parramatta.

Lt 122, 1893

White, Emma

Wellington, New Zealand

June 14, 1893

Dear Daughter Emma:

I arise some time before day. Nights are long, and days are their shortest now. I find I cannot write as continuously as I have done. I have had a number of weeks of great prostration. My head and heart also were involved. I felt so great weariness it seemed that I could not hold my head up; it must recline on something. Writing it seemed impossible to do, and in the night seasons I had threatenings of paralysis.

I attempted to walk to the place of meeting, as the trams in their course do not run to the hall without a good bit of walking. I was feeling unusually well, but Willie is so careful and tender of me and so is Emily, they insisted I should not do it. Before I reached the hall, sciatica set in my right hip, and I could scarcely use my limb. Pain extended the whole length of my limb and up my spine, which is never free from pain now. I got there at last, and stood on my left limb, or rather let the weight come on that limb, and I got through with my appointment.

A livery team was secured to take me home, for which I am obliged to pay nearly two dollars. Every time I ride out it costs me this sum. But Willie felt so bad over his consenting to my trying to see if I could walk that I shall never insist again to experiment upon my strength when it is so painful to others.

I think Emily shed tears over the matter. Never could one be more devoted to me than is Emily—thoughtful, kind, doing everything in her power to make my lot easy and keep me from every perplexity that she can bear for me. She is very quiet in all she does, of few words, but her actions are telling.

I am so thankful to be just where I am this winter. I have no household perplexities. I could not bear them now. Anything in the line of hearing of one who is in trouble and suffering will rob me of sleep nearly the whole night. The Lord alone knows the load I carried one year ago while in Preston, but of that I will not complain, for His grace was sufficient for my day. The Lord let His light shine into my heart and mind and made me comfortable and peaceful in His love. Willie was in New Zealand, but the Lord was faithful to His promise, "I will be the widow's God and husband." On His strong arm I could lean; with Him I could hold sweet communion.

I am alone now with the exception of Emily. Willie has been gone nearly three weeks. He received an urgent call to Melbourne to advise and counsel in reference to the office and the school. Elder Daniells, in Sydney, was also very urgent to have his counsel. There is to be a school located in some favorable position. Elder Daniells went to see a large tract of land to be bought very cheap, because now money matters are greatly depressed in Australia, and terribly in Melbourne.

For a time a few years back, everything was booming and the Colonies were drawing large loans from England. They built, in the suburban territory, immense buildings, laid out large tracts of land for purchase in lots; and there stand the pointed posts like grave stones over acres and acres of land. In Preston pretty, new, nice cottages were standing for months without an occupant. Rental was to be about twelve and sixteen dollars per month, but they were glad to rent for six and eight dollars per



month. The immense stone buildings erected for business stand unused. The public money has been appropriated in this way. They have really owned nothing and are buried up in debt. Banks have closed and thousands are starving. There are frequent deaths by starvation. The future looks so terrible to some, they see so much want and poverty, they throw themselves into the river and end their miserable, suffering lives. The boom in and about Melbourne collapsed like a full balloon, pricked.

Now appears to be our time to purchase, but where is the money to come from? The only way a start could be made here one year ago was for me to appropriate a portion of the royalty on foreign books published in America. I could not do more than this. My debts have hung over me as a nightmare. Until these should be paid, I could not invest anything. But this royalty I had solemnly pledged to God to help in places where help was especially needed in foreign countries and to educate students coming from foreign countries. But sixteen hundred dollars was mine to appropriate from the royalty of foreign books sold in America. So I have had this sum to work upon, else no school would or could have been started.

I have been writing to Brother Wessels of South Africa, and Philip Wessels and his mother have donated six hundred pounds. They say, Go on and build and money shall be forthcoming. For this we have prayed most earnestly, and if the land forty miles from Sydney is in every way favorable, we shall advise its purchase and have school buildings erected, and settlements for our people, for it is a large tract of land. We pray much for the Lord to guide us and to open ways before us. The gold and the silver are His, and the cattle upon a thousand hills. I have confidence in God. I want to walk with God day by day and have converse with God.

I do not expect to see Willie again for two months. I shall know better when I can get a letter from him. It takes ten days to reach Sydney from here, and the same for any letter to come to me. I wish I had the information I desire, for then I could give it to you, but it will not come before this letter must be mailed. Today is Wednesday; tomorrow it must go. I received a telegram from Willie that he arrived safely in Sydney. To save expense he went steerage, and he did not let me know anything about this; but it leaked out from someone who thought I knew all about it. There was a most terrible wind storm in Wellington, and I worried much, but the telegram set me all right so I had no more trouble. The Lord had guided him on that ten-days' passage and I must wait patiently for all particulars.

I do not know as I have told you just how we are situated. Sister Tuxford is the tract and missionary agent for New Zealand. There is a room stored with books as a repository. This is a tenement house, a wooden building—not a particle of plaster in it, just boards papered and ceiling papered. This I have decided upon, never to live in a brick house if I can possibly avoid it.

Sister Tuxford is a woman about forty-five years old. Her father was a sea captain. She married an Englishman, a gentleman. His parents were wealthy. She lived happily with him for ten years. Then he became a drunkard and a profligate and licentious. The last sin she could not bear. She left him. She has a cheerful, sunny disposition. She loves God and loves the truth. She has good business tact and is a treasure of a woman. She occupied the house with her own furniture.

We occupy three rooms. Two of these rooms are abundantly furnished. Many fancy ornaments we were obliged to have her pack away, for every nook and corner was containing trinkets, gifts of friends, and

niceties in pieces of furniture, nice pieces of fine china, and vases of every variety and description. It was quite a museum, but I had no time even to look at these things.

Dead earnest work was before me. I know that the end of all things is at hand, the judgment is to sit, the books are to be opened, and every man judged according to those things written in the books. I want to meet my account with joy and not with grief. We are all making history which we must one day review. God grant that I may have wisdom to work as if I could see the eternal world and all heavenly intelligences looking upon me. We are "a spectacle unto the world, and to angels, and to men." [1 Corinthians 4:9.]

The call to breakfast came so I will finish when I return from breakfast and from prayers.

I resume my writing. We have had our simple breakfast and our season of prayer, which is to us very precious. The Lord draws nigh. The Lord comforts my heart and gives me peace and joy in His love. We read Isaiah 12. It seemed so comforting: "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 comfortedst 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 and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

I fear it will be difficult for you to read this. The lamp has a reflector and the shining upon the metal pained my eyes and I may have made mistakes, but I will now finish my story.

I have a nice little parlor and a comfortable lounge. I have this with cushions, then sit with my limbs extended, which is the easiest position for my hip. I have an adjustable table at my right hand, and a prepared writing board resting upon my lap and partly on the table. Brother Israel has loaned me his large comfortable fur rug (they call them here). This covers me nicely, so although it is midwinter, I build fires but seldom. I have these two rooms furnished, nicely carpeted. Emily has a small room just across the hall so that she can be near me. Up a short flight of stairs there are two rooms, one for the storage of books. Across the passage is a room where Sister Tuxford sleeps.

We are upon a rise of ground on an elevation, which is an advantage. Part of this building is a dry goods store, the family living in one portion of the house. Across the road is a large brick building, the police station, not yet finished. Up a very high eminence just opposite is a large new brick building, the Wellington prison. Every day when pleasant and it is not a holiday, there are one or two officers who conduct several prisoners to this building. They are distinguished from the citizens by white canvas pants and caps. They have no fetters and work perfectly free, as any workman, on this unfinished building. After their day's work is done, they scramble up the high embankment to their prison cells.

Now, we do not have to pay rent for this home. When we came here we thought we would remain one month. Sister Brown, a woman of twenty-eight years, tarried over a few nights, expecting to take the

boat for Tycora. Meanwhile we engaged her for the month, and she has done our housework—cooking and washing and caring for the rooms—for three dollars per week. The Lord arranged the matter for us for there is not a girl we could have obtained anywhere. She is intelligent and has had a hard time in her life. Her father was rich but was a terrible drunkard, and when drunk was a terror in his family, really cruel.

Her lot was a hard one. Her mother had twenty children; the last six of these Martha Brown has had the care of. Her father died eight years ago. The man had fits and paralysis, and Martha had the entire charge of him till his death. The mother gave birth to her last child after his death. She, the mother, was at the hospital, for she was threatened with loss of both eyes; so Martha could keep the state of her father from her mother largely, but it nearly ruined the poor girl's health—the responsibility of the whole family and the sick father and the worry over her mother. She had nervous spasms after her father's death. His body was examined, and his brain was all dried up like parchment. If he had not died he would have been a raving maniac. This was the result of liquor drinking.

The overworked girl was sad, and seemed to be depressed all the time. We thought we could help her and that it was the best missionary work we could do to bring sunshine, if possible, into her life. We found her quite proud and sensitive. Her father's business was left in such a state that there is not much left for this big family. Thirteen children are living. None are married. The mother has visited us. She is a tall, ladylike woman. One eye is forever closed. She can see persons and things with the one eye, but can do no work, the sight is so poor. She is a very pleasant-looking woman, of soft, low, sweet voice. You would hardly credit it that she has had twenty children.

Martha has worked for her mother and sisters, and the mother and sisters have embraced the truth. She is a live missionary, but sadness clings to her as a garment. She keeps everything neat, clean, and is so quick of motion that we think we have been highly favored. We are but four of us women now. Willie is gone. Emily is teaching her to write on typewriter, and she has practiced but about two weeks and writes real well. This gives her some courage that she will not always be a drudge. She now is gathering courage, feeling as though someone did care for her advancement. She looks now like a different girl. She is improving in health, and the dimples are plainly revealed. She must have clothing. This we shall attend to next. She has made large donations to the cause and is paying those bills. She has been too zealous and has deprived herself of comfortable clothing in order to give and to help the work and cause of God.

I have taken her under my wing, and I shall care for her as for my own children. Unselfish—herself is the last thing she makes any provision for. She shall attend school next term if we can in any way bring it about. She has a portion of the estate, but it cannot be used until the children are of age. She longs for the privileges she has not had, and she shall have them. I never saw a person learn so quickly, but she has been deprived of schooling since she was twelve years old.

Well, I think I have told you all the particulars of how we are situated. The climate seems to agree with me. I have to be reconciled to being unable to walk any large distance. I can now go up and down stairs very well, but have to depend on hired carriage, paying two dollars for horse and phaeton from nine

a.m. to one p.m. I am thankful for this privilege. I will not murmur and complain. The Lord is good, and I want to cultivate gratitude all the time. My head is growing stronger, and I am becoming stronger from my last ill turn.

I would be pleased to hear from Edson and Frank and Hattie. I do not forget you, but pray for you all. I may never see your faces again in this world, but if I can greet you in the mansions our Saviour has gone to prepare for us I will say, It is well. This is my most earnest, longing desire.

Byron was not needed in the Echo office. Stephen and he had no work. I do not know how Stephen will do. Willie and I were anxious Byron and Sarah should have a chance to attend school. I told them I would help them. He has not a dollar. He has helped his father a great deal. He and Sarah live very economically. Sarah is a born manager. She will put to the use her inventive powers to get along. She brings in means for herself, earned by her own hands. She can carry herself through this term. We advised they hire a house and take in and board some of the students, for they have not room in the school building for all the students. Sarah is a manager, and they will have to have hired girl. I tell them they may have free use of my furniture. I will furnish Fannie's and Marian's rooms. They thought Marian's and Fannie's fires and lights would leave them no profits. I told them Fannie would pay for these extras from her wages, and I would pay for everything extra for Marian; and I would take from the fund for students and pay Byron's expenses. He has written me an excellent letter and says he shall never have such advantages again, and he will accept the offer I make him. So this matter is settled. The house is hired and arrangements made. I am so pleased with this. Byron can be educated as a worker in the cause of God in almost any capacity, and after he has this term of schooling we shall be able to decide what position he will fill. I was not pleased with his being a pressman. He has capabilities, and he can be growing into usefulness, and strengthening and increasing in ability.

Well, now the letters henceforth written to you will be very short. Many things have come in to break up my writing, and I have had to shoulder the load. Then Simpson [Stanton?] and Caldwell's efforts, claiming to have the loud cry, applying the message to be given, "Come out of her my people" to the Seventh-day Adventist Church. I have written many pages for next mail. You shall have the matter. We may be able to send copy of some things in this mail.

Emma, I am well situated to write, and hope to go at Life of Christ, after this week, with determined energy. Letters have to be answered and matters have to be attended to, else I pass sleepless nights fearing I have not done all my duty and some soul may be neglected.

Elder Israel and his wife are just across the road. They have a nice arrangement with hot and cold water—a rare thing in this country. I take baths twice a week. Brother and Sister Israel are good company. We board Sister Tuxford for the use of her furniture. Much love to you all.

Mother.

Lt 123, 1893

White, J. E.

Wellington, New Zealand

June 21, [1893]

Dear Son Edson:

(Edson, please read this carefully. Do not cast it aside or burn it.)

Why should you express yourself as you have done? Why use such firm language? Why do you have any satisfaction in this selfish independence? If you were a man unacquainted with truth, I could address you in a different way, approach you by presenting the truth in all its beauty and attractive loveliness, but this would not move you. The answer would be, "I knew all that before. I am not as ignorant as you suppose."

It is most difficult to find words which will reach the mind with a power that will make an impression. You have had light shining all around you but refused to walk in the light. Is not your position clearly defined in these words, "We want not thy ways, O God, but our own ways"? Is it not wisdom to give up your ways, and your independent judgment? Your soul is in peril. Your own course of action has brought the sure result.

The Lord has endowed you with precious qualities of character which would have made your influence a savor of life unto life had you not perverted these amiable traits in bringing yourself down to a cheapness of words and unreliable deportment, in choosing to follow a course that is not the way of the Lord. This has lessened confidence in you, and this distrust has ripened into action, painful to you and doubly painful to me, because I am credited with sustaining you by keeping myself linked up with you in business.

You feel we have cut ourselves loose from you, but if you could only know how much we studied how to hold fast to you and have the approval of God, and not serve with your wrong course of action, you would pity us, for we have had soul agony and sent up our prayers to God with many tears. When we have not complied with your wishes it has been because we were forbidden of God to do so, for it would not be the means of accomplishing the thing we so much desired, but would prove in the end a stumbling block to you; in the place of helping you it would for the time be a selfish gratification to you, but leave you more entangled than ever in Satan's net.

You need not place yourself where you make it hard for you and for us. You should receive my counsel. But if you refuse to receive counsel and warnings from your mother, whom you should respect, honor, and obey, and will go on as you please, we cannot, knowing you have separated from God, have confidence in your judgment or course of action. If you surrendered to God and brought Christ and His instructions into your business, then the future would not be as forbidding as it now is. But as you choose to work apart from Christ, I cannot see how we can bind up with you in any way. We can and do pray for you.

June 21. I awoke quarter past one o'clock full of terror. I had a scene presented before me. You and four other young men were upon the beach. You all seemed too careless—unconcerned, yet in great danger.

Many had collected on the beach to observe your movements, and this seemed to make you more determined and venturesome. The waves were rolling up nearer and still nearer and then would roll back with a sullen roar. Gestures and warnings were given by the anxious ones looking on, but in answer to all their warnings you were more presumptuous.

Someone placed his hand on my shoulder. "Did you know that is your son Edson? He cannot hear your voice, but he can see your motions. Tell him to come at once. He will not disobey his mother." I reached out my hands. I did all I could do to warn. I cried with all my power of voice, "You have not a moment to lose! The undertow! The undertow!" I knew that once you were in the power of the treacherous undertow no human power could avail. A strong rope was brought and fastened securely around the body of a strong young man who ventured to risk his own life to save you. You seemed to be making light of the whole performance. I saw the merciless undertow embrace you and you were battling with the waves. I awoke as I heard a fearful shriek from you. I prayed most earnestly in your behalf and arose and am writing these lines.

The undertow! I have had opportunity to watch the movements of the waves as I have often visited Island Bay, four miles from Wellington. In Napier, I had a chance to see its more powerful movements. A few weeks before, a strong young man registered his name in the hotel books and walked out on the beach; no trace of him has ever been found. His hat was washed ashore. They supposed he was ignorant of the treacherous undertow, and once in its embrace there was no hope.

A few weeks since, I read the account of four young men, experts in the water, who were caught in the undertow. After having their sport in the water they attempted to reach the beach, but it required desperate energy, for the treacherous undertow would take them back. Many gathered on the beach to see them wrestling with the waves for their lives, but were perfectly helpless to rescue them. They battled bravely for a long time, and then with a fearful, agonizing cry gave up the struggle. One only was saved, and not by his own energies, for he gave up like the rest; but after being taken under by the undertow, a wave threw his supposedly lifeless body on the beach, and after some patient, lengthy efforts he was restored to consciousness.

I have since pondered on this representation almost constantly. "Not at all religiously inclined." These are the words of Satan, not of my son. There is nothing more sacred on earth than for a child to defend and shield his mother from any taint of misapprehension and reproach, a widowed mother who has felt so much alone, dependent upon that help which her sons could give her and which they promised to give her at the death of the husband and father. Your mother's worth, and the goodness, verity, and truth of her mission were assailed, her judgment questioned, her discernment pronounced unreliable, her influence limited. Should not her sons rally around her then, and give evidence of the fact of the untruthfulness of these statements? Should they not, in their own lives and character, vindicate the honor of the mother? Should they not throw over her their protecting shield, and show to the world, to angels, and to men that they honored their mother and would not, by their course of action, place her in a position to be misapprehended, her usefulness lessened, her judgment dishonored?

You say you are “not at all religiously inclined.” What record does this bear to the world? I cannot say now, as one expressed in a letter to me not long since, “If my children are not saved, I do not care to be saved and know they perish.” No! No! I have seen the happiness and joy and glory of the blessed and I feel more and more my weakness and inability. Sometimes with remorse I look upon my efforts made in my intense desire to save my children, and see how worthless have been my efforts in some respects in your behalf. Then I go over the ground nearly entire nights, take up every action where I thought I was doing right, and review and criticize myself to ascertain where I have made a mistake, that even one of my children will not be a recommendation to the efforts, the prayers, the appeals, the counsel of the mother.

I shall not but go with remorse to the grave that it may be my best efforts in behalf of my own son have been as naught, that I should be brought to reproach and be a byword to my enemies and to apostates, to evil angels, and to men. They point to you, who have lived with me, traveled with me, and say, “He has no faith in his mother’s messages and mission;” and they build themselves up in their rebellion. I am grieved, sick to the heart, as I consider your case, one who will be judged according to the light he has received. All heaven is looking on with interest to see the case, to see you wrestling with the powers of darkness in your own human strength and Satan gaining inch by inch, victory upon victory, in playing the game of life for your soul. Shall Satan triumph? Shall apostates point to my children to substantiate their evil reports of me? God forbid this state of things should be regarded by you with indifference.

You seem to think you can say, “I will do as I please, serve with the adversary of God and man as long as I please, then I will serve God.” How do such plans look with the God of heaven? Your life is in His hands. I have cause to feel deeply wounded and sorrowful. Carry out your resolution and I shall mourn over you as a soul lost to God, lost to your mother. Woe is me that I have brought into the world a son that helps to swell the rebel’s ranks, to stand in defiance against God. You can in the strength of Jesus change this order of things. You can now, while it is called today, harden not your heart.

God alone knows the limit of His forbearance. Your life, my life, is in His hands. The cold may be contracted, may pass on for a few weeks without awakening any concern, but it may prove the arrow of death. In one instant the blood of the living agent may cease its circulation. Accident may quench the life in a moment.

Last Thursday morning a gentleman, a proprietor of a water-cure establishment, was conversing with Mrs. Tuxford, agent and secretary of International Tract and Missionary Society. This was at twelve o’clock [noon]. He looked to be in good health, talked pleasantly of the beautiful sunshiny day. Between two and three o’clock he was silent in death. He ate a hearty dinner and worked in his garden and became quite heated, came into the house thirsty and asked his wife for a cup of water. He drank a glass of water, and she passed into the next room. He took the second glass and she entered the room again. He said, I have a pain in my stomach. She went out of the room to get him something and she heard him fall. She came into the room and said, “Husband, do you not know me?” He fixed his eyes upon her a moment and gasped his last breath. Any exposure to dampness, to rain, may lay any one of us upon the bed of our last sickness from which we may never rise. There are many ways that life may become extinct in a moment. God alone is able to guard your life and my life and the life of Emma.

The undertow—what does it represent? It represents the power of Satan and a set, independent, stubborn will of your own which has reached even against God. You have not preserved a surrender to God. It is easy for you to make your calculations as to what you will do. So did the rich man whose grounds, through the blessing of God, produced abundantly. His treasures were not vague, in anticipation, but tangible, right before him. He thought them so sure he counted on years when he would enjoy them and he said to his soul, “Soul, ... take thine ease, eat, drink and be merry.” [Luke 12:19.] The Lord sees that good bestowed upon that man did not bring into his heart any gratitude to God, but he would use heaven’s gifts without one thought of the Giver, and he would misapply the blessings God had granted him to lead others into false paths, to forget God. The mandate goes forth, “This night thy soul shall be required of thee.” [Verse 20.]

It has been easy for men to make grievous miscalculations and to leave Christ behind. “Without me ye can do nothing.” [John 15:5.] You have decided to go a warfare at your own charges, and you may be occupied putting forth strenuous efforts but without results that will in any way correspond with the effort put forth. Your life has been wasted in the laborious effort that bears not the signature of the divine. Will it pay you when your accounts are settled in the judgment?

When I was observing your peril, I cannot express the feelings I passed through. It seemed that my soul would dissolve. I have not recovered from the impressions made on my mind as I cried to you, The undertow! The undertow!

When you were eighteen months old you were in my arms and part of the time in the arms of Clara Bonfoey. We had just gained a victory in prayer for your father, who had the cholera. Clara called me into the chamber where she slept. She said, “Edson is acting strangely. He sees something invisible to me.” I found you fighting with both arms and hands an invisible foe. I took you in my arms. You clung to my neck tenaciously and then your eyes were filled with terror and you fought desperately, striking at something, saying, “No, no!” Then wearied out you would cling to me as if for protection. Now that very morning I had to go to Centerport, about three miles. When I came back you were apparently breathing your last.

Elder Rhodes was on the packet boat and he had been gone one hour. I said to your father, Take Charlie and go for Brother Rhodes. Charlie was already harnessed. He went on the tow path as fast as Charlie could travel and that was with remarkable swiftness. I know there was never a ride more swift. No one stopped him, although it was against the law for horse and carriage to go on the towpath. All thought him an officer of justice and cleared the way before him. Well, he brought back Elder Rhodes. The Lord heard prayer in your behalf and you were saved to us, and there was great rejoicing.

Next night your father was taken, and we prayed for him nearly all night. The next night you were again fighting this invisible foe, with terror-stricken countenance. We prayed again all night and yet several times you awoke and it was to go over the same process until we rebuked Satan in the name of the Lord. Your head then rested peacefully upon my breast, and you slept and there was no more of this. We had the victory.



Several times has the Lord heard and answered prayer in your behalf and raised you up when your case was apparently hopeless. And now I see that invisible foe, lurking, alluring and deceiving your soul to your ruin. I know your only hope is to cling to God and to your mother and brother. This I have seen repeatedly. I have been made to feel there is a sorrow deeper than bereavement by death. It is breaches in affection—the closest ties rudely sundered and those who have done everything they could do in your behalf treated as your enemies, your love turned to hatred, the door of the heart rudely closed against those who have made your interest their own and lavished upon you every kindness in thought and in affections. Think you that your mother's heart is stone? Hopes are blighted. When there should be the reaping time and the treasures gathered in, there are only sand pillars.

You are no more a child. I would that you were. I would cradle you in my arms, watch over you as I have done. But you are a man grown. You have taken the molding of your character out of the hands of your mother, out of the hands of God, and are placing defective, rotten timbers into the building. Evil influences are accepted; the good and saving influences refused. You would almost fail to recognize yourself should your present picture of character be presented by the side of the former one when you tried to walk in the fear of God. And you tell the mother who wept and prayed, cautioned and warned, giving you the word from the Lord again and again, you are "not at all religiously inclined," and coolly state you will not change your course—that is, as I understand it, come into submission to God—until your debts are paid and you have a reliable competency. The pronouncement against the rich man may be made any hour against you.

Your religious history need not have been vacillating, but firm and true; but you would be independent and take your own course. You have been strong one hour, vacillating the next. I am now determined to press upon your notice and make you hear: "This is the undertow." While you coolly calculate as though you had all power and sufficiency to shape your destiny, you will do your will, you will stand as an apostate in the sight of the world and angels and of men, working under the banner of the prince of darkness from your own deliberate choice; and after you have dishonored God and your Redeemer as long as you choose to do so, then you will take up the work in the Master's service. The undertow! The undertow! Charlie Stone made his calculations, but in a moment he lost his life.

I will testify before the angels of God, before Him who sitteth upon the throne, I take no stock in this dishonoring of God. Of the sons of Eli it was said their sins should not be purged with sacrifice or offerings forever. "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Samuel 2:30. I have moved in matters according to the best light given me of heaven, which to you is a great offense. I shall make no plea for Willie, for he must stand for himself. His own life and character should be his vindication to you.

I cannot say, "If my son Edson is not saved, blot out my name from the book of life." No! No! I shall sorrow while you live in disobedience to God who is just and holy, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. I have love, deep and fervent love, for my two

children that are living, and Emma my daughter. I hope to do them good as long as they both shall live, but I hope not to show respect and honor to either of them if in thus doing I dishonor God. I have respect to truth, to verity, to righteousness. When you surrender to God, I am one with you; but God forbid I should even appear to sanction your course in any respect when you are in rebellion against God, because you want to be revenged, on whom? Your mother, your brother, your God. And show resentment to those you think have injured you. What has the Lord Jesus done for you that He should be treated with contempt and put to open shame and crucified afresh?

My son, I am deeply sorry for you. I would turn your course if I could, but you are your own worst enemy. When you told me before I went to California that mother need not worry any more about you in regard to boats, for you would have nothing more to do with boats, I could be assured and easy, I believed your words. I trusted you. But you did not keep your word and have passed over the disrespect shown to your mother without one word of reference to the matter, as though it was nothing with which you were concerned. And the course you have pursued toward your Saviour, dishonoring Him, is grieving the Spirit of God and putting Him to open shame before the enemies of truth and righteousness.

I am sorry to have lost confidence in your word. The Lord is very merciful, but when you state you will pursue a certain course until there are certain results, and then you will begin to work, how does Heaven look upon such words? Just as it regarded the men who refused to go up and take possession of Canaan. The Lord told them His purpose in regard to the Canaanites. Then they said they would go up, but they were warned not to make the trial. God would not go with them. But they had their way and went, and the result you know full well. God will not be trifled with. That which ye sow ye shall also reap. No. When you plan had you not better plan in the fear of God?—Lead me, guide me. It will require an effort to unbind yourself from Satan's chariot. Nevertheless it is life or death with you. I would not have written you this letter, but I am exhorting you day and night and I shall try to leave you now with God. I cannot save you; God alone can save you. But work, while Jesus invites you, in harmony with God.

Mother.

I am sorry to send you such a poor scribbling letter, but you know I do not want to put it in the hands of the typist.

Lt 125, 1893

Hall, Sister

Wellington, New Zealand

July 31, 1893

Dear Sister Hall,

I am beginning to feel that it will soon be time for me to return to America. My two years are nearly up; and yet if our urgent supplications and entreaties had been heeded, and proper help sent to us, I would have remained here another year if necessary. We have put in the time well. I have worked hard as ever I did in my life. When for eleven months I was suffering pain and anguish, I wrote twenty-two hundred pages of large letter paper. It was God's plan that I should be tested with suffering. It was His plan that I should have the experience I did have in that long affliction. And my time was well employed. My right hand was not sick. That remained firm and true to hold the pen and trace the lines that the Lord by His Spirit constrained me to write.

I have been this winter in Wellington. It has rained about every two days, but we have had some beautiful days. Measles, mumps, and bronchitis combined are carrying to the grave many children. And I cannot wonder when I see little girls from nine to twelve years of age with skirts reaching within two inches of the knees, and their limbs covered with one thickness of thin stockings. The smaller ones from two to five years of age have their little socks reaching not halfway to their knees, leaving many inches of bare leg exposed in this rainy winter weather, heavy winds blowing about their limbs.

I see little children of four years going and coming from school dressed in this style. The boys are still more exposed. Their little pants come halfway from their hips to their knees—the larger boys wear stockings, but the smaller boys' limbs are entirely bare halfway from the hips to within a few inches of the ankle. The part of the body most remote from the vital organs that require the greatest amount of covering is left perfectly naked. Where is the common sense of the people to dress their children in this cruel deathly fashion? But it is the style. Mothers must be ignorant of the laws of health and life or such things would not be.

The tenement we live in has not one particle of plastering on it. In the adjoining tenement they have all been sick with measles, and the mother is down with rheumatic fever. Now what means all this? They have no air in their home—the windows are never opened—the curtains seldom lifted, and the impure air is breathed over and over again—this is the custom. O, they need a voice lifted to teach them that they are abusing themselves and putting out the lamp of life that God has given them!

I wish we had fifty missionaries in this country (New Zealand and Australia), workers to show the people what causes so much sickness. I see little children sitting and lying on the wet ground that has been saturated with a three days' rain. I see men and women walking in the wet and mud with thin shoes, but well clothed about the chest.

We have no house of worship to call the people to, no place except halls, and these at large cost. And we seem to be staying in this country with, as it were, no facilities to work with. Our hands have been so tied that we cannot do a fiftieth part of what we might do if we had the facilities you have in America. O, it seems sometimes I can scarcely contain myself I feel so deeply over this state of things! Money is found to extend and enlarge in America wherever they please, but here in this country, where there must be a beginning, and where nothing can be done to give character to the work without money and workers, we have not the article. Not a place even to meet and worship God. This is terribly against us.

The prejudice in these cities is deep and satanic. There are many honest souls here, but how can we reach them? We cannot go into the churches—we can get into the halls by paying a high price, but we cannot get the people. There are many minds stirred, but the ministers tell their congregations that Seventh-day Adventists are only adventurers. Where is their house of worship? Should you leave your home, your church, where could you find a home? They will go away from here and all the interest will die down, and you are left out in the cold. Thus minds are unsettled. Many are inquiring, “What is truth?” But the ministers so present matters that nothing can be done to reach them without money, without workers.

I want to go home. I am tired of this feeling of anguish of soul, and agony of mind. Hands tied. Can do so little. But I have done to the very best of my powers, both in money and labor, and now I will be willing to come home and give the field and the responsibility into the hands of the conference, that when they get waked up and ready to do something they will do it. But we will not be here to be benefited by their tomorrow movements. I know God is not glorified with any of this kind of management, and I feel loth to leave the field, but our being here can do little without facilities, and without suitable workers.

I am pained to trace these lines, but I have come to the point [where] I cannot consent to remain in this field barehanded, unfurnished with provisions for these fields that need so much done for them, where we cannot get standing place, and all the needed facilities and money bestowed on home missions where the work has character, where the people are known, and where the truth is established.

If this is the way our people design to spread the gospel and unfurl the banner of truth in foreign fields, God pity the unenlightened. It will take a temporal millennium to do the work of publishing the truth to all nations, countries and climes. I feel almost bowed down with a weight of sorrow too great to be approached by our brethren and sisters in America who stand [at] the head of the work, if I shall judge them by what has been done while we have been here pleading, imploring, and begging for helpers and for means, and foreign missions must suffer.

I leave this subject with keen pain of soul I cannot express. I want now to come home. I want not to go to Africa or any foreign fields. It seems it would kill me if I see the destitution I have seen here in this field, and watch and wait for our brethren to do, but watch and wait in vain for some means to make a beginning. But everything is swallowed up in America by making enlargements.

I am through now. Forgive me, Sister Hall, forgive me, but I felt I must say what I have. Let others see this if you please.

But I am coming home.

Lt 126, 1893

Brother

1893

Dear Brother X:

The Lord sent you a call to partake of a rich banquet. The bells of heaven were ringing out the blessed invitation, "If any man thirst, let him come unto me and drink," etc. [John 7:37.] Mark 1:13, 34-45. The Lord Jesus is working to save. Read and receive the instruction given.

While at the meeting my soul was yearning after Brother X and Sister Y, that they would have ears to hear and hearts to perceive the words of life and feel their vitalizing power. But I was sad to be compelled to acknowledge that the heavenly feast was not enjoyed by you. While the words of life were sounding in your ears and the seed of truth was being sown, it was, as far as you two were concerned, falling on the dry ground of a preoccupied heart. The tares left no chance for the wheat to take root.

The duties of church members are those of active responsibility. Every one at his baptism has pledged himself as a gospel worker, each according to his several ability. You are to consider you are not to remain indolent in spiritual labor. You are to improve in character, in qualification, in accordance with the Word of God. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matthew 12:30. These lead others to be do-nothings in the work and cause of God. Every one whose name is on the church books is to feel he is in service, a worker together with God. He is to bind his interests up with his Master's interest, to go to work for Christ, together with Him to exalt the salvation of God in its highest attainable sense.

Break the bonds of spiritual indolence that bind your soul and body. God would have you sowing the seeds of truth in someone's mind. You will not understand by experience the necessities of souls ready to die. You are to be helpers together with God. God calls, "Go, work today in My vineyard." [Matthew 21:28.] There is hard work to be done. Be faithful workers.

All must search the Scriptures to know the instruction given therein and have a treasurehouse of knowledge. If you ask the Lord to open your understanding that you may understand His Word, your prayer will be heard.

I would that every soul could discern the voice of the True Shepherd from the voice of the tempter. If we would know God, we must behold Him by study and contemplation of His truth. God has loved us and given His only begotten Son to die for us, that we should not perish. Will you recount His mercies? Can you do this? The Lord is soon coming. Brother X, there is a world, God's heritage, to be saved. What are you doing that they may become the precious plants in the garden of God? Turn your attention to this work. God has lifted up Jesus to your view that you shall behold Him in His matchless loveliness, admire Him, and sense the great sacrifice He has made that you should be saved. Oh, you do not sense this, else every power of mind and body would be consecrated to Him.

No human eye discerns when the soul bows to its idols and places itself in the ranks of the Lord's enemies. God hath loved us; He requires our entire obedience that we may be accepted in the Beloved to walk not in the ways of the world, not in the path of self-righteousness, not in the path of selfish indulgence. The way we should choose is a way of holiness and it is cast up for the ransomed of the Lord to walk in.

My brother, Christ is doing everything for you. What are you doing for Jesus? Christ says to you, "Brother, Sister, can you leave all to follow Me?" Will you call a halt just where you are and put the question to your own soul, Is my life all that Christ would be pleased to have it? Is it after the divine Model? Is it answering His expectations when He called me to follow Him? Do I live in the light of His countenance? Have I not testified in my business of plant culture that my plants have been treated as if they had souls while I have neglected my own soul culture and therefore have failed to grow as a fruitful branch of the Living Vine?

All who grow in grace and the knowledge of Jesus Christ will live in daily, hourly communion with God through Christ. His name, His praise will be first in our mind, just in proportion as we shall realize that our sustenance must come from the Source of all strength, of all knowledge, of all power.

You have a soul to save or to lose. If the time and delight you expend to develop a plant or a shrub were given to the saving of souls ready to perish, your own soul would be saved in the kingdom of God, and you would have the pleasure of seeing saved from death the precious soul plants that you have watered carefully and cultured by words and by close, interested efforts to pull them out of the fire of moral pollution. God help you, my brother, to learn lessons from your plant culture how to save precious souls that will perish in their sins if some one's helping hand is not stretched out to save them.

Lt 127, 1893

White, W. C.

Parramatta, New South Wales, Australia

January 29, 1893

Dear Son Willie:

Sabbath is now past. Today is Sunday. After I had been seated a short time in the cars, I became so weary I felt that it was impossible for me to sit up. I was in great pain and much exhausted. The mattress was taken out of the bundle and a bed arranged for me on the seat. I lay down and felt easier in a reclining position. We made the change of cars at half past ten or eleven o'clock. We did not get settled in our berth until about twelve o'clock. I rested well until five o'clock. The porter seemed so anxious to do everything to accommodate us. I think he was very kind. I still felt exhausted the next day. I tried to walk a little but was so glad to get in the bed in my berth, and I did not sit up until we were about to enter Sydney. I felt utterly strengthless.

We found Brother Reekie waiting for us and he helped us to change our baggage. When we arrived at Parramatta, Brethren Hare and Steed were waiting for us. Emily and I were put in a hack for Brother

Hare's, where we were welcomed and had a good dinner. Fruit is plentiful and I enjoyed eating, for I was hungry. All our party came to Brother Hughes' where we are made welcome.

Oh, what should I have done without my bed convenience? There is not a spring mattress among our people. Everything was done for me that could be done, but my flesh was so sore I could not rest. Mosquitoes and fleas were plentiful. But Brother Steed had a single wire-woven spring. This he lent to me, and my bed was made up on it. My bed was good, but I slept only about one hour, for I was very nervous. Elder Steed seemed anxious. He thought I might be unable to speak Sunday night if I spoke Sabbath. But I determined, in the strength of God, to go forward. The church was well filled. I spoke from (John 14) with great freedom, and I know the Lord did send His angels to strengthen me. The people were much pleased with the words spoken. They said they had feasted. Brother Starr spoke at Sydney. He was with me in the afternoon. Social meeting was good and quite a number of testimonies were borne.

Monday morning

Last night I spoke to a full hall, the Town Hall. I did my best on that occasion, considering the difficulties under which I was laboring. It was quite warm, and although we had plenty of ventilation, my clothing was wet through. The people listened with great attention, and the people here, believing the truth, are much pleased. But I do not feel satisfied. I needed physical strength that I could do justice to the great and important themes that we are dealing with. What a work is before us! I scarcely know where we need to work most.

I am much pleased with Parramatta climate. I think it will be my duty to spend the winter here, or near here. Come to this place, if possible, that you may have part of Thursday and all of Friday to look about before leaving for New Zealand. It may not be unwise to commence the next term of school in New South Wales. At any rate, come as soon as ever you can, and a full day here may make a great difference in deciding several things.

Mother.

Tell Byron to send me scratch books.

Lt 128, 1893

White, W. C.

Wellington, New Zealand

June 2, 1893

Dear Son Willie:

I have written a few lines to Brother Starr in response to a letter he has written to you. I thought it not best to send it to you as you will, of course, see him and learn all about matters. I received the letter from Philip Wessels and sent it to Melbourne. You will be gratified, not only to read the promise of money donations, but that he is in so good a state of mind spiritually. Oh, that letter did me so much good!

We are very much alone. My head troubles me—is not in good working order. But I rode out Sunday, Tuesday, and Wednesday. The two last days was out all the forenoon, and the air revived me. I seemed to be exhausted—my head and my heart tired.

It seems so nice to be quiet once more. But this does not mean that I do not want you. I miss you much every day and will be so pleased to have you return. I see the hand of God in this money being donated from Africa. Now we can see a school established in some favorable location.

Anna Ingels wrote a letter to you and a letter came written to her from Cora Chapman in regard to Pitcairn. Will take a copy before sending it to you.

I have determination to rest. No mail from America. Cannot tell when it will come. I do wish they would send our mail here to New Zealand, but I will be patient. Much love from your

Mother.

Lt 129, 1893

Starr, Brother and Sister

Wellington, New Zealand

June 2, 1893

Dear Brother and Sister Starr:

I have opened the letter you have written to W. C. White I have written a long letter, taking up this business of Stanton. I want it carefully prepared. After you left I was so tired that I could do nothing in the way of writing, but rode out twice. Yesterday for the first time could write with any success. Now I am getting nervous and cannot write much. I am glad you saw the young man. See if you cannot get him to attend school. Make every effort in your power to save the poor soul. If this letter does not do up the work right, do seek to have everything done that can be, to stop this false message.

I rejoice that you had a good passage. We prayed for you every day and twice a day. We feel rather that we are left. Willie left on the steamer for Auckland one week ago today. Brother and Sister Wilson are gone to Blenheim, I think it is, to stay one week. Brother McCullagh writes that an interest is at last awakened where he is laboring. He has received a challenge for discussion of the Sabbath question, and



wants Brother Wilson to come to help him. I suppose he will go. Sister Tuxford left early last Tuesday morning for Napier; will return next Tuesday. Only three of us are seated at the table now.

Willie, I suppose, is in Sydney. You will see him before this letter reaches you. You will see a letter we have sent to Melbourne, to his address, from Brother Philip Wessels of Africa, saying that we may commence to build, for there is six hundred pounds coming from his mother and himself. One hundred he donates, his mother donates five hundred pounds, and there is still more pledged. Thank the Lord, thank the Lord! I will write to Willie next mail. I do not know whether he is there or not. This matter needs careful attention. I hope it will arrive safely, for it has cost me much care and burden. I do miss you so much.

Much love to you both. I cannot write more, for my brain is tired.

Lt 130, 1893

White, W. C.

Wellington, New Zealand

June 7, 1893

Dear Son Willie:

We have received the box of fruit from Auckland; also the paper. I think the paper is satisfactory and will answer my purpose. I am pleased with this which I am now writing upon. Our American mail came from Napier. Sister Tuxford brought it yesterday morning. There were letters for you which we send to you, thinking you may want to know their contents, even if you are with the parties. Some ideas may be left out of your oft-interrupted talks.

I have not been well since you left. My head seem to refuse to work. I shall have to write to Brother and Sister Daniells, for the burden is on my mind so much; I am talking with them and lie awake hours, unable to sleep. I shall hope, after I have written them, that I shall have peace of mind. This is the third time I have been so completely stirred up. Nothing at all has been spoken of them, and they have not been in my thoughts until in the night season I am talking with them and once with Sister Starr, cautioning her not to be too stiff, but to be sure and encourage tenderest sympathy and to bear in mind her own infirmities of body, and then put herself in the place where those are who are doing the work in the kitchen day after day, drudge, drudge, drudge, and encourage them and give them periods of rest. I was saying, Carrie did not have all that consideration she would like to have were she in her place. There must be no rigid persistency to require more when the workers feel that they have done all they can safely do and preserve their health and patience. For, said I, there is not, in many cases where girls stand over the hot stove day after day when they should be resting, a fair chance given them to perfect a Christian character. But I have but little chance to write, for mail goes at ten o'clock.

Well, my head is strengthening a little, but I can write only a little daily. We have not been out to ride since last Wednesday, one week ago. That week I went three times, but we have had a little experience of what Wellington wind is. The house shook, my bed shook, but we had no fears. Letters were received from Brother Haskell. He is clear down in the valley, by letters he let Stanton have.

Well, I am glad the mail has come. Brother Amadon wrote a particularly newsy letter. He gave all the knowledge he could of the old hands. Well, I am going to be careful and not overdo. I hope you will be careful of your strength.

I dreamed we were having a praying season, and we could not seem to get hold. I thought I said, "Now, Willie, it comes to me very forcibly that there has been too much relating stories and too much lightness and trifling." I thought we all decided that we had lost many blessings because of this and had exerted a wrong influence. Encourage a spirit of relating stories and it detracts from the solemnity and dignity of the work. We decided the time was too momentous, and the condition of our people too perilous, to give them the least example of carelessness in this direction. They go much farther and are full of stories and exploits they have done, or some one else, and quote W. C. White as doing this. Now let us be always cheerful, and yet let our words be full of wisdom and instruction and give no warrant for anyone to be light and trifling.

Our Lord is a jealous God, and we want His name glorified and honored. I have sent May Walling a very close, plain letter, for I felt that it was time to do so. I dreamed last night I was praying and she whispered to one next her, so loud that all present heard her, "Aunt Ellen made a mistake. She used the wrong words." I heard her but went on, but then again she whispered out her criticisms. The third time this was repeated. I then rose from my knees and said, "May, you have done this same criticizing when I have been speaking in meeting, to the one next to you. You have said, 'Aunt Ellen did not state that as it is.' And now, May, I shall not consent to this kind of work any longer. You dishonor God. You show no respect for me, and I cannot be clear in the sight of God to let this matter go on. You must cease this criticizing, every iota, except to criticize yourself before God. I will not permit my influence to be injured by you any longer."

I thought May was dreadfully provoked and excused herself. Well, I write this to you. I had been feeling sorry that I had written the letter, not that it was not all true and deserved by her, but I feared it would make no difference with her. She would not feel and sense her wrong and would think me unjust, but since this dream I am feeling it was none too severe.

I do not know what will change her unless something shall set the thing home to her with determination. Now I leave the Spirit of the Lord to work upon her mind. She need never feel that I shall connect with her again unless there is a decided change on her part and she becomes teachable as one should in her position and of her age.

The Lord is soon to come, and those of defective character, if they devote their God-given powers to self-defense and self-vindication rather than reform, then what can we do with them? They cannot be saved. They will be lost, and how much better for them to humble their hearts before God and seek with

determination to learn in the school of Christ His meekness, His lowliness, and He will lift them up. He will give them rest and peace.

I must close. Brother McCullagh is laboring in Ormondville and has sent for Brother Wilson in Blenheim. I think he has been there nearly one week. I have written to Brother and Sister Harris. Much love.

Ellen G. White

Willie, C. H. Jones wrote that Lawyer Adams, before his death, stated that Mrs. Scott was ready to pay that note and since Adams' death they could find the mortgage but not the note. Will you consider this and write at once? Why he did not attend to the matter at once is among the mysteries, when it was so uncertain whether I should get anything. If I get that money, I will dedicate every penny to the Lord to help build a house of worship in some place where it seems a necessity.

Now write at once and tell C. H. Jones what to do.

Mother.

I have a stove at Sister Tenney's. Please see that it is secured and placed with my things. I give my full consent to place Marian where she will have the very best advantages. If she has not a sunny room and Fannie cannot get a sunny room, see if it is not possible to secure the same in some home where the students are hiring, that they can have rooms that have the sun. This is my great anxiety, that both should keep well.

Lt 131, 1893

White, W. C.

Wellington, New Zealand

June 15, 1893

Dear Son Willie:

Three weeks since you left us, and the Stanton matter and American mail have kept us very busy. We sent off a large mail yesterday and we, Emily and I, were very busy, but we did not get confused. Everything went off nicely. Sister Brown is not well. She has a severe cold on her lungs. Wants to go home for a few days and be treated at home, but we thought that was not the best thing to do.

Friday, June 16

Emily gave Sister Brown treatment this morning and I rode out, the first time for one week. I was quite ill for a few days, but I am better now. The wind was so strong, the storm of dust so disagreeable, I thought indoors the happiest place I could be in. We have had considerable steady rain. It has been quite an unpleasant week. One week ago last Tuesday Brother and Sister Wilson went to Blenheim. They

think they had a profitable season with the little few in that place. They returned Wednesday morning. He is much improved in health. Elder Israel has been, for several days, considerably crippled with rheumatism. He cannot stand erect, feels easier when he is keeping still.

There is nothing of special importance to write. We see by the papers that the boat from San Francisco was at Auckland the 14th. Mail will be at Wellington Friday night at ten o'clock p.m. If our mail comes direct, we will receive it tomorrow. If it goes to Melbourne, we must wait its return.

Last night we had an earthquake shock at about twelve o'clock. It shook our beds. This morning was cold, quite cold. We rode out at eleven a.m., and it was sunshiny and warm as summer. We rode to Bay Lake and we enjoyed the ride very much. I have not ventured to walk much since my experiment. I am feeling very much better; appetite good, and my head is now rested and the confusion and tired feeling is all gone. I am moving now more cautiously.

We feel very anxious to learn something of your history since you reached Sydney and Melbourne. But we must learn patience. We pray most earnestly that the Lord will give you wisdom and His rich grace, that Jesus may preside in all your councils and deliberations. We pray much for those who are officiating at the Echo office, and those bearing responsibilities in the school. Heaven is full of blessings, and the rich gifts of heaven are waiting our demand by asking in faith for them. And shall we be negligent in asking that we may receive? God forbid! We must press our petitions to the throne of grace. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you.

I think at least once a day we should have a special season of prayer for one object—that is for wisdom from heaven that we shall have counsel from One who never makes mistakes. Unless we have more than human wisdom, we will repeat the mistakes of the past, and may do worse than they. God must be our wisdom, our stronghold, our present help. We need now, as never before, special guidance. I have my decided convictions that there is danger of uprooting too much in the Echo office. I am not so thoroughly satisfied with such a rapid going out of the little end of the horn. But you will see and better understand the situation when on the ground than when at a distance. May the Lord anoint your eyes with the grace of spiritual discernment. I long to see building up and not a continuation of tearing down. May the Lord give His Holy Spirit to every individual that is connected with the Echo office.

Now, another subject. I want to employ Eliza. I want her to help me. There should be a testimony gotten out at once. I have to keep repeating and working over things easily forgotten and passed out of mind; in a testimony all is secure, and these warnings in regard to physicians, and in reference to false messages, and in regard to canvassers, and in regard to ministers, should be speaking to the churches and should be in shape to be easily referred to. I feel burdened over this matter. Eliza Burnham could place these testimonies in shape, with Marian's counsel, and get out matter which is much needed. Now I will ask for Eliza, who was taken from me. As to her being placed as teacher in our school, I see no light in this.

Please consider my proposition. She can help me, and I am not willing to give her up to the school. You know I have pled for Eliza a long time. She has an experience in my work, and I know not where I could find help as I know I shall need. Marian, you know, cannot be closely confined. She is all enthused with

hospital work. I am anxious to get out the life of Christ. Marian specifies chapters and subjects for me to write upon that I do not see really need to be written upon. I may see more light in them. These I shall not enter upon without the Lord's Spirit seems to lead me. The building [of] a tower, the war of kings, these things do not burden my mind, but the subjects of the life of Christ, His character representing the Father, the parables essential for us all to understand and practice the lessons contained in them, I shall dwell upon.

But I want Eliza. She and Marian will be able to work together and compose me. Both are physically weak, but I would not know how to supply their place in my special work. To leave all my work in Marian's hands is a terrible drawback. She is up and down, on the mountaintop and in the lowest valley. I want to secure Eliza. I can pay her well if she will help me.

The temperance question is to be considered and a new edition of the Temperance book edited and she can help me in this. I am not satisfied with it as it is, and it needs to be enlarged for a popular edition, to be rigorously worked and go broadcast. A department is needed with additions on medical missionary work. Will you please to consider this question?

I see there are things to divert the time and attention of Marian, and I do not flatter myself that very much progress can be made on the life of Christ. I am writing on it as fast as I possibly can, but Stanton's work and Caldwell's work combined, has taken much time and I hope that matter will be put in shape to be sent out wherever his book is liable to be sent. Now I am putting myself into the work most earnestly. The days are short and are gone before we really know it. I am glad that before this reaches you, the shortest days will have passed and they will begin minute by minute to lengthen.

And here is a letter from Edson. I know not what to say. You must take up the matter as you see best and give such satisfaction as you feel is wisdom. I do not discern how much this involves. I have no comments to make on his letter. I leave his case in the hands of God. It is certainly a very cool-blooded letter, but if you can comply with his requests without involving me more, do so, and I will approve your decision.

Another matter: Brother and Sister Anderson sent for a German sister, nearly blind, who lives with her son and two daughters who are unbelievers. She wrote Brother Anderson a letter stating she wanted to live with Sabbathkeepers. He had been reading Dr. Kellogg's appeals for persons to take some old person or some child into their homes, and they would receive a great blessing in so doing. They thought this case was made for them, and they sent for her to come to them the next morning. I heard about the affair and it was like this: she is a woman very set and determined in her way, and wants to carry out her own ideas. Her son has a little home and he is unmarried. He earns three pounds per week as a tailor. He has hens and chickens that he keeps; the mother feeds these, and he does not want her to leave now. He did at one point of time, but her children, I think, do not respect their mother as they should and told her they would not give her a home with them. Brother Mountain took her into his family, but he says he had quite a severe trial of it, and when he found her children were abundantly able to support her, he took her back to them and let them have the burden, placing it where it belongs. Brother Mountain did not feel that Brother Anderson understood what he was entering into. The

mother has sixty pounds of her own and this, Brother Anderson said, would pay her expenses when she traveled from place to place with them. What a calculation! Attaching to themselves a blind woman to impose this additional burden upon those who entertain them!

Brother Mountain said the son declared if the mother went now, he would never receive her into his home again. She could at least feed the poultry and be some little help in that line, but if she went, he should have to break up his home, for there was no one to see to the hens and chickens. We took the responsibility of advising her to remain. We shall now see if we can ascertain more particulars of this matter. I shall write to Brother and Sister Anderson. A letter written to Brother Wilson came from Brother Anderson, stating that he had taken six baths only, and the effect was marvelous upon him. He speaks in the highest enthusiasm. He says he shall be able to go to work in six weeks. But I hope he will make a thorough matter of it now he is there. I am glad to hear this.

Brother and Sister Wilson have been to Blenheim and stayed one week; returned Wednesday morning. He is much better healthwise. He left last Friday for Palmerston en route to Napier and intends making his home in Hastings. They need help in these two places very much. I think Brother McCullagh made a mistake in leaving these places without labor to go to Ormondville. He is having a close, hard time there. Opposition—blind, bitter and stubborn—from ministers hedges up his way. He is of good courage; he sent for Brother Wilson, but we advised Brother Wilson to go at once to Napier and Hastings and work in these places. I had a long talk with him in regard to cultivating voice power.

June 19

It was thought best to have Sister Martha Brown go home to her mother and remain there until she recovers from her cold and gains strength. She is not inclined to take care of herself. Emily gave her very thorough treatment. Her cold, we ascertained, came from damp straw in her bed, and she thought it was musty. She and Sister Israel put it in her bed. They both thought it was crisp and dry, but a handful or two of wet must have slipped in, and the cold has brought her down so that she has done nothing for several days, and now Emily and Sister Tuxford have had a little experience of what it means to do the work of the house. Both think your counsel wise. Emily accompanied her home, for we feared to have her go alone.

Yesterday was dark and cloudy and windy. It rained all night and is pouring down this morning, but the girls left a few minutes since, for the six o'clock train. I have a cold, but otherwise am doing well. Nothing of particular interest here. Brother Israel is suffering from rheumatism. We learn from Sister Tuxford that it has been a very cold, wet season in Napier. She was glad to return after a week's stay with her mother. I think I could not be better situated this winter. The days are remarkably short, although I get up at three and four in the morning.

We have read and reread your letter in regard to the land you went to see. We hope to hear more in reference to the matter by the next mail. We learn that Brother Harris and John Hare went to Melbourne on last Tuesday's boat, but nothing was said in regard to his family. He should have received my letter, but if he did he made no response. I hope you will take good care of your health. I do not

altogether approve of your going steerage passage to Sydney. You may do tolerably well one time and ill another time, but I am very thankful to our Heavenly Father that you did not have a rough sea voyage.

Brother Faulkhead has written to me in regard to his going to America. Of course I cannot say anything, only I would be pleased indeed to have him go. I think it would be a great blessing to him. I suppose he takes his mother with him. Quite a little flock to transport. You will see Brother Faulkhead and talk with him.

A letter has been received by me from the sister of the one who left Melbourne to enter the nurses' training school in Battle Creek. This sister wants to go to Battle Creek and have a season in the hospital. She has internal difficulties, and she has only money to pay her way there. You had better see her and tell her to have the work done in Melbourne. I would not send her or advise her to go to America, depending, as others have done, on paying her expenses after she gets well. I will enclose a letter to Elder Starr. You may be so engaged you cannot give it attention. I think there may be some attraction or earnestness for her to go to Battle Creek because Brother Shannon is there. I understand there was some tender feelings between them.

I think I should want very positive evidence in this case before I advised her to go to America. There are as good surgeons here in these countries as in America. Why she should write to me seems as mystery. Will you tell our good brethren and sisters, if they are anxious for me to get out the life of Christ, to advise no one to send to me for counsel in such matters, for are there not good counsellors close at hand? Did she suppose I would send her, on my advice? I cannot do this kind of business. I have done more of it in the past than I shall do in the future. I shall not take the responsibility of recommending her to Dr. Kellogg. Her sister is there, and if she can make any satisfactory terms with Dr. Kellogg, she can do so. I cannot fathom the matter, why she should write to me. I do not know the girl; let her seek counsel of those who do know her.

I have written you a long letter, and next Thursday I shall have an opportunity to send again. Sister Tuxford and I compose the family today; we expect Emily back at one o'clock or later.

Write as often as you can, for I shall be anxiously waiting some word from you.

We had a most precious season of prayer for you this morning, that the Lord would guide you and strengthen and bless you, but I pray constantly that divine counsel shall be given to you and the workers of God, that no move shall be made without God guides and devises and plans.

Mother.

I sent a letter to Mary and my grandchildren last mail.

Lt 132, 1893

White, W. C.

Wellington, New Zealand

July 2, 1893

Dear Son Willie:

Sabbath, yesterday, we received the portion of the American mail that went to Melbourne and returned. I thought there must be some mail straying about somewhere, and I was not surmising wrong in the matter. We read your letter with interest. I am very anxious to learn something in regard to the land you went to see, but you did not tell us in your letter in regard to the matter. We do wish to know if you consider the investment of money favorable in that land you saw. Will you report in the next letter that reaches us?

I sent you letters written to me, thinking you would be interested in them. Elder Haskell says he sent two hundred and twenty-five dollars for me to appropriate as I saw fit. He did not wish anyone to know who sent the money. He said the draft would be inclosed, but no draft came. Did he send a draft to Echo office? I shall write to Europe, making inquiry of him in reference to the matter. A letter came from Battle Creek, that twenty dollars were due me from Instructor, inquiring if they should send it. Heretofore it has come promptly to me.

N.B.: Will you give orders to take up every note paying interest, if there is money to my credit to do this? I want this horrid nightmare of debt off my hands and mind.

You will see I have sent letters taking up the erroneous ideas of Caldwell and Stanton. See that these are put in some shape where they will do the most possible good. You will see my letters, and please answer them as soon as possible. Tell me, where is Caldwell? We hear nothing from him.

You will see Edson's letters. If you think it is best to comply with his request, you have my consent to attach my name to the things he desires. If you see that that is another scheme to involve me in more difficulty, on no account regard his request.

I have pleasure in seeing that my financial prospects are more favorable than they have hitherto been. The Lord is good. I praise His Holy name.

I am pleased to report I am much better healthwise. We have not one word to say against Wellington climate. We have had days in succession of most bracing, clear, beautiful weather. Then we have a day or two of rain and wind. Last Thursday morning I arose feeling full of vigor and stimulated with the cool, bracing atmosphere. I think this climate would suit Marian well. I thought my head would not come straight and feel natural again, but it is all right. I rise at three and four o'clock in the morning and write. I walk a short distance, but my hip does not recover. I am obliged to sit on the lounge with my limbs even with my body, to do my writing.

Sister Caro is coming here next Monday, you know what for. When this reaches you, I shall be toothless. Last Thursday I visited Sister Glover, and we had a season of prayer for her. I ventured to walk to the tram, by the park. This was nothing, but when we left the tram and walked to the house and then back



to the tram and then home from the tram, it tired me. I am now convinced I can walk but a short distance. I will be thankful I can walk at all. I will not murmur or complain, if the Lord gives me my reason.

I spoke one week ago today at Petone; had quite a fair audience, and a good impression was made. Mrs. Worthington, from Christchurch, spoke in Petone and Wright—or Dwight—had so talked to the people that there was a mob in the hall I had occupied when you were here. She occupied it, and there was a high time. Stones were thrown, and there was hooting and yelling. Windows were broken and great demonstrations were made. I told Elder Israel and Brother Simpson I did not care to speak in Petone until this unfragrant odor had cleared away.

I had special freedom while speaking. The power of God rested upon me. Elder Israel was desirous I should speak in the Rechabite Hall this evening as it would be some time before I should be able to speak to them again. I consented to try this matter once more. I have not attended one meeting since you left, except the appointments that were then out, and the meeting mentioned is the only one I attended, besides these, since you left.

You speak of the Echo office. I beseech of you to help the things that have been ready to die. If any kind of means can be devised to give it a chance to breathe and live, do your very best in this line. The proposal in regard to the paper being partially printed in Melbourne is a relief to my mind. The decision to print the Echo as it is thus, we believe is right, even if it is at a loss. The printing books from plates, I am not able to say anything in reference to it. I do not know.

When we all humble our hearts before God, and will put off the garments of self-esteem and self-exaltation and will walk and work in the meekness of Christ, we shall receive wisdom daily from heaven. But just as long as there is a fragment of that spirit that is striving which shall be the greatest, the Lord cannot safely confer His favors upon us, because we would take all the glory to our individual selves. Abiding in Christ, we can do His will, act Christ and Christlikeness in character. I am not discouraged. I cannot but praise the Lord that it is as well with me as it is. Satan will not always triumph, even in Wellington. God will make a place for His truth.

A sad circumstance occurred here last Thursday. The proprietor of the water cure, who was out to hear me speak three times, was looking well and Sister Tuxford and he had some words in regard to the beautiful weather. It was a glorious morning. This was at twelve o'clock, and between two and three he breathed his last. He had been at work in his garden and had eaten a hearty dinner of fish, followed by dessert of pudding. He said he was thirsty and drank two glasses of cold water, heated as he was. He immediately complained of pain in his stomach. She [his wife] stepped out of the room and heard a fall. She ran into the room and asked her husband, "Do you know me?" He opened his eyes, gave one glance, gasped and the lamp of life went out.

It is a time when, I believe, the Spirit of God is being withdrawn from the world and there are casualties, disasters, loss of life by floods, by fire, by rail, by earthquakes in divers places. There is so much of this death by plagues and disease of every kind that people are not impressed but go on the same as ever with amusements of every description. A power from beneath is moving in these things, and Satan is full

of devices to keep the minds so full of pleasure that the day of God will come upon them as a thief in the night. While from the pulpits of the land are heard "peace and safety. Lo, all things remain as they were from the beginning," sudden destruction cometh upon them and they shall not escape. [1 Thessalonians 5:3; 2 Peter 3:4.] Oh that souls would heed the warning and be saved!

I read your letters to Joseph and Elsie Hare. They were good. Elsie wrote me an excellent letter, and I shall respond. Two or three students will go over on the next boat to attend the school. I wish that Melbourne would feel the blessing right in their midst and do what they can in attending the school.

Brother Faulkhead wrote to me in regard to going to America. You are on the ground and can consider the subject and advise as you think best. The very least responsibilities I take upon my own shoulders in such matters, the more favorable the prospect will be for sleeping nights. Every responsibility comes up with such grave appearance when I lie down to sleep that I cannot roll it off and I do not want to take these things upon me.

In regard to your remaining in Melbourne and Sydney, be perfectly free, as far as we are concerned. I would be pleased to have you with us, but I dare not plan for my pleasure. I want you to be just where the Lord would have you to be. If the Lord has important work for you to do in Melbourne, do that work, and we will not draw you away.

Sister Brown is at her mother's. We have the young girl, sixteen years old, from Petone. She was visiting at Brother McIvor's when we were at Palmerston. She would serve us well if Martha Brown was not able to come back. She is a quiet, well-balanced Christian girl. I see so much that is excellent in her that I would be willing to exchange Martha for her. She is strong and willing to be told and does exactly as she is told. We sent word to Martha to remain at home four weeks until she becomes strong. I sent her a new dress to make while at home, costing one pound.

Brother Israel is still afflicted with rheumatism. Sister Israel is still better. We four women, Sister Tuxford, Emily, our hired girl and I, get along nicely together. I do not know how I could be better situated. I have premonitions of rheumatism, but I am not a sufferer with it, with the exception of my hip. To get that nicely located is a job.

In regard to hot springs, I think, Willie, I had better go as you proposed and spend one month, at least, in taking treatment before the meeting shall convene in Auckland. I wish we had a meetinghouse here, and Wellington would be the place for the meeting. But I cannot see any better place to have the meeting than in Auckland, so make calculations, please, to be with us at the hot springs. I shall prevail on Elder Israel to go if possible. He needs it. He is attentive as he can possibly be to everything we need, lame as he is. He visited Sister Brown last week; returned the same day.

July 5

You inquire about the fruit. We have only opened one can of berries and quinces or apples. It had begun to work. We scalded it up at once, but it was poor. I took one taste. Most of the sauce is of that same order, rather poor. Nevertheless, give good cans of fruit. You know they were very kind to us and we can

do no less than to do our best to be kind to them. I am so pleased that they are there, and we feel deep interest in the school.

Now, Willie, Emily thinks she read that the royalty on the books sold the past year at Pacific Press was twelve thousand dollars, and as much more in London. I thought you had made a mistake. Please let me understand the matter definitely, for this means to me freedom from debt. I want every debt canceled, and then stay clear.

We must begin, very decidedly, to understand where the forthcoming book is to be published, for we must move carefully in the fear of God. It makes bad work to move without counseling the Lord God of Israel. If my captivity is turned, there is hope in your case that you will be free, and I shall be as glad for you as I am for myself, for I know you have not squandered money on any foolish enterprise. The Lord will not disapprove to have you stand, not in luxury, but with comfortable home for self and your children.

I am some troubled with rheumatism in my arms. My limbs, with the exception of the hip, are quite natural. I have felt languid in the mornings, even when it rained—quite natural for me.

I write some every day on the life of Christ. One chapter sets my mind fresh upon other subjects, so that I had several scratch books that I am writing upon. I dare hardly send manuscript by young Linden [?], fearing it may get lost, and I wish to give more time to some subjects.

We had a couple of foggy mornings, July 3 and 4. It rained yesterday, gently, most of the day. No wind. July 5, this morning, it is clearer.

Sister Caro did not come as we expected. I was dreaming through the night of the pulling teeth process and had nightmares. I have not yet learned certainly, but I think she did not come. Expected the Maori boys, but I think only Lyndon came. It is seven o'clock, and I shall now go to breakfast and shall know better who has come.

After Breakfast. Sister Caro is here; leaves at half past one o'clock. You know what will take place. I am not afraid. My teeth are troubling me a little too much for comfort. The Maori boy was baptized last Sabbath. He goes to Battle Creek. There are two others who have asked for permission to go. Have not heard from them.

Mother.

Lt 133, 1893

White, W. C.

Wellington, New Zealand

July 5, 1893

Dear Son Willie:

This day has been important to me. Sister Caro came last night, in company with Brother Linden [?]. This morning she said she must leave at noon and my teeth must come out in the morning. So she performed the operation, which I endured bravely. She felt so bad over it, she was in great pain; and after the teeth were out, she was trembling like an aspen leaf. I got her into my easy chair and gave her a cordial to give her a little strength. All we had to give anyone was cholera mixture.

[July 7]

The pain was not so very bad last Wednesday, the day they were drawn, as today, Friday.

Emily has just been working with me, giving me a sitz bath and foot bath in my chamber. Last night and today I had fomentations over left side of my face. I should think the old root of one tooth was in my head still, getting up all the pus possible. The abscess was broken, and I shall probably have a serious time of it for a few days. I am glad the last tooth is out of my head. I have been very careful not to take cold, yet I suffer much pain and now feel sick all over, but "this also will pass away."

Yesterday Elder Israel purchased two rugs for me at a sale. He paid only fifteen dollars each. One is for you, a present from mother. Now, I write this that you need not purchase anything of the kind. These are good, and I shall enjoy you having one of them. If it had only been purchased I would have sent it to you and had you deliver the one you have to Marian, but do not let go the one you have while you are traveling, for I cannot consent to it. After you get this one, then we will let Marian have the one you have now, to use in any way she pleases.

Sister Caro says two months must elapse before I have a permanent set of teeth. Meanwhile I will write as fast as I possibly can when I get over this distressing occasion.

Fifteen minutes past two. I am interrupted in this letter. My housemaid brings me a letter from Willie White. I am so glad. I will write this much and then read letter.

I have just read your letter to me. Will say, Let Brother Forster have some dried fruit and Brother Stephen all he can use. I gladly donate the fruit to Brother Forster and let the school have some. That bag of peaches that we used some from, I want kept for me. It is about the only fruit I care for. Stephen thinks much of the raisins. Please supply him with what he can use freely; see that a good mess is brought here. I would have you give to Brother Stockton the number of cans, two-quart cans, of fruit which they so kindly and generously sent to me while I was at Preston, and if you can help them to some dried fruit, do so. The peaches I prize most of anything, but you be sure that Marian and Fannie have some of that choice dried fruit, and give Fannie some canned fruit.

I would be glad to help Uncle Stephen. I have designed to give him five dollars. When I was in Preston, they kept sending me eggs liberally and gave me corn. She helped me sew. I thought a time would come

when they would be in a pinch. Now let them not be neglected. I cannot let him suffer for anything. He may draw from the office, if necessary, if you approve, two dollars each week until he sees better times.

We have been having three days of rain, very continuous, and a heavy blow. I would be much pleased to be in Sydney if this is where the Lord would have me, but you see for two months I am a toothless old lady. I can talk, some say here, as well as ever, but I shall not try to talk anyway. It is too much exertion.

Sister Tuxford and Emily have gone down to a private sale to see if they can get me a fur cape at any reasonable figures. My shoulders must be kept warm. Brother Wilson and wife are in Hastings. We sent you letters the very first mail. I have written you a little bit every mail we heard of that went to Australia, and when Brother Linden [?] went, sent you a letter and manuscript for Fannie and Marian—some on life of Christ and some for Fannie. That on life of Christ can be used for articles for the paper. You will see, when Brother Linden [?] arrives. I am not in any condition to leave here until I have my teeth.

The Lord is at work in Napier, and Sister Caro pleads hard for a few weeks' stay there, but it is rain, rain and harsh weather, nearly all the time in Napier. Brother Linden [?] can tell you I feel that I am now in the very line of my duty. We are very pleasantly situated, not a burden anywhere in the house. All the anxieties come from without. Edson's letter cost me many restless nights. Poor boy. Oh, that he could see where he is drifting!

I have now read your letter to Brother and Sister Wilson, and I say "Amen" in regard to Brother and Sister Anderson. That looks light. I have not one reason to pull up stakes here, and last Wednesday fixed myself so that I am bound here for two months. We have had mostly beautiful weather, and I am comfortably situated. Sister Tuxford changes not. She is so full of pleasure because we are here, and she makes no complaints whatever. We could not be better situated than we are, and we will not get one bit uneasy. I would like to labor in Sydney for the little flock there, but last Wednesday decided that question. I must live on soft food now for a time. My appetite has been good. I lived almost wholly on shipbread, a new kind we did not have when you were here. I felt the worst to give it up. Shipbread and apples have been my principal food, and it is so good; I enjoy it so much. The Lord takes care of me this winter, I believe it. This is the third day it has been raining.

I have written as fast as I can, fearing that my mouth may trouble me so that I cannot write.

Evening after the Sabbath, July 8. It is a beautiful day after the storm. I am happy to report that I passed a very comfortable night and a pleasant, restful Sabbath. Did not suffer severe pain as on Friday. I prayed over the matter and asked the Lord to help me through this trial, and He has done so. The Lord has heard my prayer. I am so thankful we have One to whom we may take all our trials and all our pains and difficulties. I have kept my rooms through this uncomfortable time with me.

I think I would not say any words in reference to Sister Anderson's coming to this place. She will not be the one who can do justice in this place. She is no bookkeeper and lacks other essential qualifications in regard to order and conscientiously caring for things which are not her own. She will not do here. Let this proposition be "laid on the table." As to their going to Sydney, if that is best, so let it be.

I am comfortably situated; keep fire in room. Sister Brown is still at her mother's. Nina Piper here does well. We tell Martha to remain at home until she is strong. It is next to impossible for a person of weak lungs to work here and go in and out of that cold, draughty woodshed and not endanger health and life.

We are all happily situated. We pray night and morning for you, my son, that the Lord will give you wisdom and that He will lead and guide in the matter relating to the Echo office. We have the school upon our hearts, crying to the Lord to help the teachers and the students. We believe He will preside in the school.

We pray for Wellington. We believe the Lord will work in this city. Satan cannot always have his own way. We see the necessity of a house of worship being erected where we can in this way have a standing place and give character to the work. The ministers are holding the people, filling their minds with unreasonable prejudice. They have, like the ancient nation, the Jews, taken away the key of knowledge. They will not enter in themselves and them that would enter in, they hinder. But the Lord lives and reigns. He has His eye upon Wellington. There are many honest souls here who long for the revival of the Spirit of God. They feel the dearth of the Spirit of God. God means the banner of truth shall be uplifted here. He will work in His own way and in His own times. This deep and dark prejudice will not always hold the minds of the honest. The Lord is rich in resources. He will open ways for us and His salvation will be revealed. I think if we just hold on by faith, and walk humbly with God, we will see a church raised up here. Although we shall be obliged to leave before we may be permitted to see any encouraging results, yet the hold upon God must not relax. The truth now is in disrepute but it will not always be thus, but will triumph.

Elder Israel feels much pleased because he is improving in health. He has not been able to go out only a few times to Petone and the Hall and hold some meetings. I am anxious to see work done by spiritual persons from house to house. There must be an organized effort of first-class laborers in coming close to the people. I see no other way to break up this deceptive power of the ministers upon the people. I think there must be planning to this end. When Sister Caro came to this place from Napier, she heard a conversation between two ministers stating how the people were in an unsettled condition where McCullagh has been laboring, and the response was that since Mr. Starr and Mrs. White came to Wellington, "the minds of the people were unsettled, and this is the way it is everywhere they go."

Elder Israel thought he had gained a victory in getting our publications into the Bible book store. They were received without an objection, but in two or three weeks Elder Israel was told the proprietor of the bookstore refused to offer them for sale or have them in the store, so this small entering wedge is thrust out. Even Steps to Christ they refused to offer for sale. The agent keeping the store received them without an objection, but the proprietor utterly refused them as if they contained poison. When prejudice and priestcraft assume such proportions as in Wellington, Satan's special seat seems to be here. When opposition to truth is so marked it is a positive sign God has many souls in this place that Satan is fearful of losing, and there must be a charge upon the enemy.

I hope you will be able to accomplish much good in this journey. And when you get through, please return to us. We will receive you gladly. I have yet to see for myself the terrible climate that Wellington

has the name of possessing. We are well situated here, and are better pleased with the accommodations than we have been since we came to this country, taking it all around. I would not, even if my teeth were not out, venture to Ormondville, to Palmerston or any out of the way country places, where Brother McCullagh is. If he had remained at Hastings and Napier, his labors might have amounted to something. I do not think they will amount to much where he has been laboring. From the letters that have been received he seems to consider the people are so low down it will require a wonderful power to raise them. Now I cannot see as it is my duty to go to these places. When it is especially wet and cloudy and damp, one such visit might unfit me for labor for months.

I have had some further talk with Sister Tuxford. I asked her a plain statement. She says Sister Anderson will never do in such a position as this office at any time or in any place. She is very careless and loose and disorderly with her own room and her own belongings. Sister McCullagh and Sister Anderson had the use of the rooms furnished by Elder Israel. Neither of them took any care of things. They were very unfaithful stewards. When Sister Anderson was talked with by Sister Tuxford she told her to mind her own business. She did not consider it her place to have special care with other people's furniture and goods. She had told me this some weeks ago, but I thought you should know in regard to these things. Sister Tuxford says Elder Daniells knows about matters in her course of action in connection with Brother McCullagh. When she was in Wellington giving Bible readings, she would not receive counsel of anyone, but followed her own way and did not observe proper care to abstain from all appearance of evil. Sister Tuxford says if she comes into this mission, she will store all her goods, for she would never let them be where there would be such persons as Sisters McCullagh and Anderson to treat her goods as they abused the goods of Elder Israel. Brother Israel mentioned the name of Sister Edith Brenden of Auckland. He says she is an excellent missionary and a good bookkeeper and she will be conscientious and careful with the things she handles. Sister Tuxford says the same.

I write you this because there are too many after the selfish Edith Donaldson style. I shall tell Wilson not to mention to Anderson and wife anything in regard to Sister Anderson's coming into this place, I mean as bookkeeper and to occupy Sister Tuxford's place for a few months.

A letter just read from Brother Anderson. He says he is very weak, but he thinks the baths are doing him some good. It may be best for him to come to Sydney. The change of climate may be an advantage to him.

Monday morning, July 10

I have slept more hours since my teeth were out than for months. I have a wondrous sore mouth, but am trying not to get cold. Do be careful and do not expose yourself. Get good warm stockings and change them as often as twice per week. Please do not forget to bring me those scratch books that were left in the school building. In much love,

Mother.

Would it not be well to make Sister Ebdall a present of some dried fruit from me? She has been very kind to me. Mother.

Please try the dried apples. If good they will be almost as good as peaches in my estimation, but this does not mean that you are not to part with them, only save some for my use.

Mother.

Lt 134, 1893

White, W. C.

Wellington, New Zealand

July 17, 1893

Dear Son Willie:

Whenever I learn that a boat is going to Sydney, I improve the opportunity to send you a few lines, knowing that suspense is not pleasant. July five I had my teeth extracted, and you may be assured that I have appreciated this place of retirement. My mouth has been so sore I could not talk much, if any; it hurt my mouth. But Sister Caro thought in twelve days I could talk without feeling the pain. It is so. I have been able to converse quite well for one week. I cannot use my gums to masticate any food, but I get along nicely and feel no want of nourishment. It has been fully as severe a process after the extraction of the teeth as I expected. I have had to keep using lotions and powder to keep these lacerated cavities cleansed and my mouth sweet. I am glad I am just where I am.

We have much rain, considerable wind, and only one and sometimes two days of very beautiful weather. I have not dared to ride out, yet it has been so I could not ride because of rain. Sabbath was a beautiful day. Friday was a very nice day; Sunday stormy. This morning is cloudy; I know not what it will be. This last storm was on my side of the house. Generally, it is on the opposite side. I have slept well every night. The pain has nearly left my mouth. I am enjoying very good health, much better than when you left and for a few weeks after you left. I have not had, since my operation and some little time before, any of those sinking feelings and exhausted prostration of feelings. I think it is wonderful. I praise the Lord for His goodness and mercy and tender loving care of me. Oh, He is better to me than my fears!

In this unsettled weather I would not have dared to travel and go to new places. My room was so cold, with wind circulating in the stairway and coming in at the crevices of the door. I was constantly getting stiff, rheumatic shoulders. But Sister Tuxford was equal to the emergency. She had heavy curtains. She put them in the hall the full length of my door, and all this was remedied. It has been a complete success.

Sister Caro and Dr. Caro have complained some that I was kept here; thought I might do so much more good in Napier, and yet they all admit it is damp, wet, unpleasant weather there nearly all the time. Sister Caro, when she saw how comfortably I was fixed, said I was in the best place I could be in this



winter. And you may be sure I am not indolent. I find so much writing pressing me, I have commenced at the early hour of three a.m., but I am now trying not to write before four o'clock a.m. If I can possibly get over till five or six, it would please me better.

I have been writing to Christie, who is in Napier, stopping at Sister Carlton's, Sister Tuxford's mother. She has [so] wound herself up in his sympathies and affections that she thinks he is ill-used and a martyr. She pounces out upon her daughter even, but this is a secret communication from Sister Reed, so it should not go further.

Last Friday I sent a letter of six pages' letter paper to Elder Wilson and cautioned him to manage discreetly and see the young man alone. He thinks he is unjustly used because he is not trusted with the canvassing or some other branch of the work. He takes right hold and will help Sister Carlton do her work and wash dishes, wash floors, etc. Now she will, Sister Tuxford fears, let him have money. But I think that what I have written in reference to the qualifications of canvassers, or the ones who shall have any connection with the work, will stop this at once. I am sure he has not overcome his inclinations to dishonesty. I wish he could be connected with some of our people who have authority and influence, to do him good. I pity the young man. He has gone wrong and will go wrong continually if he is not yoked up with stable, firm-principled young men, or old, who can be constantly educating him in the right direction. You will know how young men have been sent out without education, without a model or system to work from correct principles. I do know this young man has most excellent traits of character, but he has failings which are constantly like the dead fly in the ointment. It spoils the whole. Please think of this case, for if he is left to himself, ruin will be his certain lot, and I want that special efforts should be made to save him.

Will it be best to try to connect him with someone who will be to him a constant balance and an angel of mercy? I will write again when I hear more in regard to his case. What will he do under the influence of the letter I have sent him, not to go into his hands, but to be read to him by Brother Wilson, and see if he has any real sense of what sin is? Brother Wilson has taken a house in Hastings and when the sun shines, they have it. In about six weeks or two months I go to Napier for my teeth. I thought I would go to Brother Wilson's and board with them. What think you of this arrangement?

American mail came last Sabbath. Not many letters for me; one from Elder Olsen which I will send you, and that is about all. One letter from Elder Daniells I will send. He seems to write well, and I shall respond in next mail as though I did receive his confession. Nothing from Edson or Emma in this mail. If you can comply with Edson's request without imperiling my future business, do so. I leave the matter with you. The note Brother Haskell said he would send has come. Sister Bee said he was so hurried at the last, the note was left in the drawer, and she sent it to me—two hundred twenty-five dollars to be used in the cause where most needed. Let us be careful where we appropriate it. Twenty-five dollars came from other parties in letter orders, so that makes two hundred and fifty dollars.

A receipt for the fruit has come; it was sent in the box with the typewriter. They sent a Denison machine, carbons, and the fruit in a box together. So we will get it in one week from today, Sister Tuxford says. This came in a letter to you which we will mail to you to Sydney. Now, seeing the fruit is

sent to us, of course this will save the expense of your taking fruit all this distance. This fruit was sent direct, not to be halted at Auckland and transferred. They do not mention sending any raisins or dried apples. We bought some dried apples, only one pound, and paid the sum of twenty cents a pound, so you see dried fruit is precious, even dried apples. I shall let Brother Israel have some fruit. They are so kind to us in every respect. A few dried apples and raisins will complete our complement of fruit to the full.

The receipt calls for fifteen pounds of apricots, fifteen pounds of peaches, and about the same in French prunes. So you see we have no need of transporting fruit and paying duty on it. I am so glad of this. Fruit is very high here, especially green apples and all kinds of dried fruit. But they say all fruit is nearly double in Napier, Farmington, and such places.

Elder Israel left today to visit Blenheim and several places. He is not yet free from the rheumatism but he is straightened up considerably. He has been very busy at work, writing.

An inventory was taken of stock of books in the office. Brother Mountain was here all day Sunday and Monday one week ago. He came Monday because it rained. That man is a jewel, I believe. Sister Tuxford worked hard. The school has been closed two weeks for vacation, but there are other reasons. Measles are all through the school. The grocer directly across the road has a three-year old child in a perilous condition, little hope of its life. In the other part of the house, three children are down with measles. Emily is having a pretty close call, but we hope she will escape. We do not wish the poor child, in addition to all her other business cares, to have the measles.

Sister Brown is still at home. We have fears to have her come and do the work here while the weather continues so rough and cold. It was very chilly last night. It is now seven o'clock a.m. and it reveals a cloudy day, and rainy. But I have a good fire in my room. Whenever I go below, in the office is a good fire, and we are comfortable. I have not passed a more pleasant winter in years. We have the sunshine of the presence of the Sun of Righteousness within our dwelling. My peace rests here. Should I have attempted to travel this winter, I think I should have made a mistake. I fully believe I am in the very place the Lord would have me, and with this assurance there is no restlessness, no uneasiness. I am grateful to the Lord every day for His wonderful love and care and mercy to me. I want much to accomplish more on The Life of Christ. Now the mail is gone, I am free to write and shall make the most of my time.

I see in the receipt which I have just read, fifteen pounds of dried peaches, fifteen pounds of apricots, and twenty-five pounds of French prunes. Should you bring some dried apples and raisins, that would be all we would have any use for.

I was very sorry to hear that you were so disagreeably affected with the Melbourne climate. When you have stayed as long as duty requires, we will be very happy to have you with us again. I have not heard a mention of Caldwell until yesterday. Elder Israel received a letter from Mary in which she mentioned sitting at the table with Caldwell—thus the name read. Is he in the school? I wish we could hear oftener from Melbourne. I might employ all my time answering letters. I wanted to answer the one from Brother Faulkhead, but I dare not cut up my time unnecessarily. I thought you could answer it. You were there in

person and could talk with him and learn his purposes, and then could know what counsel to give him. Take good care of your health. Keep your feet warm. Trust fully in God and He will work for us in His own way and in His own time. The Lord is never in a hurry, but I think we get in haste sometimes.

I received good letters from Elder Daniells and his wife. I have not answered them and therefore told them I thank them for the letters. I call my health better than it has been any time since some time before leaving America. This letter I must get in this forenoon, about twelve o'clock. I had a letter from Frank Belden, a sort of complaining letter. I think I will not send it. He is complaining of the way the office has used him. I could but think he was receiving or reaping that which he has sown. This letter came in the last month's mail. I think if he were back in the office, he would be glad of the position.

He makes decided protests against Henry Kellogg's coming back to the office, the same class of objections that ever has been raised. One objection is: he was no printer. I think he considers if Henry Kellogg is there, he is shut out for certain. Well, I will send you the letter. It certainly looks rather objectionable to have Henry Kellogg out in association with unbelievers so long, and receiving the mold which he must necessarily have, that he has not grown in spiritual understanding and in growth of grace and religious experience. And yet I cannot see but in many respects he will fill the position for the office better than the two men, Frank and Eldridge, have done. In some lines he has far more skill and understanding. In some things he will be able to understand the value of those who have been connected with the work from the beginning. These men had no respect for those who had brought up the institution to its present growth in spiritual efficiency. I am sorry you can count so little on Henry Kellogg. I shall write to him, to go in next American mail. As far as spirituality is concerned, Eldridge and Frank were, neither of them, prepared to be a strength spiritually. I will send you a copies of the letters to Frank Belden and to Edson White, which I have written to them.

Write me a few lines, if no more, every boat that comes, as I do to you. Give my love to Brother and Sister Daniells, Brother and Sister Hare, Brother and Sister Steed and Brother and Sister Reekie and Sister Ingalls. I should be glad to see her and welcome her to this country. In much love,

Mother.

Lt 135, 1893

White, W. C.

Wellington, New Zealand

July 19, 1893

Dear Son Willie:

Monday last, after I had sent the mail to you, I was searching over my letters and found the veritable letter which I thought I had sent to you from Edson. I do not know what you could think of the letters I

have written to you relating to this letter. Oh, how sorry I am that it did not go to you some time ago when I thought I sent it. It was immediately after the mail, next to the last mail. It was the boat that went to San Francisco in June. I suppose Edson will feel very much hurt over this delay. If it will not cost too much, telegraph to him at my expense. I think you will have no objections to comply with his request. But you can see and understand these business matters better than I.

I am much better healthwise than I have been; sleep better and my head is much better. I feel very sad over Edson's case, and nothing went to him in June and nothing in July in reference to the matter he wishes to know about. I cannot say what effect it will have upon him. May the Lord take his case in hand and deal with him in mercy is my prayer. After his letter came, I was very ill. I was not well when it came. I could not sleep, thinking whether we had made a mistake. I really have not very much confidence in Mason [?] or his wife. As to Harmon Lindsay, I have no reason to put much dependence on his wisdom or loyalty. In Eldridge and Henry you know I have not any real faith. And Eldridge has never shown any genuine interest in my financial matters. I question his sincerity very much. It seems to me we are having quite an uncertain, unreliable company as managers, and I fear Edson has been used badly by them. But I leave this disagreeable matter. The Lord only knows the facts in the case.

I came very near having a paralytic stroke the night after the mail came last month. I worked over myself the best I could, but my left arm was numb, the left side of my head was numb, and after some time a sharp, pricking sensation was felt in the nerves. My head would not work. I was in the open air that next day, in carriage five hours. I dared not do any work and could not command my thoughts for days. I consented to go and speak in Petone, and the Lord blessed me while on my feet and healed me. Ever since I have felt like a new being. I have not had any kidney trouble, and I am quite well. But what I sent you to Melbourne for Edson's letter I do not know. It is like a dream to me.

I expect this morning a letter from Brother Wilson in regard to Christie's case. If it comes before this is mailed, will write you in regard to what has been done in his case. Received a postal from Edward Hare that he sent you a large mail. Emily wrote to Edward Hare to send your mail direct to Sydney on the same boat that brought it from America. He wrote he had done so. After you read the letters, if there are matters I would be interested in, please re-mail to me. My mail did not contain much. Several letters from strangers and nothing you would care for except that which I sent you.

I have no news to write, as I wrote you last mail. Now, in regard to the fruit, fifteen pounds of nice peaches, fifteen pounds of apricots, twenty-five pounds of French prunes cost me the nice little sum of fourteen dollars freight and duties. The cost of this fruit, I wrote you, was ten cents per pound. It was twenty cents per pound in California, and then all the expense of bringing it here has brought it up to fourteen dollars. I think I would be a little careful how the fruit is disposed of in Melbourne if it costs like this.

Mother.

White, W. C.

[Wellington, New Zealand]

[July 19, 1893]

Dear Willie:

Mail just received from Melbourne—a short letter from Brother and Sister Starr, a letter from Marian. In regard to letter to Brother Harris, Emily tells me she sent a copy to Brother Rousseau. I should think he would have passed it to you as we supposed he would do. I will see if we have another copy of letter; will send it if we have. Emily tells me she has no other copy. I am glad to hear from you. You can get that copy from Brother Rousseau. I have written a long letter to Willie White, sent to Sydney as you told me you would leave Melbourne on the fourteenth, so we sent your mail from America to Sydney from Wellington. If you do not return immediately to Sydney, they will send the same to you at Melbourne.

In regard to fruit, if I knew how soon you were coming back to New Zealand, then we would know how to write to you in regard to bringing fruit. Bring what you can and what you think we need. I would be glad to use more common fruit than this, for it is the best fruit I have seen, choice as possible. The peaches are superior, the apricots look good—have not tested them.

This letter must go at two p.m. I will say that you need not bring the fruit here, but leave it at Auckland for me at the camp meeting. If this fruit which we now have is used freely by all, it will not last long. It is very nice. I think you can safely bring peaches (of the quantity you may be judge), dried apples, some raisins; none have come, so I would be pleased to have some. Transport no canned fruit. I can do nicely eating now, by soaking everything in broth or in hot water and milk.

Mrs. Somerville has sent me two chickens, one week ago and another yesterday. Mr. Somerville brought it himself, the nicest tasting I have eaten since I have been in this country. I eat only the liquid.

If I knew just how long we were to be here, then I could tell you more definitely how much to bring of dried fruit. I would say, bring only enough for our use while here in New Zealand. I do not expect to travel much this winter. September will, I hope, open pleasant. Sunshine today, July 19. All are well in our home.

Much love,

Mother.

I must write to Marian and Fannie.

I expect a letter sent to me which will reach me tomorrow morning, from Brother Mason.

Lt 137, 1893

White, W. C.

Wellington, New Zealand

July 27, 1893

Dear Son Willie:

I will drop you a few lines now, while I have a few moments to write. We are going to Sister Brown's to stay one week. Emily has not been very well, rather nervous. Poor child, she certainly has had much to do, and a great amount of responsibility to get off the mails and do so much typewriting and be my treatment girl, and in addition has had a dressmaker to fit up her wardrobe: made two full suits and then had some of her old garments repaired. She was getting very much in need of a work being done for her. It is very sickly here now, and surrounded as we are with measles and such diseases, it is not to be wondered at that she was getting down. I keep well and no plague has come into our dwelling, although it has been nigh us, only a slight partition of boards between us.

Mrs. Merrill is very sick with rheumatic fever. I know what that means. The measles are everywhere, and I thought if they would be glad to see us at Sister Brown's, we would visit them. I wrote to them thus. They were overjoyed. Emily says that they have a beautiful place close by the Bay. Their post office address is Long Point. We thought Emily should not write much, if any, for that week, but if pleasant be out on the beach, and if she can get a horse, ride horseback. Well, we leave this noon, in about one hour. It will be a change anyway. They have a horse and trap and I shall ride. Their conveyance is like Brother Forest's.

Willie, I am able to speak very distinctly, notwithstanding I have only my upper set of teeth, and I am going to Napier and be with them in Napier and Hastings. Sister Caro sent me word that if I did not spend as much as six weeks in Napier, she would not make me my sets of teeth. But I have been here long enough silent.

Brother Wilson is doing his best in Hastings. There are twenty now keeping the Sabbath and they think they will have a stronger, larger church than at Napier. I am not discontented one bit, but it seems I might be where I can labor and do a little something. It is very monotonous here. I feel so thankful for this comfortable, pleasant home.

Sister Tuxford went to Napier. I told you Christie was not doing well. He has run in debt about seven or eight pounds and cannot pay, but he utterly refuses to receive advice or to be corrected in anything. He has the qualifications which win friends and confidence. But the defects of character are objectionable. He will do injury to the cause of God if he has connection with it. Sister Tuxford brought her mother back with her. Sister Tuxford is the same kind, accommodating sister as she has been all along.

One man in Hastings sent ten pounds by Sister Tuxford, and we think it should be appropriated to help the students in the school.

We have had a fearful storm Tuesday and Wednesday. It stormed hard for a short time this morning, and I think hailed some.

It is not settled yet, but we shall go, for everything is ready. It does not rain, and I am so glad for Emily's sake that we are going. She seems so happy over it.

Lt 138, 1893

White, W. C.

Wellington, New Zealand

Sunday, August 13, 1893

Dear Son Willie:

We are packing up to go to Hastings. Two telegrams have come, one from Brother Anderson and another from Brother McCullagh, to stop off on our way to Hastings, but I am not prepared to speak until I shall get a temporary set of teeth. I can speak to a few who know me, and I would not be embarrassed, but to stand before a congregation I would not be doing justice to myself or justice to those who so much desire me to speak. Ormondville is only three hours' ride from Hastings. So, after seeing Sister Caro, I can have a temporary set of teeth and then go to Norsewood and Ormondville, much better prepared to speak.

I am not very well just now, but I will be all right when we can have sunshine. Yesterday, Sabbath, was a nice day and I consented to meet with the little few in Elder Israel's house. Mrs. McCalpin and her two daughters were present, and Sister Carlton [?], Sister Tuxford's mother. Sister Tuxford was sick in bed with a severe cold. Emily gave her treatment, and she is much improved; is up today. Brother Camp and Brother Mountain and family, Sister Irving, Sister Ward and children were present. We had a good little meeting. I read to them a letter from Elder Daniells, very interesting to all. This is the only meeting I have attended in Wellington since my teeth were extracted.

I labored with the family of Sister Brown every morning and night for ten days, and on the Sabbath had a regular service. The last Monday morning I called for a decision from the children. All present decided they would serve the Lord. I was so thankful I cried with joy. Martha came home with us and has been helping to get ready to get off. I thought it best to go now to Hastings and Napier and get in working order, for I know not what emergencies may arise, calling for labor.

I expected the mail might be, by some means, secured to us Sunday, but it does not appear. Therefore I must wait until Monday before receiving the news. Brother Mountain is here helping Emily pack. Elder Israel left last Friday, intending to visit several places and join Brother Simpson. It has been very stormy, and that was the reason we were held in Long Point, Paremata, so long. It is a most beautiful day today.

I hope it will continue pleasant for a few days. August has been thus far rainy and windy until Saturday and today, Sunday.

We will take your things to Napier with us. Elder Israel said he would return in two weeks, then he thought he would visit the Brown family, and some may want to be baptized. Then he would accompany us to Napier. But that would bring us to September; then before I could get to Napier and be ready to labor in Hastings and Napier, it would use up a good bit of September. So Emily and I decided we could go to Napier, if unaccompanied by any man. We intended to leave Monday, but as the mail did not come, we leave Tuesday. Brother and Sister Wilson are very glad to receive us in their home, which has room enough for us all.

The girl, Nina Piper, has been with us several weeks. She is a remarkable girl among the girls. She is a sincere Christian. They have a large family, and it is hard to support them. Mr. Piper has been a drunkard, and poverty has been their experience. I pay the girl seven shillings per week and she is getting herself some clothing. But she was very sad when we decided to go to Napier. She had been told by her father that she must go out to work and earn her food and clothes. He has work now and has not drunk for two or three years, but he is not a Christian. I thought it would cost too much money to have her go with us, but as the time drew near when we must go, I told Emily my mind was ill at ease. I could perhaps get a girl in Napier, but she might be frivolous and want to be with the boys. She might be wasteful. She might be one who would be ill satisfied with the work, and Nina is feeling she is so privileged. She is willing to work hard and is saving, quiet, not forward. She answers well for us. I did not want Emily to do the housework, for she has more than she can do now. I could not lay any extra burden on Sister Wilson, for she must go with her husband. We decided that we will not in the end save anything to go at a venture and leave a good girl behind.

When I proposed the matter to her, she was so elated and felt so privileged, she acted as though it was a dream. I never saw a girl as thankful, and it is such a rare thing to have anyone who does the common duties of life thankfully. I felt thankful that it was my privilege to make anyone so happy. She immediately communicated with her father and mother. They both felt very much pleased to have the girl with me, and the mother said it seemed so much of a favor to do her, to employ her daughter. She thought it was too good news to be true.

She went to the government office where her brother is employed in the stamp department, and she told her brother of the proposition made to her. He told her that her lines had fallen in pleasant places. He is not a believer and is a staunch Presbyterian, but she came back so happy. She said he told her he was glad to see her. The mother came down, evening after the Sabbath and remained until past ten. I had a pleasant interview with her. I never saw a woman more thankful, for she has a mother's interest in her child. The mother is a sweet-faced, amiable-looking woman.

We shall have no trouble now in getting the help we so much need, and we know what we have by experience—a child in years, yet a woman in stern experience. This is the way matters stand. If I go to Sydney, I shall certainly take her with me.



The mail day was a trying day. We sent off quite a mail, and we all have felt like doing next to nothing since. We have now quite a little mail for South Africa, copies of letters sent to America. We will be glad to welcome you to Napier. Elder Israel says he shall break up as soon as we do, so by the first of September Sister Tuxford will be left alone to manage the office. I will now leave this until tomorrow, after looking over the mail.

Monday, August 14

About eleven o'clock at night there was a knock at the door. My window being opened, I looked out and saw a man at the door. I inquired, "Is it the postman?" He answered, "Yes." Then I called Emily and they received the mail. It was a very light affair. I send your mail. Today, I think, the boat leaves.

I send you Edson's letter. Poor boy, I feel sorry for him. I do not think he knows himself, else something more would have come than that scrap of a letter contains.

I send you the draft upon Echo office. My letters were: one from Elsie Hare, Emma and Edson, Reekie, Ebdall, Marian. I cannot believe this is all the mail I shall receive. It is very small indeed. I think there must be more to come. We have very little to answer this time if this is all.

August 15

We leave here for Napier. I think we will be comfortable. Brother Mountain is going to help us off in the morning. He worked late. Last night Nina's father came to see us and her. He seems quite an intelligent man. He thinks it the most wonderful thing that I take an interest in their daughter and expressed great gratitude, as though we were doing them a great favor. I assured him we would have an interest in her. He thought it was such a rare thing, so unexpected.

Lt 138a, 1893

Rasmussen, Annie

Napier, New Zealand

October 2, 1893

Dear Sister Annie Rasmussen:

I received your letter and was glad to hear from you—very glad indeed. I am very grateful to our heavenly Father for His great love wherewith He hath loved us. I am sorry you have been ill. I hope that you are recovered. I wish to say I sympathize with you. I wish I could see you and say some things to you.

I write this to you for your own private self. I do not think, if Sister Haskell should appear worse or failing, that the particulars should be communicated to Elder Haskell while he is at so great a distance. If she should die and be buried, it would not be essential for him to be present. He has faithfully

performed his duty to his wife, and if the Lord has given him work in a distant part of our world, any news of her being worse would only harass him and create in him feelings that he must return at once, and he could not reach the place before it was too late. He might leave an important interest and much be at stake. The cause might be imperiled.

Now, between you and me and Sister Ings, manage this matter so he shall be relieved of the burden if possible. Keep the news of the varying symptoms from Elder Haskell. When he went on the tour the last time, some from Lancaster, Massachusetts, felt a very great zeal to write every change—they supposed she was not going to live. I think they telegraphed to him while he was in a most distant country, and he telegraphed back; and thus telegrams were traversing sea and land at large, very large, expense, which brought only distress and anxiety to Elder Haskell and not a grain of relief to anyone. I thought those people ought to have a little more wisdom from God and use at least common sense in such matters, under such circumstances. I want not that this matter should be repeated, for there is not heavenly wisdom in it.

If Sister Haskell dies when he is away, let her be buried in good order. But do not start an alarm clear the other side of the globe when it throws upon the receiver of the news a most perplexing burden that he knows not how to manage. I am only giving you, my sister, words of caution. Communicate the same instruction to those who are caring for Sister Haskell.

I am so glad you have been so long sustained in bearing the burden you have had to bear. The Lord comfort and strengthen and uphold you by the right hand of His power. Oh, "What a Friend we have in Jesus, All our griefs and woes to bear. What a privilege to carry everything to God in prayer." The warfare is almost over. Be faithful to the end, and you will receive a crown of life. We will trust in Jesus every moment. We will exercise living faith in His rich promises. It is not the promise we will worship, but He who is behind the promise. He will work for us, and it is God that is true which makes the promise of any value.

I am unable to write you more now, but keep of good courage—the faithful watch will soon be over, the worn-out body will soon be at rest. The Lord knows all your cares and burdens for the poor soul. Keep looking unto Jesus and He will give you grace according to your day. If Sister Haskell is rational, tell her to trust in Jesus, to look unto Jesus and leave herself in His hands and rest in Him. In much love,

Your sister.

Lt 139, 1893

White, W. C.

Gisborne, New Zealand

October 11, 1893

Dear Son Willie:

We are now at Sister Bruce's cottage, and we are welcomed here; and everything that can be done to make us at home is done. Sister Bruce urges we remain until just before camp meeting, and this we shall do unless you have some other plans for us. You have been here and know what is the situation. We have a steady horse and trap, called a sulky, which is a two-wheeled trap. I thought at first I could not ride in this conveyance; it seemed to hurt me. But yesterday I rode two hours and felt much better when we returned.

I should be pleased to receive a letter from you that will tell us your plans and what you are going to do, and where to remain. I thought in regard to camp meeting, we would secure rooms if possible, close to the grounds, or have a tent and not attempt to provide for ourselves, but our meals will be provided—I mean, we board at the dining tent. This will save all care and the perplexity of providing for ourselves.

We are invited to remain here in this cottage. Sister Bruce will have to go into the country in a couple of weeks, but we can, she says, remain in the house just as though it were our own. And Willie, this constant moving process, settling and unsettling, is making me very weary. I am expected to go to Ormondville when I go to Wellington, but I do not think I shall do this. I think this carrying the bed and bedding from place to place is a trying affair, and if I am to have any strength for camp meeting, I must not engage in labor to tax the strength I already have. I think Elder Wilson will have all the work he should have right here, for I shall not speak evenings more than I have to. I spoke last Sunday evening and shall speak next Thursday evening, and then next Sabbath and Sunday.

I thought I would have this letter ready to send to you. I want to write so much. I am trying to speak and do what I can here, and then shall go to Napier; and may not remain in Napier to tug up my bed and bedding again, but keep the same boat to Wellington. This will save considerable moving and expense and work. I am not strong. I must be careful. Brother Wilson and I have had a long talk and entered into an agreement to speak only three quarters of an hour to one hour at the longest, and as yet we have done this. Do not you think it would be wisdom to remain here as I suggest?

Please answer this if you can. With much love.

Lt 140, 1893

White, W. C.

Gisborne, New Zealand

October 16, 1893

Dear Son Willie:

I received your letter this morning, written on board Pitcairn, dated October 8. I am glad for what you say in regard to Brother and Sister Anderson having a good room on the Monowai, and that they were of good courage. I am glad to read your letter to the California Conference Committee, and to the

managers of the Rural Health Retreat. I have written to Dr. Maxson and wife, and also to Sister Ings, in regard to Brother Anderson. I have sent you one letter from here. I wish so much that Dr. Kellogg could be here while we are here, but this cannot, I suppose, be brought about.

Will it not be a good thing to have Carrie Gribble be at the Melbourne meeting? Would it cost too much? Would it leave a wrong impression on her mind? I merely suggest the matter and wish you to think of it.

In regard to our being here, we found things in rather a low state.

We have just returned from a five-mile ride, Elder Wilson and I, riding out in company alone for the first time. Emily and I have ridden out every day. Emily could not go today. Last Thursday we had the privilege of a two-seated buggy just like the one we hired at Hastings. Sister Bruce, Brother and Sister Wilson in the carriage, Emily on horseback, and a lad of twelve years accompanying on horseback. We rode out by the riverside and had a little picnic. We had a very pleasant time, gathered a lot of dock greens and returned.

We have Mr. Wade's two-wheeled trap and we have nothing to pay for it. They send a lad with it for me. We have to pay seven shillings whenever we attend meeting, to and from, if we employ a carriage. We had to get this conveyance from a livery stable to come from boat to Sister Bruce's; now we pay nothing, but give the horse a feed occasionally. The interest from outside has not been much—a good congregation Sunday evening, the day we came, smaller attendance since. We thought we would strike out on a new line. We would have Sunday afternoon services, an open-air meeting. We did not know how it would come out. Brother Wilson has worked diligently, having morning meetings and evening meetings. I spoke Sunday night, October 8, Thursday night, October 12, and Sabbath, October 14. But the appearance was the same course would be pursued as at Wellington.

Brother Wilson and Brother Alfred Wade secured the paddock just back of [the] post office. There was one large willow tree. Under this a platform was made and the organ and stand placed on the platform. Lumber for seats was right in the yard, costing nothing for their use. Well, we had a crowd—men, women and children. There were hundreds out and some commenced smoking, but I kindly asked them to desist and at first they would not, but after a little they did so.

The Lord helped me to present temperance from the Christian standpoint. I spoke over one hour and the attention of the audience was all that you could ask. Children were as quiet as if they had taken a dose of morphine. Many were standing on the outskirts. Many seemed deeply interested and stood behind, a little at one side of the platform, sharp, keen-looking men. Quite a number of Maoris were present, first-class people who listened with deep interest.

Well, it was a success. Sister Bruce says it is altogether the best advertisement of our people they have ever had in Gisborne. Brother Wilson gave his appointment in [the] Seventh-day Adventist chapel, and they had a good congregation and Elder Wilson, Sister Bruce says, did well. She whispered in his ear, "Please talk slow," and he thanked her. We are so glad for this meeting in the open air. No noise, no confusion, all moved off with decorum and solemnity and many remarks were made of great satisfaction. We shall try this again before we leave.

Now comes the horse race in two days. This will continue three days. Nothing can be done for the outside until this bewitching scene is ended. Sunday we shall secure a good place, either in Theatre Royale or in some grove or the same paddock. There needs to be labor here. We have felt very much burdened, having impressions that we must do something to break down this barrier of unreasonable prejudice.

Sabbath we had a most precious meeting, and our hearts were softened and subdued by the Holy Spirit of God. Nearly all were in tears, and the presence of the Lord was with us. Brother Wilson has worked hard to get hold and stir up the people who need it so much. Brother Glass' son, also Brother Smith and wife, were down on Sabbath and first day. We think Elder Wilson is doing good work. Mr. Bruce is expected to come for his wife Thursday and take her with him to the country; then we will be left alone.

Willie, will you please get me a couple of quires of the fine-ruled letter paper you purchased for me in Auckland when we were there? From,

Mother.

Lt 141, 1893

White, W. C.

Gisborne, New Zealand

October 24, 1893

Dear Son Willie:

We are having most beautiful weather. Emily and I chose the morning in which to ride out. The night before—Sunday night—we had beautiful rain, but we were favored. There was time to reach the meeting, then the rain came down. Brother Wilson spoke upon religious liberty. Not very many were in attendance, it may be because they were afraid of the rain; but again, at close of meeting, all could reach their homes, for it ceased raining and no one was obliged to get wet.

We are thinking of having one meeting in the Theatre Royal and see what kind of a hearing we shall have. There were the same Maoris out to hear me Sunday afternoon as on previous Sunday. Two came together. One had been elected to serve as member of the Legislature. His appearance was not as prepossessing as that of his companion, who was a noble specimen of humanity, physically. They kept at a distance, lying upon the greensward, and the member-to-be of Congress was apparently interpreting to the other the words spoken. There were other Maoris present who were deeply interested.

I took my pen this morning to unsay that which I had written in reference to Carrie Gribble. It would not be best to send for her to come to Wellington at such an expense, and I fear it might not have the best influence on her. We must put our trust entirely in God, and He will not fail anyone who will do this.

Why we did not have better success in Wellington we cannot determine. But we will not doubt but that the Lord has a people in Wellington who have not bowed their knees knowingly to Baal, and we need more simple, firm faith that the Lord will remove the existing prejudice and give victory to His truth. I am feeling that we ought to have more leaflets and tracts in the place of having less. We ought to have far more to scatter like the leaves of autumn. I feel burdened over this matter. If two-, four-, six-page leaflets and tracts were issued that, after every discourse, these little truth advocates could be distributed free, I believe the will of the Lord would be done.

May the Lord help us is my prayer. I expect this is the last mail that will reach you in Auckland. We will remain here as long as we can. All that are in the home are Emily, Emma Wade, and me.

Mother.

P.S. I have written to Echo office to Marian and Fannie in reference to preparing short, pithy materials on points of faith to use in distributing among congregations who come to hear.

Sister Lockwood says she shall remain as long as possible. She just cannot leave. She wants all the light she can get to carry away with her. She is a nurse for the sick. She rides her pony into the mountains near her home.

Lt 142, 1893

White, W. C.

Long Point, Paremata, New Zealand

August 7, 1893

Dear Willie:

We are making our third attempt to take the train for Wellington. Alex Brown and his sister Martha have just gone with the luggage to the depot. Martha will watch the goods while Alex comes back for Emily and me.

Wednesday was pleasant. Today it is showery. I awoke at one o'clock a.m. and the burden was on my mind for this family. I was repeating the words, "While it is called today, if ye will hear his voice, harden not your hearts." [Hebrews 3:13, 15.] "If the Lord be God, serve Him, if Baal, serve him." [1 Kings 18:21.] I could not sleep. We had been kept here against our will, and previous calculations, and O, what a weight of responsibility rested upon me. I felt pressed as a cart beneath sheaves.

At morning worship I read a chapter in the Bible, and then I said, "Before we engage in prayer I feel constrained by the Spirit of the Lord to urge you to come to a decision. What will you do, Belle? Will you tell me in the presence of God that you will be a Christian?" She said, "Yes, I will." I then urged Alex and

he responded that he would serve God. Then Victoria and Charlotte both confessed Christ, and this embraced all at home but the little children who had gone to school.

My heart was broken. I felt so grateful I knew not how to express my gratitude. Three of their unmarried children were wild and unconverted. The mother is so thankful and knows not how to express her gratitude. We are so glad that all at home have decided to serve God. Now I can go to Wellington. I have been here ten days, laboring all the time and in every way. I could not have worked harder during a series of meetings. But thank God there is rejoicing in the courts of heaven today, and among the angels there is joy.

Wellington—home again. We succeeded in getting to the depot with only a shower of rain. We waited fifteen minutes for the cars, then tried to find the seat, but found them all full. Tried to get a seat in the first class cars, but every seat was full. Then Emily saw a chance in the luggage car, and we went in there with the store of large hogsheads, huge baskets, and boxes of dogs. But it was the only place we could find, and I rode quite comfortably. Once we came near being tumbled into a heap. Five men and seven women had come into the car, which was a small one. But I was made quite comfortable with my spring cushion.

We arrived here at one p.m. and had a hearty welcome from Mrs. Tuxford and her mother. An excellent dinner was waiting for me, and I was so hungry, I enjoyed the dinner well.

I must say we were a queer looking set in that baggage car, some sitting on hogsheads and some on boxes, and O, how it rained. And since we arrived here it has just poured down.

My health is good. You need not hurry back if the work must be neglected. I am glad to see the work moving somewhere. Keep in the line that the Lord would have you. I will never complain.

With much love.

Lt 143, 1893

Davis, Marian; Bolton, Fannie; Walling, May

Wellington, New Zealand

April 17, 1893

Dear Sister Marian and Fannie and May Walling,

I have been pressed almost beyond measure in getting off suitable matter this week for American mail. We had an intensely interesting meeting at Napier. We have not time now to give you the particulars, but will send you a copy of some of the matter written if I can do so.

We left Napier for Palmerston, five hours' ride, one week ago. We had a partially comfortable place. They were poor, but needed help spiritually.

I received your good letter, Marian, and I am surprised that letters have not reached you which I have sent. You speak of the school being in Melbourne and the students could be educated by putting to a practical use that which they shall learn. This is a matter which is of considerable consequence, and I hope will be prayerfully considered. The Melbourne church will be deprived of great strength; so will the Prahran church. And if missionary work can be done which ought to be done better in Melbourne, then let it be arranged in some way, if tents have to be used to accommodate and piece out the arrangements for room. I will not plan myself. Let those on the ground seek the Lord most earnestly and let Him plan for them. There is a God that hears prayer and that will answer prayer.

I hope, Fannie and Marian, you will keep up the very best of courage, and trust in the Lord, and He will work for us all.

I have spoken in Auckland eight times, in Kaeo about 12 times, in Harbor with inscrutable and unpronounceable names on our way to steamer; once in Napier, 17 times in Hastings, 13 miles from Napier, in Town Hall once, in Palmerston in Theatre Royal once, in the hall hired for our church meeting once, and then came on here to Wellington.

We feel bad about being so far separated, and now it looks as if we will not get to Sydney as soon as we supposed, but you must do the best you can, looking constantly to Jesus. The Lord sees just how we are individually situated, and He knows just the things we need, and He is not unmindful of the inconveniences under which we labor.

I had a premonition it was not best for May to go with me. I am so glad she did not go. I think two of the girls accompanying me would have been a subject of remarks. I had in mind that May desired to stay and that the money I would pay for her fare would keep her in school a term at least, and although I should miss her in giving me treatment, the gain to her if she improved her time would be enough advantage to her I should consider it paid well. If May has become rested, I am glad, and now if she is in a condition to apply herself to study I shall be more than compensated for the effort on my part. I want May to be feeling that she cannot wholly depend upon her education in giving movement cure for a livelihood. She should study the art of typewriting, and fit herself for this kind of a business.

I thought if I proposed it, she would keep that object before her and work to the point. The Lord expects every one of us to put into exercise all the powers with which He has endowed us to reach perfection.

Now, I do not want May to work for her board, for it is never known when her work is done, and she is quite slow in the business of homework. I will pay her expenses. The time she would devote to doing work would so occupy her mind she would lose more than she would gain.

I think Jessie Israel had better give her whole time to her studies the next term.

Well, children, I hope you will be cheerful and of good courage. When you do not feel able to work, just stop work and you will be able to improve healthwise. I shall send Fannie articles, but it is not that she shall have a specified time to do the work. Do it as the providence of God shall give you strength, and be cheerful and of good courage that you are not a cripple for life. Thank God and rejoice. Marian, don't



worry. If you should never lift your hand to do another stroke of work, I should pay you exactly the same while you live, as if you did work. You have done work that I appreciate highly, and this is your future—to work when you please and no more than you please, and share with me in what I have. God bless you all is my prayer. Love to all.

[P. S.] We are laborers together with God. Take no unnecessary burdens. Look on the bright side, talk light and faith and hopefulness, and you will be all light in the Lord. Live in the blessed sunshine of the Sun of Righteousness.

Cannot send you copy. Am sorry, but the Review will give the travels.

Lt 144, 1893

Ings, Brother and Sister

Auckland, New Zealand

February 2, 1893

Dear Brother and Sister Ings:

I received your letters as soon as they could reach me. We left Melbourne for Sydney just before the mail was due from America. W. C. White was detained one week in Melbourne, but he was obliged to leave before the mail, for the boat from San Francisco was delayed. We left Sydney without the mail, and did not receive it until last Thursday, 17 [19th]. This gave us but little time to answer letters. We labored in Auckland quite constantly, Elder Starr and myself, speaking evenings. This was from necessity; we could not get people out in the daytime. I spoke Sabbath forenoon, Elder Starr filling in wherever he could. Elder Starr spoke in the chapel the same evening of our arrival, Wednesday. I spoke Thursday, bearing a very decided testimony of reproof. No meeting Friday. Sabbath, meeting nearly all day. I spoke in the forenoon, and meetings were held for Sabbath school and social meeting. Some seemed to feel their backsliding. Every soul needed a deep and thorough work done for their souls.

We are sad to say that the sacred and eternal are regarded by many on the same level as common things; and after the whole experience has been in this line, it is hard to remove the impressions and substitute the Bible impressions. There has been here, as in many other places, a great dearth of the Spirit of God through the disputing for the supremacy. The interest of the people to come out to hear does not now exist. They came to the meetings, and quarreling over who should have the supremacy has driven souls away, who I fear will never be reached. The Lord helped me to set this before them in its dangerous character. Six times I spoke to the church, and twice in the opera hall. This is more work than I ought to do, and I have felt the effects of this, but Oh, how it does hurt my soul when I know that the end is near, and our work is to prepare the way of the Lord by repenting of our sins and humbling ourselves before God.

Nothing is so offensive to God as self-exaltation and insincerity and hypocrisy; but when this spirit comes in of self-esteem and lifting up of self, it is because the human agent has lost sight of Jesus, and His light, His meekness, His lowliness of mind, that they esteem self, and desire to be first. When will this terrible, dangerous thing end? Satan's specious devices are constantly arranged to lead human minds to look at themselves, trust in themselves, glorify themselves, think themselves capable of doing great things. Then it is Satan can do his own work on human hearts; his own attributes come in, as in the case of Dr. Burke, and "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks ye have kindled. This shall ye have at my hand; ye shall lie down in sorrow." [Isaiah 50:11.]

Are not the lessons in the gospel that Jesus gave to His disciples sufficient for every soul who claims to believe in Jesus Christ? And yet, this course of action, seeking to be first, is repeated and repeated over and over again. When will we learn the evidence of true greatness and nobility—Christlike meekness, when evidenced, is the mark of nobility of soul.

Well, we have worked hard in Auckland, and all this tearing labor was to convince the leaders in the church how they were unfit to be entrusted with the endowment of the grace of Christ. The Lord might open the windows of heaven and let showers of grace be poured out upon them, and they could not distinguish the sacred from the common, and, as in Christ's day, would cry out as they did after the working of the miracle of feeding five thousand with five loaves and two small fishes, overlook divine power, and call, "Show us a sign that we may believe." [See John 6:30.]

I have no doubt that the people at Auckland feel ashamed as they confess for their children quarrelsome actions that have belittled them in place of exalting them, and have made the precious truth to serve with their iniquity so that the truth is not exalted but brought down upon a level with common things. Now, if the truth had been not only professed, but believed and practiced, there would have been many souls brought to a knowledge of the truth. It is a terrible, terrible crime brought upon the soul to know the truth and not bring it into the life and sanctify the character. I fear that many, very many, will be weighed in the balances of the sanctuary and be pronounced wanting, when the judgment shall sit and the books be opened, and every man judged according to the deeds done. Oh, what fearful responsibilities rest upon every one of us who have the light, the knowledge of truth, and yet practice something entirely opposite of truth. Oh, that every professed disciple would be a true, sincere doer of the words of Christ. What an influence would go forth from every soul, what power would be seen in the influence they exert!

The Lord is coming, and we want the leprosy of sin to be cured. The grace of Christ is the balm of Gilead for the cure of sin, the atoning sacrifice. If we will consent to accept the prescription for sin, to repent, to believe, to receive the righteousness of Christ, how changed will be all our thoughts! Old things have passed away; all things have become new. A new heart will I give you, and then a new song will be placed on our lips.

We must study the life of Christ; read His self-denial and His self-sacrifice, and then we must give heed to His words: "He that will come after me, let him deny himself, take up his cross, and follow me. So

shall he be my disciple." [Matthew 16:24.] Every day we are making history; every day we are deciding on our own destiny for eternity. Solemn thought! Weaving our future eternal welfare in the events of today! Our works today are registered, and we must today watch unto prayer. Today we will make sincere work. The peace of God is of highest value, and Jesus has left us His promise: "Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:27.]

Oh, can we not discern the care of Jesus, His compassion, His tenderness, His grace that is without a parallel? Turn the eyes away from earth and earthly things, and let us contemplate the heavenly. Oh, that we would turn our thoughts and conversation away from self to Jesus, and by contemplating His character become attracted and changed into the same image from glory to glory. Oh, what matchless loveliness, what purity, what glory! Our thoughts need to be elevated, ennobled, sanctified. Why, we have all the provision made for us by our heavenly Father; and that we might be elevated and made pure and sinless, He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. Believing is not the pretense of faith, it is full trusting faith, the merits and sufficiency of our precious Saviour to save our individual selves; and that faith is in earnest. It works by love and purifies the soul. A tame, lifeless assent that Christ is the Redeemer [is not sufficient], but is [He] my Saviour? Does my faith lay hold upon Christ? Does my faith climb up by Christ?

Well, the boat is in motion. I must stop. I hoped to write more, but cannot do it. I must lie down. Goodby. May the Lord bless the Health Retreat.

Lt 145, 1893

Haskell, S. N.

Kaeo, New Zealand

March 8, 1893

Dear Brother:

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

I have spoken the two Sabbaths and Sundays, and four times in the evening. On the first Sabbath we held the meeting in the chapel built for Seventh-day Adventists. Sunday afternoon we secured the

Wesleyan chapel, and I spoke to the people. The house was crowded to its utmost extent, and benches and everything available were pressed into service. The little bench before the pulpit, and the platform, were filled with children. The Lord gave me freedom in speaking, and there was the very best of attention. Elder Starr spoke in the evening. He has done good service wherever he could get the people to come. Our meetings during the week have been mostly in the house of Father Hare. Last Sabbath we secured the Wesleyan chapel for the meetings through the day. There was not a large outside attendance, but some were present and deeply interested. Brother and Sister Starr had ridden on horseback 25 miles out in the country to visit relatives of Sister Starr, and so arranged that two young men and their uncle came to the meeting. One came about 50 miles on horseback, the others 25. Brother Starr spoke in the forenoon, and I in the afternoon. I called upon those who wished to give themselves to God to come forward. After a little time quite a company responded. Among these were Else Hare's children; Father Hare's two youngest daughters and youngest son; Joseph Hare's two eldest children at home; and Brother Salt from one of the islands. The latter had received the truth under Brother Reed's labors, but was still using tobacco. He knew but little of the truth, but was keeping the Sabbath. He came to find work, and will send for his wife as soon as he can obtain the means.

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

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

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

Well, our hearts were made glad by this meeting. We praised the Lord with heart and soul and voice. The Methodist minister who preached in that house was present through it all. This is the revealing of

the willingness of God to work if we will only let Him work. If we will clear the King's highway, we shall see of the salvation of God.

The two young men and their uncle were deeply moved. The uncle said to Brother Hare, "It is of no use to try to express my thankfulness for this meeting." He left one pound with us as an expression of his gratitude. Money is not very easily obtained in this part of the country. We praise the Lord as we see the influence the truth has upon hearts that have not had the light. If all lived up to the light, their appreciation of the truth would increase more and more; they would drink in the precious streams of water from the open fountain, and would be refreshed, and ever refreshing others.

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

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

This meeting was a complete success; everyone was pleased. The Lord was moving upon hearts. Oh, how little interest has been manifested in this place to save the lost sheep, and to bring the lambs to the fold! Temporal interests supply the themes for conversation and supplant the themes of eternal interest. The need of the soul, the precious things of the Word of God, its promises, admonitions, and reproofs; its warnings, consolations, and encouragements, are fading away before the more absorbing interests. Everyone in the home circle needs to have his lamp constantly replenished with the oil of grace, that the light may be kept brightly burning, and not go out. The human affection should not become weakened, but stronger, purer, more elevated, refined and holy, as it draws its supply from the divine source, the full and complete love of God. Why is the mind so freely and readily engaged on every other subject, while the highest, holiest, grandest subject that can engage the human mind is neglected?

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

I feel it my duty to bear a plain, decided testimony to the believers in Kaeo. They need, Oh so much, to be awakened. They do not know what it means to have a burden for the souls in their own borders.

They do not know what it means to seek for the perishing ones out of Christ. They do not see why they need to go to camp meeting. The common duties of life are all-absorbing, and it does not meet their inclination to go out from their work and homes and be put to inconvenience to obtain light and strength through seeking the Lord with their brethren. We are working to arouse them; may the Lord help us.

Lt 146, 1893

Smith, Brother and Sister [Uriah]

Wellington, New Zealand

August 10, 1893

Dear Brother and Sister [Uriah] Smith:

I did think I should be able to write to you a letter this mail but I visited Long Point Parametta and was absent eight days; could not get home. The storm was continuous for several days and the line was obstructed—bridges washed away and landslides prevented my getting home.

I labored constantly with Sister Browns family. She is a woman in her fifties. She has had twenty-one children. Thirteen are now living—10 are now at home, three are away. I was moved upon by the Spirit of the Lord to bring the family, if possible, to a deciding point. The Lord directed me what to do. I addressed them by name. The two youngest were at school, but the rest made their decision, and Oh, how my heart rejoiced. There are two innocents in the family—imbecile—an inheritance transmitted by the father who used intoxicating drinks, but they are a very excellent family. The father was a very capable man but killed himself by liquor drinking. He died eight years ago.

When I reached Wellington I found we had only from Tuesday till Thursday today to prepare my mail, and we have had close work.

I assure you, I do not want you [to] think I have stopped [writing] you. Oh, no, no; but I am so sorry that you do not place yourself in the channel of light. We want you [to] stand up strong, and firmly pressing forward and upward, bearing aloft the banner of truth. I beseech you, my brother, to gird on the armor. The third angels message will triumph and we want you to triumph with it. Oh, that the Lord would open before you the treasures of His unspeakable love.

The perils of the last days [are] upon us, and there is yet much to be done. I can see in the Chicago exhibition the great act that is to bring the Sabbath of the fourth commandment before all nations, tongues, and people. The day of God's preparation is near, very near. Where do I stand? Where do you stand? Our souls are of value, and our influence is of value. God wants every jot of our capabilities now vitalized by His Holy Spirit. Oh, how my heart longs and thirsts to see you just where the Lord would

have you, clothed with the armor of light, your trumpet giving no uncertain sound but the very message the Lord would have you bear.

I love you and love your family. Would that the golden chain of heaven would bind up yourself and every member of the family firmly with Jesus Christ. I long after you and my soul longs to have Wilton take his place under the blood-stained banner of Prince Immanuel. The angel with the writers ink horn will soon place a seal upon the foreheads of all who are loyal and true to the commandments of God. Then the four angels will let loose the four winds. I send you with this copies of letters written to Leroy Nicola and Bro. Van Horn; also one just received from Fannie Bolton to Sister Tuxford. I have just received a letter from Elder Daniells full of precious things, but we cannot copy it. It will be ready for next American mail.

We would be much pleased to receive a letter from you and know how you are prospering. My faith clings to you, and my heart is full of love to Jesus, and I love your whole family. [It] seems as though I cannot give up that [even] one of them shall be left outside the city of God. Heaven is worth a lifelong, persevering, untiring effort. Oh, let us press the battle to the gate and be more than conquerors through Him that hath loved us and given His own life for us. Do not falter now. Do not give the enemy a chance to triumph now. Jesus lives to make intercession for us. He will be with us if we will be with Him. This must go into the mail. Love to all the household.

Lt 147, 1893

Olsen, O. A.

Wellington, New Zealand

July 12, 1893

Dear Brother Olsen:

I write at this time to excuse my not writing you ere this, and I am not able to write you a letter now as I much desire to do. I have just one week ago today had all my teeth extracted, and I am of course suffering considerable with my gums. They are inflamed and painful. Eight were extracted at one sitting, and now the last root is out of my head, and I rejoice much that the disagreeable job is ended. I endured the process without once wincing or groaning. I had committed my case to the Lord, and the Lord graciously helped me. I would not take anything to stupefy me, but the Lord gave me courage, and I have slept very well every night since.

I am of good courage in the Lord, and I have so much to be thankful for. The Lord is my helper; in Him do I trust. My health is improving. I am able now to kneel down when I pray; have not been able to kneel for over one year. I am thankful for this, and I have my reason for this. I will praise the Lord. When I shall recover from this last operation on my teeth, I shall try to write to you.

When our brethren return from Norway, will you please have someone purchase for me a fur shoulder cape, the largest size they can find, in imitation of seal skin, reaching about to the bottom of waist; also a fur collar for the neck, of the same material? I find, since having the rheumatism, it is almost impossible to keep my shoulders warm. I arise at three and four in the morning. If there is black or brown plush, such material as I purchased when in Christiana, Norway, if you can interest anyone to find remnants of one yard and a half, or a couple of yards or more, fine material of course, but not silk, but worsted plush, it would accommodate me. If there is a trifle more or less, it will answer my purpose. Make it into a lap robe—these two yards—and I shall be so glad. If it could be purchased here, I would get it, but it cannot be purchased here. If black cannot be had, gray-brown will answer. I do not care to have the most expensive material. We cannot get these goods in America, neither can we get them here. But if you cannot get them without considerable trouble, I will be satisfied anyway to do nothing about them.

I thought that when our brethren returned, they could bring something of this kind, serving their purpose as a lap robe. I do not want this done if it is not entirely the thing to do, and perfectly right. Do as you think best. I have tried to get a fur shoulder cape and collar, which I have needed almost constantly in this country, but there is nothing I would wear but those that are so expensive I cannot reach them. Marion purchased her fur in Grimsby—imitation of seal—and I purchased one for Mary White in Grimsby, but I had better offers in Christiana, Norway.

I have endured the winter here in Wellington much better than in Melbourne. There is something about Melbourne very harsh and unpleasant. I am not troubled with rheumatism as in Melbourne.

Elder Israel has been troubled several weeks, unable to stand straight. He is improving.

Willie is in Melbourne, expects to leave for Sydney soon. He is disgusted with Melbourne climate. He says it is rainy and cold and damp, and he is troubled with rheumatic pains. I hope he will get away from Melbourne. I am grateful to my heavenly Father constantly for my reason. I shall send this to Europe, by the way of San Francisco. Hope you will get it all right. I leave it to you to get these things to me as soon as a messenger can bring them, or they might be put in a box or something that shall come this way.