

Ellen G. White 1894 Letters 1 - 100

Lt 1, 1894

Walling, May

Granville, Australia

September 27, 1894

[Dear May:]

Last Sabbath Dr. Kellogg, Emily, and myself rode to Prospect Hill to meet with the church there. The church was dedicated the Sunday before. They insisted that I should give the dedicatory discourse, and I did so. The house was full. Some noble-looking people were present from Seven Hills. The church looked very pleasant and cheerful with its decorations of evergreens, ferns, beautiful flowers and very appropriate mottoes. Brother and Sister Belden, Fannie Bolton, and myself rode out together. Brother McCullagh prayed in the Spirit in behalf of all present as he dedicated the church to God, free of encumbrance of the debt.

This season will be long remembered by all present. We had the assurance that the Lord God of hosts was in our midst. The service was very impressive. We have strong hopes that several more will take their stand for the truth. We feel highly gratified because there is a church to stand as a living witness to the fact that the seventh day is God's memorial to be sacredly observed, to keep ever fresh in memory the fact that God made the world by the hand of Jesus Christ in six days, and that He rested upon the seventh day, and sanctified and blessed the day upon which He rested.

The school teacher at Pennant Hills, his wife and children have taken their position upon the truth. He was convicted of the truth by reading Great Controversy and Thoughts on Daniel and Revelation. These books had been loaned to him with other works of mine, and he is now keeping the Sabbath, and with his family will soon receive baptism.

We see that there is a large work to be done. On every side the Macedonian cry is heard, "Come over and help us" [Acts 16:9], but poverty of means and of workers hedges up the way. Brother Collins is now at work at Leighheart trying to sell our smaller publications. While at Dora Creek, he found many excellent souls scattered all through that region. He was asked to take a part in a newly built little church near the sawmill, which we passed on our way to get the oranges. He said that he gave Bible readings and that all were deeply interested. Those who have little money bought Steps to Christ and other small books. Here is another field to be worked, and we believe a church will be raised up if the right kind of labor is put forth. But poverty is found everywhere. Many would like to have the books who cannot purchase them, and I am going to create a fund so that those who cannot buy may have the books free of charge. If they cannot have the living preacher, they must have the silent messenger of truth. If you see those who would consider it a privilege to contribute to this fund, please accept and forward their donations. You may thus become a missionary in doing a good work. Tell the people that I invited them to aid me in this missionary project. I will invest twenty-five dollars to start this fund. The

Lord is soon to come, and oh how few are being warned! How few are being placed in the living channel of light! We must all do what we can.

Lt 1a, 1894

Gates, Brother and Sister

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

January 1, 1894

Dear Brother and Sister Gates:

We were made very sad to receive communication that came through the telegrams to Brother McCoy, of the death of his dear wife and daughter, and of Elder Young. Brother McCoy was prostrated with the news. We have comforted him according to the best of our finite capabilities, and we believe that the Lord has given us wisdom, and great tenderness of heart and compassion in Jesus Christ for our much respected brother. He has suffered keenly. The information was so sad, so unexpected, that it had a paralyzing effect upon his heart. His hands were numb. But I thank the Lord that he was with us when this distressing news came. I felt relieved to know that you were on the island. We have sought to comfort Brother McCoy, and Jesus has been in our midst, as we have called upon Him in the day of our special distress and great necessity. At such a time as this our best words seem altogether too tame and feeble to meet the occasion; but the presence of the Lord was manifested among us in the same tender, pitying compassion as He manifested by the grave of Lazarus when He stood and wept. He has been ever ready to apply the soothing balm, to heal the afflicted and oppressed.

God has ordained according to the law of ministry that we should comfort one another in tenderness and love when great sorrows come upon us. "No man liveth unto himself." No one dieth unto himself. [Romans 14:7.] Life and death both mean something to every human being. Men are to keep God's commandments, and thereby express His large mercies and represent His exalted character. God has enjoined the duty upon His human agents to communicate the character of God, testifying to His grace, His wisdom, and His benevolence, by manifesting His refined, tender, merciful love. It is written that "His tender mercies are over all His works." [Psalm 145:9.]

God would have us look unto Him continually, that by beholding Jesus we might become changed into His likeness in our characters. He was ever touched with human woe, and our hearts should be softened and subdued by His Holy Spirit, that we may be like Him, working in His lines, wearing His yoke, learning His meekness and lowliness of heart. The blessed Redeemer has set us an example in living out the precepts of the law. He says to His followers, "Freely ye have received, freely give." [Matthew 10:8.] We are to have an open heart to receive the rich treasures of heaven, and our hearts are to be opened to let those rich treasures out to others. Oh, we need to abide in Christ, then we will be a constant channel through which God will communicate to our brethren and to the world His own gracious Spirit.

Brother Gates, our work is to restore the moral image of God in man through the abundant grace given us of God by Jesus Christ. Everywhere we shall find souls ready to die, and how essential it is that the

compassion of Christ shall be given us of Him, in order that we may never place one soul in defiance by not manifesting long forbearance and pitying tenderness. Oh, how satanic influences are exercised to cut off from human souls the knowledge of God, the realization of His mercy and pitying love to fallen, perishing souls! Every believer who lives in the light and presence of Jesus Christ will keep the way of the Lord, and will have a steady, firm, unyielding faith in God who hath given us exceeding great and precious promises. They will associate Jesus Christ with their practical life, and will grow into the habit of looking unto Jesus, and of keeping their souls in the love of God.

When we have an assurance which is bright and clear of our own salvation, we shall exhibit cheerfulness and joyfulness, which becomes every follower of Jesus Christ. The softening, subduing influence of the love of God, brought into practical life, will make impressions upon minds that will be a savor of life unto life. But a harsh, denunciatory spirit, if manifested, will turn many souls away from the truth into the ranks of the enemy. Solemn thought! To deal patiently with the tempted requires us to battle with self. But God has given Jesus to us, and believing on Him as our personal Saviour, all heaven is at our command. The purchased possession of Christ is around us on every hand. There is want, there is wretchedness and sin on every side. "Freely ye have received, freely give." [Verse 8.]

"Oh, hearts are bruised, dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled,
Are straying from the fold.
"To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angel's work below.
"The captives to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christlike thing."

I inquire, will we ever learn the gentleness of Christ? Oh, how much we need to know Jesus, and our heavenly Father, that we may represent Him in character! All blessings are bestowed upon those who have a vital connection with Jesus Christ. Jesus calls us to Himself not simply to refresh us with His grace and presence for a few hours, and then to send us forth from His light to walk apart from Him in sadness and gloom. No, no. He tells us that we must abide with Him and He with us. Wherever His work is to be done He is present—tender, loving, and compassionate. He has prepared for you and me an abiding

dwelling place in Himself. He is our refuge. Our experience should broaden and deepen. Jesus has opened up all the divine fullness of His inexpressible love, and He declares to you, "Ye are laborers together with God." [1 Corinthians 3:9.] O what meaning these words have—"Abide in Me," "take My yoke upon you." Will we take it? For the promise is, "ye shall find rest unto your souls." [John 15:4; Matthew 11:29.] There is rest, complete rest in abiding in Christ.

My dear brother and sister, I wish I could see you, but I fear that this cannot be. I am anxious that you should both go to America as soon as possible, and place yourselves under the best circumstances for recovery. Christ will be your physician, if you put yourselves in His hands, and yet He will work through human instrumentalities. Only be of good courage. Sister Gates, let the sunshine of Christ's love into your heart, that it may warm your entire nature. You are not that warm, sunny Christian that Jesus means His followers to be. Draw nigh to God. Talk courage, talk faith, talk hope. My brother and sister in the Lord, be of good courage.

Oh, how little we know what is before us! We will give ourselves entirely to Jesus, to be wholly His, and then say, "Not my will, but Thy will, O God, be done." [See Luke 22:42.] You have our sympathy, you have our prayers. You have the tender love and compassion of your Saviour. Look to Him always. Trust in Him continually, and doubt not His love. He knows all our weakness, and that which we need. He will give us grace sufficient for our day. Only look to Jesus continually, and be of good courage.

In much love.

Lt 2, 1894

Brethren Who Shall Assemble in General Conference

Ashfield, New South Wales, Australia

October 21, 1894

To the Brethren Who Shall Assemble in General Conference:

I have a burden upon my mind which I cannot lay off. The home field needs wise men in its councils. "Without Me," said Christ, "ye can do nothing." [John 15:5.] We can well spare the work of men who are without the imparted wisdom of God, and the sooner this is done, the better it will be for the president of the General Conference, and for the other members of the conference, who must carry the work in straight lines, making clean, thorough records, and straight lines for the methods and plans of the other conferences. The General Conference needs to consider well whom it places upon its boards as counselors and planners, for the voice and influence of those whom they select will have much to do in the shaping of the work.

Year after year men who are not in touch with the all-wise and unerring Counselor are placed in leading positions. Too long these men have been entrusted with sacred interests. They have not grown with the advance and development of the truth. They have not waxed strong in spirit, filled with wisdom and the grace of God. They are selfish and opinionated, and have come to look upon their positions in the cause

of God as they would upon common business transactions. They have lost a sense of the sacredness of the work.

The General Conference is so arranged as to connect itself with the work in all parts of the world, and in its councils there should not be heard human opinions or selfish thought. Favoritism and moving from impulse should find no place, but they have to a large degree.

I have the tenderest sympathy for your president, Elder Olsen. I know his soul is weighed down with burdens; and unless those connected with him have the Holy Spirit's guidance, mistakes of a serious character will be made. Plans mingling the human element with sacred matters will be inaugurated, and men's ideas will be accepted as light when they are detrimental to the progress and success of the cause of God.

I have carried these matters upon my soul until they seem to be eating away my courage and life. Now I can refrain no longer. I have spoken. Had I known of one who would have stood by Elder Olsen and given him that wisdom and counsel and help that he so much needs, I would have sent this matter long ago. But after writing it, I have drawn back from sending it. It has been a mystery to me how Elder Olsen could receive and sanction two men of similar religious character when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work demanding clear and sanctified wisdom, [agents] who could look to heaven and say, "Speak, Lord; for Thy servant heareth." [1 Samuel 3:9.]

Elder Olsen's proposition to have A. R. Henry come to this country, I could not sanction. I was compelled to say that we did not want him. God has presented his case to me. Since the Minneapolis meeting he has never taken his position in reception of the light God has so graciously given for these last days. He has not honored the position he has occupied in the office, because he has carried the spirit of A. R. Henry in full size. In him there has been no diminution of self. God has revealed to me that the influence given to these men whose hearts are not right with God, who are not in harmony with God, will prove in the end a curse instead of a blessing. The confidence of the people cannot sustain these men if they pursue their course of action as they have done.

Those who have subdued, contrite hearts are tenderly regarded by the Lord. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] Thank the Lord! I praise His name that He does not judge unrighteously. "His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich hath He sent empty away." [Luke 1:50-53.] Read also every verse of the 32nd and 34th Psalms, for they both contain important lessons.

"Hath a nation changed their gods, which are yet no gods? But My people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very

desolate, saith the Lord. For My people have committed two evils: they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” [Jeremiah 2:11-13.] “Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, and the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave unto your fathers, for ever and ever. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye know not; and come and stand before me in this house, which is called by My name, and say, We are delivered to do all these abominations? Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.” [Jeremiah 7:3-11.] “Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green: and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” [Jeremiah 17:5-10.]

“Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord: Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place, be forsaken? Because My people hath forsaken Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.” [Jeremiah 18:11-15.]

These words of the Lord were read in my hearing, and I want that they should be read before the people who need them, especially before the men who have not been walking in the light. I would not urge Elder Olsen personally to take the load upon his shoulders. The men who stay up his hands are weakening them, and I appeal directly to them. God grant that something shall be done; for I know that the Lord cannot prosper His people while such principles as have been practiced are still the rule of action. When the messages sent them are brought before these men, and they make no response, are unaffected, or else too proud to admit their wrong course of action, bracing themselves to resist every appeal, their spirit is similar to that of Nadab and Abihu. They are determined to walk in the way they have chosen, and the Lord gives them up to their perverted imaginations.

The Lord has a controversy with them, and yet Elder Olsen treats them as representative men, sending them hither and thither as men of discernment, endorsing them as trustworthy and reliable men, to whom the people shall listen and show respect as the voice of God in the conference. But when they give unmistakable evidence that they are not taught or led of God, they are not to carry matters as they choose, for they will not work in Christ's lines. Enterprises in the large field of God need much consideration and wisdom from God; but men's ideas, mingled with selfishness, will be enough to drown the voice of God, which will not be heard in the uproar of voices. Thus portions of the field are neglected and mismanaged. No arrangements are to be made to fit the fields. We must take them as they are, even though hard and unpromising.

The men who are engaged in the work must have knowledge of God and of Jesus Christ, whom He hath sent. They must be men whose hearts are under the discipline and molding of God, giving evidence that they love and fear God, and are responsible to Him; men who are humble, conscientiously and faithfully performing the work as God would have it done; men who are not arbitrary and self-exalted, anxious to carry out their own ideas, but who feel that they can and will learn from the great Counselor.

There is little of the Holy Spirit in your councils. The men composing them do not feel that they must "be still and learn that I am God." [Psalm 46:10.] The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations. The same men are not to compose your boards year after year. Changes should have been made long ago. God would have the church roll away her reproach, but as long as men, who have felt fully competent to work without accepting counsel of God, are kept in office year after year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick, and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God.

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." [1 John 2:9, 10, 15, 16.] God calls; listen to His call. "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because

thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:2-5, 15-18.]

Those who have resisted light and evidences are in a very sad condition, for they walk as blind men, not knowing at what they stumble. They make crooked paths for their feet, and the lame are turned out of the way. The Holy Spirit has been proffered again and again to the church in Battle Creek. The Holy Spirit has breathed upon the souls there for whom Christ has died. Then was the time to honor God, to praise Him, to respond to His grace by cultivating a love for heavenly things, by beholding Jesus, that His likeness might be reflected in their cheerful, grateful praise for the manifestation of His love and grace. There is but a step from earth to heaven. Why did the heavenly anointing depart? Why did mischief come in? Because the soul was not trained to the exercise of pity; because faith scarcely had an existence; because the men handling sacred things were sharp, critical, and censorious.

Lt 3, 1894

To Whom It May Concern [General Conference Committee]

Norfolk Villa, Prospect St., Granville, N. S. W.

July 19, 1894

To whom it may concern:

While we were living at Preston, Victoria, a request was made by letter from F. E. Belden that I furnish articles for the Youth's Instructor, the publisher to pay me for so doing. I told Sister Bolton of the request, saying that it would not be just or merciful to her to accept the proposition. She replied, "I cannot do more than I am now doing; but I have a great interest that you should write for that paper. I will do my part of the work in preparing the articles if you will write them, and then furnish me help to copy them on the typewriter, and also to copy the numerous letters that you have to write."

In my correspondence I have generally had from 160 to 200 pages of letter paper to be copied and sent out every mail. Sometimes the number of pages has exceeded this even, as the Spirit of the Lord has constrained me to write. While in Preston, Sister Davis assisted in the preparation of letters. During two months about the beginning of 1893, while Sister Bolton was in Tasmania for her health, Sister Davis spent nearly all her time in preparing matter for the Australian Conference, which was then in session, for the General Conference, and for individuals. For this I made no charge to the conference. While I was in New Zealand, I wrote to Sister Bolton at Melbourne to employ help whenever she required it, and I would pay the bill. This she did, and again I made no account to the conference.

The letter writing was a heavy tax upon me, keeping me employed early and late, and the extra amount I was obliged to pay for help to get the matter copied <could not> be made up by the pay I received from the Instructor. At the time of the camp meeting in Victoria, I employed Brother Caldwell as

typewriter. Sister Bolton continued to prepare the articles, but she had other labor placed on her during the camp meeting, and could do no copying. For some weeks before and after camp meeting, I employed several copyists and paid out a considerable sum for help, but there was no charge to the conference. In order to arrive at the <full> amount paid, I must obtain the account from Brother Rousseau, for he paid some of the bills, collecting the money from deposits I had made in the Echo office.

Before leaving Melbourne, I again had to press Sister Davis into the work. She prepared a large amount of testimony for certain individuals, which I could not entrust to another person. Frequently she has to be called from the work on The Life of Christ to prepare these special communications, which it would not be wise to trust to any one else. Emily Campbell copies, after Sister Davis has prepared them. I pay the latter for her time and make no charge to the conference.

Willie has been greatly troubled because I was to receive pay for the articles for the Instructor. He feared it would be a cause of temptation to those members of the Board or council who were naturally suspicious and jealous, <and he has had reason given him to fear,> so he has written to Battle Creek about the matter. The preparation of Instructor articles has been no extra tax upon Sister Bolton, for I have supplied her with help to copy my letters as well as the Instructor articles. For some time I have employed Sister Mattie Lawrence, boarding her and paying her wages. It is a part of her work to do this extra copying for Sister Bolton, which does not come into Sister Bolton's account or my own.

We have all had to work to the very utmost of our power to accomplish the vast amount of writing I have felt compelled to do. The letters that go to America are not by any means all the writing that I do. I have carried the burden of all the churches, which God has seen fit to lay upon me, giving me special messages to rebuke sin in some, to comfort or encourage others, and to answer letters from the distressed. I have written hundreds of pages of personal testimony to persons in this country. I begin my work at three or four o'clock in the morning. It is rarely that I can sleep until four, and often I am so burdened over the matters the Lord unfolds before me that I cannot sleep past one or two o'clock. I have many pages written before the breakfast bell rings.

It is impossible for me now to enumerate all the items of extra expense for copyists during the last two years. I have mentioned some, that you may get an idea of the situation as it is. I would do my best to remove from the minds of my brethren every occasion to temptation to think that I have received money that I have not earned fully and abundantly; I cannot plead guilty, and I will now leave the matter.

Lt 4, 1894

Buster, J. R.

"Norfolk Villa," Prospect St., Granville, N. S. W., Australia

August 3, 1894

Dear Brother,

I have received and read your letter with much interest in this far distant country. My heart is very tender toward all the colored race. It is difficult for me to advise you as to what is best for you to do when I know you only by the letter you have written. I have heard Bro. Starr speak of you, and I know that he has much interest in your case. I am sorry indeed that you have had to struggle for so long a time with such a yoke upon your neck, and I would not be the one to say to a brother who manifested love to God and love to his brother in breaking your yoke, why do you thus?

I believe that there is hope for you in God. I cannot for a moment think that the Lord would have you continue in a work which does not seem to prove a relief either to your self or others. But if it is your duty to go into the field as a laborer to help your people, or to help others, the Lord will open the way. I hope you will pray much and lean heavily upon the Source of your strength. The Lord is good, He is of tender pity, and of great kindness. He does not willingly afflict or grieve the children of men. "Like as a Father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are but dust." [Psalm 103:13, 14.] If relief is offered you, accept it as from God. The heart of Christ is full of tenderness toward His heritage.

I am sorry that you have not made a success of canvassing, so that you could have the assurance that it was your work; but it is not impossible that the Lord may have another kind of work for you to do. If the way has been opened before you, and the Lord has moved upon the heart of a friend who loves Jesus to remove the barriers from your path, thankfully accept this help as from the Lord. We know that the ear of the Lord is open to all the cries of those who are in His service, and He has promised, "I will guide thee with mine eye." Walk humbly with your God, and ask Him to make your course of duty plain.

When God speaks to His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Isaias, and read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." [Isaiah 61:1.]

I am sure that Jesus has not forgotten you. Be thankful that His great heart of love takes in all the sorrows of His children. If the human agents from whom we might be led to expect help fail to do their part, let us be comforted in the thought that the heavenly intelligences will not fail to do their part. They will pass by those whose hearts are not tender and pitiful, kind and thoughtful, and ready to relieve the woes of others, and will use any human agent that will be touched with the infirmities, the necessities, the troubles, the perplexities of the people for whom Christ died. Therefore as Christ's ambassador, I feel today authorized to say to you, to receive with meekness and lowliness the help that any hand extends to you, and say to the helper, I thank you in the name of Jesus Christ who has moved upon your heart to help me, to encourage me by breaking the yoke of oppression from my neck. Through the grace of Christ, I will make every possible effort to work in Christ's lines in meekness and lowliness of heart, relying upon Him for strength.

We all have little enough time in which to work. Understand the work the Lord gives you to do, and trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You may be enabled to work diligently, perseveringly for your people while the day lasts, for the night cometh in which no man shall work.

Ever bear in mind that we are complete in Christ Jesus. We have a whole Saviour, who can lead His people up from the low level in which sin has bound them, until they shall be acknowledged in heavenly courts as laborers together with God. Jesus, our precious Saviour, from whom all the rays of truth radiate which His people are to diffuse in light to the world, that glory may redound to His name, wants you to put not your trust in princes, nor in the son of man in whom there is no help but to lean wholly upon Him. Every human being on the face of the earth is an agent, and every good result of any one's work is the effect of divine power imparted to the worker, for all are dependent upon Him who has said, "Without me ye can do nothing." [John 15:5.]

The truth is now overcast in the world by the clouds of error that prevail on the right hand and on the left. He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which is lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of one fallen, and laying hold of the hand of Christ by faith, we form a link of union between the soul and the Saviour.

The end is near, and every soul is now to walk carefully, humbly, meekly with Christ Jesus. Christ says, "Without me ye can do nothing." [Verse 5.] We need to look to Jesus continually in order that He may impress upon every soul His own lovely image. We are to behold the Lamb of God which taketh away the sins of the world, and then we shall reveal Christ to the world. I feel my weakness every day. I feel my inefficiency. O how I long to do more! How I long to sound forth the praises of Him who hath called me out of darkness into His marvellous light! "Ye are," Christ said to His disciples, "the light of the world." [Matthew 5:14.]

Do your best, my brother, do your best, relying wholly and entirely upon the power of God. And now I would say in the words of the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise him who is the light of my countenance and my God." [Psalm 42:11.]

In much Christian sympathy to yourself, wife, and children, I am

Your sister in Christ.

Lt 6, 1894

Bolton, Fannie

Melbourne, Australia

February 10, 1894

Dear Sister Fannie,

I received and read your letter, and assure you that my heart is deeply touched by its contents. I accept your confession. As far as yourself and your connection with me personally is concerned, I have and do freely forgive you. I have declined to see you for the reason that I am not clear in reference to the future. I want to keep this question constantly before God, and view the future of our relationship to each other in the work in His light, and move in His counsel, <who is too wise to err, and too good to do us harm.> He sees the end from the beginning. He knows all things. Past, present, and future are all clear to Him. <Not so to me; you are a mystery to me.>

If it is for our good and His glory that we cooperate in the work, understanding more fully its sacred character, seeking to meet the highest requirements through the grace of Jesus Christ freely given to His workers if they ask Him, I shall be relieved. I would accept the situation and seek in every way to do this, His work which He has given me to do, in all meekness and lowliness of mind, in order that the glory shall not come to the human agents, but flow back in rich streams to Him who has given wisdom and ability to do the work.

The Lord is acquainted with us individually. Every one born into the world is given his or her work to do for the purpose of making the world better, and in doing our God-appointed work, we make ourselves better, for in doing the work given us of God, we individually live out the law and the gospel. Each one has his sphere, and if the human agent makes God his Counsellor, then there will be no working at cross purposes with God. He allots to every one a place and a work, and if we individually submit ourselves to be worked by the Lord, however confused and tangled life may seem to our eyes, God has purpose in it all, and the human machinery, obedient under the hand of divine wisdom, will accomplish the purposes of God. As in a well-disciplined army, every soldier has his allotted position and is required to act his part in contributing to the strength and perfection of the whole, so the worker for God must do his allotted part in the great work of God.

Life as it now appears is not what God designed it should be, and this is why there is so much that is perplexing, for there is much wear and friction. The man or woman that leaves the place God has given him or her, in order to please inclination and act on his own devised plan, meets with disappointment, because he has chosen his way instead of God's way. There are those who accept positions of responsibility, but fail to sense the responsibility, and thus do haphazard work <without at all understanding its character.> Others accept a work for which they have no fitness, and they have no appreciation of the fact that they are under rule to God, and are ever striving to guide themselves, and to control their own being.

Other individuals study to have their own way, and work out their own plans, and God erects His barriers and does not allow them to do as they would. They are the Lord's by creation and by redemption, and He will not allow them to have their own way, and be ever trying to set aside the will of God for some plan of their own. They are to fill the place God allotted to them and do the work the Lord has given into their hands. Willfulness and inclination cannot be the masters of the situation.

Our heavenly Father is our Ruler, and we must submit to His discipline. We are members of His family. He has a right to our service, and if one of the members of His family would persist in having his own way, persist in doing just that which he pleased, that spirit would bring about a disordered and perplexing state of things. We must not study to have our own way, but God's way and God's will.

I feel now, my sister, that let God speak, and we will say, "Not my will, but Thy will, O God, be done." [See Luke 22:42.] I know that human beings suffer much because they step out of the path that God has chosen for them to follow. They walk in the sparks of the fire they have kindled themselves, and the sure result is affliction, unrest and sorrow, which they might have avoided if they had submitted their will to God and had permitted Him to control their ways. God sees that it is necessary to oppose our will and our way, and bring our human will into subjection. Whatever path God chooses for us, whatever way He ordains for our feet, that is the only path of safety. We are daily to cherish a spirit of childlike submission, and pray that our eyes may be anointed with the heavenly eyesalve in order that we may discern the indications of the divine will, lest we become confused in our ideas because our will seems to be all-controlling. With the eye of faith, with childlike submission as obedient children, we must look to God, to follow His guidance, and difficulties will clear away.

The promise is, "I will instruct thee, and teach thee, I will guide thee with mine eye." [Psalm 32:8.] The Lord has promised to give the Holy Spirit to them that ask Him. Shall we take God at His word? If we come to God in a humble and teachable spirit, not with our plans all formed before we ask Him, and shaped according to our own will, but in submission, in willingness to be taught, in faith, it is our privilege to claim the promise every hour of the day. We may distrust ourselves, and we need to guard against our own inclinations and strong tendencies, lest we shall follow our mind and plans and think it is the way of the Lord; but let us never disbelieve the Word of the promise.

True and abiding happiness can never be derived from any human being. We may have special, select friends that, all unperceived and unacknowledged by us, we place in the heart where God should be, and we can never perfect a round, full, Christian experience until every earthly support is removed, and the soul centers its entire affections about God. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." [Psalm 127:1.]

There is need of watching unceasingly the natural affections and tendencies of our own hearts, lest we become estranged from God and place our affections on human beings to the dishonor of God, for our happiness will be imperilled unless we watch and pray and cherish the faith that works by love and purifies the soul. We must make God our trust.

Now, Fannie, I am desirous for your best good, and wish that you may not have the least bit of vanity of mind in any direction. I am burdened for you. I want that you should make a success of overcoming every temptation to be vain, or worldly, or self-sufficient, for it is death to spirituality. It places our souls open to the suggestions of Satan. Oh, I am sure our sisters from America in many respects have done great harm in influence to the work of God among the people of this country. The converting power of God must be daily realized in their hearts and upon their characters, else Satan will use them as decoys

to souls, although they may be zealously engaged in missionary work as far as appearances go; and yet God has been dishonored. God has not been glorified in all things, and heaven is disappointed.

I send these lines to you to give relief, if possible, with the assurance that I will seek to know the will of God in reference to our future work.

Lt 6a, 1894

Brethren and Sisters

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

March 16, 1894

Dear Brethren and Sisters:

As the report has been quite widely circulated that Sister White has endorsed what has been written and circulated as revelations from God to Miss Anna Phillips, I feel that it is my duty to speak. I have not endorsed these productions. Warnings have been given to me in reference to them, that they will most certainly mislead. Woven in them will be statements that will lead to extremes and to wrong actions on the part of those who accept them. It would be well for our brethren and sisters to move more cautiously, in accordance with the light given them. They should test these so-called visions before accepting them and presenting them in connection with the light God has given me. I see that our people are in danger of making grave blunders and premature movements. God says of these prophets that are springing up, "I have not sent them, and yet they ran. Believe them not." [See Jeremiah 23:21.]

But that which grieves me is that some of our brethren have associated the exercises of Anna Phillips with the testimonies of Sister White, and have presented the two to the people as one and the same thing. Many have accepted the whole as proceeding from me. And when the result of such productions shall be seen in their true character, when falsehoods are presented as truths from God, and individuals act upon these things, believing them to be a message from the Lord, movements will be made that bear not the divine credentials, doubt will be cast upon the true work of the Spirit of prophecy, and the testimonies that God sends to the people will bear the stigma of these false utterances. These revelations are largely a repetition of that which has been before the people in publication for years; and yet mingled with this are some things that will lead astray.

I cannot endorse the course Brother Jones has pursued. He has not written one word to me, to see if God has given any light in this matter; yet he has presented them in public, making manifest his confidence in them. The fact that Brother Jones has been presenting precious light to the people leads them to regard all he says as if inspired of God; hence they feel that those revelations must be from God, else Brother Jones would not present them as he has done. I cannot see wisdom in this course. More clearly than do my brethren, I discern the inwardness of this thing, and the results that will follow. I have already made decided statements in reference to this matter, and I am sorry it has been brought up as it has, to do a work which will cast reflections upon the testimonies God has given. Where these

so-called revelations are accepted, they will surely lead many into erroneous, precipitate action. I am burdened over these things.

Recently a letter was published in the Melbourne Age, from a New York correspondent, giving an account of the wonderful meeting held in Battle Creek on the occasion when so much jewelry was donated. And the work was said to have been done after the reading of a vision given by Mrs. White, a prophetess, urging the people to sell and give away their property. How can you think I feel, to be at work here in this new field, and just as the interest is ripening off, souls deciding for the truth, have some of the productions of Anna Phillips brought in, to be received and to go out as my testimony?

Will my brethren please make no reference to the testimonies of Sister White in connection with Anna Phillips? In the name of the Lord I protest against this mixing-up work, for it will result in making the testimonies God has given me responsible for the influence and effect of Anna Phillips' words. I beg my brethren just to come to the people with the evidence from the Bible, and not strengthen the opposition which is so strong against us and is intensified by the falsehoods of Grant and Canright.

From time to time reports come to me concerning statements that Sister White is said to have made, but which are entirely new to me, and which cannot fail to mislead the people as to my real views and teaching. A sister, in a letter to her friends, speaks with much enthusiasm of a statement by Brother Jones that Sister White has seen that the time has come when, if we hold the right relation to God, all can have the gift of prophecy to the same extent as do those who are now having visions. Where is the authority for this statement? I must believe that the sister failed to understand Brother Jones, for I cannot think that he made the statement. The writer continues: "Brother Jones said last night that is the case, not that God will speak to all for the benefit of every one else, but to each for his own benefit, and this will fulfill the prophecy of Joel."

"He stated that this is already being developed in numerous instances. He spoke as if he thought none would hold such a leading position as Sister White had done, and will still do. Referred to Moses as a parallel. He was a leader, but many others are referred to as prophesying, though their prophecies are not published. He (Brother Jones) will not give permission to have the matter copied for general circulation that has been read here from some sister. I wonder if you have seen one of these visions? They represent us as in the closing moments of time with the hours all in the past. And it is moments now. How solemn!"

These statements, interwoven with other matter that professes to be from God, are misleading: many minds will eagerly seize upon them and, through false impressions, will misapprehend our true position and work. With much that is truth, there is mingled error that is accepted in its extreme meaning, and acted upon by persons of excitable temperament. Thus fanaticism will take the place of well-regulated, well-disciplined, heaven-ordained efforts to carry forward the work to its completion.

These ideas in relation to prophesying, I do not hesitate to say, might better never have been expressed. Such statements prepare the way for a state of things that Satan will surely take advantage of to bring in spurious exercises. There is danger, not only that unbalanced minds will be led into fanaticism, but that designing persons will take advantage of this excitement to further their own selfish purposes. Jesus has

raised His voice in warning: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." [Matthew 7:15, 16.] "Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord." [Jeremiah 23:16.] "If any man shall say to you, Lo here is Christ, or lo, he is there, believe him not; for false christs and false prophets shall arise, and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things." [Mark 13:21-23.]

I have a warning to give to our brethren, that they shall follow their Leader and not run ahead of Christ. Let there be no haphazard work in these times. Beware of making strong expressions which will lead unbalanced minds to think that they have wonderful light from God. The one who bears a message to the people from God must exercise perfect control. He should ever bear in mind that the path of presumption lies close beside the path of faith. In no case should he make use of extravagant expressions, for a certain class are sure to be affected, and influences are set in motion that can no more be controlled than can an impetuous horse. Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road. He who travels too fast will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path.

Not once should feeling be allowed to get the mastery over judgment. There is danger of excess in that which is lawful, and that which is not lawful will surely lead into false paths. If there is not careful, earnest, sensible work, solid as a rock in the advancement of every idea and principle, and in every representation given, souls will be ruined.

Truth is mighty, and it will prevail. It will do its own work upon human hearts. We need not resort to the use of strong expressions that lead to overaction. The truth stated calmly, clearly, will enter into the mind of the receiver and become a part of his very nature. The Comforter, the Holy Spirit, remolds the character, making a new man in Christ Jesus. The thoughts, the ideas, the principles, are sound, sensible, bearing with them a weight of influence that flows in the new and divine channel. The heart and souls are enlisted. The yea and amen of heaven must bring up the rear of every movement, else the worker will lose the reward of success. But he should weed out from every effort all extravagant expressions.

This caution will make his work far more efficient and commendable, even to those who do not believe the truth. There is danger, even in reproof, of causing minds to dwell upon topics that lead to sensuality. Even the subject of moral purity may be so treated as to produce the very results it is designed to guard against.

The greatest care should be exercised concerning those who claim to receive revelations from God. There needs to be much close watching and much praying. Those who are acting a part in the great work for these last days need to counsel together in regard to every new thing that shall be introduced, for no one man's mind is to be left to judge of, or to place before the public, important matters which have a relation to the cause of God.

At this very time we are suffering from the reproach that was brought on the cause at the first message by unwise, ill-balanced minds who thought they were obtaining a wonderful experience which would receive the credence of all men. In our early experience we had to encounter their over-strained humility and false notions. The first labor given me was to reprove their man-made tests. The testimony which I bore against fanaticism gained for me [the] envy, jealousy, evil surmising, and criticism of those who participated in these movements. We know full well what it cost us personally because we would not receive the visions, dreams and testimonies of these fanatics. We were compelled to know something of their cruel influence upon the cause of God. The truth had to bear the reproach of the error and fanaticism which we were everywhere called to condemn and reprove. And now that fanaticism I labored faithfully to repress, bearing the testimony given me of God to counteract its baleful influence, is by Grant and Canright charged upon me.

I have been shown that whenever and wherever God works, we must watch; every man and woman must stand as a faithful sentinel, for the arch deceiver is waiting and ready to set in operation various devices for misleading souls. If possible he will mingle the counterfeit with the genuine so that, in the effort to separate the two, souls will be imperiled. Whenever and wherever God works, Satan and his angels are on the ground. (Please read Life Sketches [of James and Ellen White (1888 ed.),] pp. 92-94.)

The Lord has not commissioned Brother A. T. Jones to present Anna Phillips' revelations to our people. The truth of the Word of God is of sufficient authority and power. It bears its own credentials. The testimonies given me of God are designed to call the attention of the people to a "Thus Saith the Lord."

Brother Jones is in positive danger, and his brethren do not see that danger. They are placing the servant where God should be. The Lord has given Brother Jones a message to prepare a people to stand in the day of God; but when the people shall look to Elder Jones instead of to God, they will become weak instead of strong. It is no time now to be careless and ignorant of Satan's masterly devices to draw the people into deceptions and delusions.

Lt 7, 1894

Bolton, Fannie

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

February 6, 1894

Sister Fannie,

I declined seeing you this morning, for I am not well enough to bear anything more, either good or bad, that will have a tendency to affect my heart. I slept very little last night. I must be relieved from all responsibility in your case. The experience of the years past, wherein you have handled the most sacred things, has not increased your love for, or confidence, in them. In your mind they are too often placed on a level with common things; but the ideas, words, and expressions, which seem to you rather inferior, and which you regard as non-essential, may be the very things that should appear as they are, in their simplicity. You replace these according to that which you suppose is your superior judgment,

when the words were better, far better, than the ones supplied by you. The writings given you, you have handled as an indifferent matter and have often spoken of them in a manner to depreciate them in the estimation of others. In this you have been disloyal to me.

In the same manner, if you had the task given you of handling Old and New Testament writings, you would see large improvements to be made, great additions and subtractions and changes of expression; you would put in words and ideas to suit your standard of how it should appear. We should then have Fannie Bolton's life and expressions, which would be considered by you a wonderful improvement, but disapproved of God. Your discernment of sacred things is not clear, but confused. You approve that which is defective, and things bearing the divine stamp, you would mold over, and not appreciate. In changing, you would not improve, but would weaken and dilute with your supposed sparkling ideas.

Now, my sister, I do not want you to be any longer connected with me in my work. I mean now, for your good, that you shall never have another opportunity of being tempted to do as you have done in the past. From the light given me of the Lord, you are not appreciating the opportunities, which you have had abundantly, to be instructed and to bring the solid timbers into your character building. The work in which you have been engaged has been regarded as a sort of drudgery, and it is hard for you to take hold of it with the right spirit and to weave your prayers into your work, feeling that it is a matter of importance to preserve a spirit wholly in harmony with the Spirit of God. Because of this lack, you are not a safe and acceptable worker.

Your mind is subject to changes; first it is elated, then depressed. The impression made by this frequent change is startling. Self-control is not brought into your life. You choose a life of change, crowded with different interests and occupations, therefore you cannot possibly put your life, as you suppose you have done, into this work; you are most wonderfully deceived in thinking you do this. God sees the whole mold given to the work in every department. Self is not hid in God, and self is mingled with everything. All you engage in tastes so strongly of the dish that it is not acceptable to God.

I had hoped that the lessons constantly brought before you in the writings you were handling would have a marked influence to mold and fashion your life and character after the divine image, the meekness and lowliness of Christ. But instead of being molding by the Holy Spirit, you seek to work the Holy Spirit to your mold, which is decidedly a defective pattern. Therefore I say, All that is good in your labor has a dead fly in it, like a bottle of excellent ointment, the fragrance of which is spoiled because of the dead fly. The spirit which you bring to the preparation of the articles placed in your hands prevents the Spirit of God from working to impress your mind as it should be.

If Marion had not exerted her influence very strongly to have you retained in my service after we left Preston, I should have had another to take your place. But the representation of the difficulty of educating a novice in the work has prevented me from doing that which I am now thoroughly convinced I should have done as far back as when in Battle Creek, before coming to this country. You have worked hard enough; I make no complaint of your not doing enough, but that to which I object is the spirit with which you come to the work. In a large office, where you would have a variety of matters to handle,

your ability would have a more appropriate field. You could dash off the matter in your own style, as a mechanical work, molding and fashioning it to suit yourself.

<Every time I can distinguish a word of yours, my pen crosses it out.> I have so often told you that your words and ideas must not take the place of the words and ideas given me of God, that the repetition of this is utterly useless. You have chosen your own way, and mingled self with your work, and you have become less and less sensible of the danger to your own self and to the work. You have come to think that you were the one to whom credit should be given for the matter that comes from your hands. I have had warnings concerning this, but could not see how I could come to the very point <to say, "Go, Fannie," for then you plead, "Where shall I go?" and [I] try you again.>

One thing I know, that you have placed a much higher estimate upon your capabilities and attainments than would be truly realized by yourself or others, for your work is deficient in the very essentials that would make it complete. We are engaged in a work that is weighty with eternal results. To have oil in our vessels with our lamps is the great daily necessity for every soul, and this cannot safely be neglected.

Truth, eternal testing truth, must be not only professed but acted. The vials of the wrath of God are to be poured upon the inhabitants of the world who would not be drawn to Christ, and would not be molded into His likeness. Self <exaltation> was so strongly impregnating their whole characters that God could not use them, and His curse is to come upon all such who have not by beholding Christ been changed into His image. God has "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.] All are chosen who through obedience to all the commandments of God will become loyal subjects of His kingdom.

What are we about? We are keepers of a light that must illumine all nations. It is the taper kindled at the divine altar that must illuminate the world, else men would perish in their sins. O, if those who have an intelligent knowledge of the truth would submit themselves to God, if His holy law regulated the life, if its principles were developed in the character, there would not be so many false moves, so much selfish surface work; but every one would catch the spirit of the Author of the saving message, the message that is to test all nations. If the law of God were brought into the character, every soul would feel the burden and solemnity of the work of sending the message of mercy to all to whom we can gain access, to make ready a people to stand in the day of the Lord. Now is the day of God's preparation.

I have a word to say upon another point. Our sisters who have come from America have an account to render before God of their example in dress; in this matter they have not been approved of God as His missionaries. They need to be converted, soul, body, and spirit. Shall we by our example lead to pride, to selfish indulgence and selfish expenditure of means in dress that testifies that we are not doers of the Word? The principles were presented before me, which are not as God would have them. I am not called upon to specify, but to warn you to take heed.

The spirit that characterizes your work, Fannie, is not discerned by many, yourself or others. They cannot see the true inwardness of these matters, but it manifests itself on certain occasions. Although you are full of activity and zeal and stir and push, there is so much of one-sided, impulsive, ill-developed movements, that the results are of the same order as the working. God's chosen vessels will work under

the guidance of the Holy Spirit. You have worked largely under the sustaining, <burning> influence of the self-satisfaction you have cherished, feeling that you were doing a large work. But winnow the wheat from the chaff and there will be very few kernels of pure grain. But the many judge from outward appearance, not from the spirit and real results.

We are living in an age represented as being like that before the flood. All who now plead for souls should in their dress and deportment carry the <modesty and> marks of the Lord Jesus. They must wait, watch, and pray for the Holy Spirit to be abundantly bestowed. We must take in the idea of Christianity; in conversation and in dress we must represent the truth. A decided guard must be placed upon the human agents in regard to the impressions they are making upon others in deportment and in dress. The Bible is our guide; study its teachings with a purpose to obey, and you need make no mistakes.

Our dress should be in strict accordance with the character of our <holy> faith. "In like manner also, that women adorn themselves in modest apparel, with shame facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works." [1 Timothy 2:9, 10.] "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves." [1 Peter 3:3-5.] There is need of putting more of the Bible precept into the dress, as well as the inward adorning into the character.

Fannie, wherever you go, wherever you may be, you need to study that the color and material and style of your dress should be adapted to, and correspond with, your age and with the truth which we profess to believe. You remember I made the remark to Elder Olsen that, when at Preston, you were destitute of suitable clothing and felt too poor to supply yourself with what you should have. The remarks you made showed that you did not understand me. I want to be understood now. You needed comfortable underclothing, which you must have in order to have health. But I certainly do not, in all respects, approve of your style of dress. I felt rather sad and ashamed when you stood <upon the platform> before the large crowd under the tent, with that light, large-figured dress. It was not appropriate for the occasion.

Your judgment in the matter of dress may be much improved, and I hope you will not consult your dressmaker but those who are of sensible minds, and who will not flatter you or have any guile in their mouths as to suitable clothing that will make a proper impression upon the minds of both believers and unbelievers. We who claim to be in the light, and who take prominent positions to instruct others <in childrens' meetings,> need to be severely plain, <yet tidy and tasteful,> in dress; we should not give a semblance of excuse to any for patterning after the worldly, changing fashions of this corrupt age.

Those who dress after the order given in the Bible can, with appropriate words, help others to reach a proper standard. Do not come to me to ask how you shall dress. If our sisters have the Spirit of God abiding as a living principle in the heart, they will not in a single instance give occasion for any to turn aside the counsels of God by quoting the ministers' wives of those engaged in giving Bible readings. Ever

have your dress of good, durable material, and modest colors; let it be made plainly, without adornment. <You certainly need to improve in your style of dress.>

Fannie, you have proposed the query, Was it right for credit to be given to Sister White for the books she published, when those who worked up the matter were not recognized? Your ideas were put into the books and papers and yet sunk out of sight.

Your position has been represented to me by the history of Aaron and Miriam as given in the Scriptures. Aaron and Miriam became displeased with Moses because of his marriage. They cherished these feelings, which had their origin wholly in self. They thought Moses regarded himself as superior to them, and they must ever stand as second. This state of feeling was just what Satan desired to bring about. It was in his lines to carry forward the work he began in heaven. He framed his temptations, adapting them to the circumstances, for in his methods of working he can transform himself into an angel of light. Satan could not touch the head, the reasoning faculties, the eyes of the mind; but he could make things which the outward eye looked upon appear in accordance with his subtle working. The very same effect would be produced upon the mind as if the eyes were blinded. Satan insinuated himself, professing to have a very great interest in the prosperity of the children of Israel. Aaron and Miriam became one in mind. They communicated with one another, and they said, "Hast the Lord indeed spoken only by Moses? Hath he not spoken also by us?" Mark that which follows: "And the Lord heard it." [Numbers 12:2.]

The Lord hears many things which human beings say, and He understands the current of evil started into intense activity by words spoken in secret, and by the principles cherished which have a controlling power upon the character. If persons could always consider that there is a Witness present to hear every word they speak, even in the secret chamber, there would be fewer private communications coming from human lips to leaven the minds of others by their <exalted> ideas and evil suggestions, which are voicing the temptations of the great deceiver. So great is his power of dissimulation, his skill in acting, that the Lord alone could fathom his work in corrupting human minds. Let every human being in their secret conferences <with others> to obtain sympathy, remember these words: "And the Lord heard it." [Verse 2.]

There was One who could vindicate Moses. Hear his testimony; the words come sounding down along the lines to our time, evidencing that the mind of God is not in agreement with the thoughts of men. "The man Moses was very meek, above all the men that were upon the face of the earth. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

"And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed

from off the tabernacle; and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous." [Verses 3-10.]

These things are written "for our admonition, upon whom the ends of the world are come." The Lord had chosen Moses to do a certain work and had bidden him go with the message to Pharaoh, but Moses begged to be excused. Exodus 4:10-13. Unbelief in his own ability led to distrust of God. Moses had been absent from Egypt for forty years. For this long period the discipline of the humble shepherd's life was necessary to prepare him for his great work. He was naturally of an impetuous spirit, full of ambition and zeal to carry out his ideas and plans, working after his own imaginings to bring about the deliverance of Israel. He must be pruned and cut back, like the branches of the vine. In the solitude of the mountains he passed his time for forty years, being disciplined in the school of Christ for the manifestation of God.

In his youthful experience in Egypt, Moses had been praised and petted, and he had attracted the people to himself. His praises had been sung as the chief captain of armies, and he was pleased and elated with flattery. But the Lord saw beneath the surface of outward appearance, He saw that Moses must have an altogether different kind of experience. Among the mountain solitudes he learned from nature far more in regard to the character of God than he had learned in all his previous life as the king's grandson, the prospective ruler of the kingdom of Egypt. He was a mighty general of armies, he was a man quick to devise and execute, ready in speech, and eloquent in language; but during his long absence from Egypt he had to a great extent lost his command of the language, and thought himself unable to speak. But God promises to be with him, and asked, "Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and will teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou shouldst send" (margin). [Verses 11-13.]

The confidence of Moses in his own abilities had greatly lessened while he was in the employment of a shepherd. He came into that meek, humble position where he did not trust in his education, though it was of the highest order that could be gained in Egypt. In his experience he had learned that he could make none but God his trust. This lesson is what each human being must know if he gains the future, immortal life. The lessons that Moses learned in the solitudes of the mountains, while he pastured the flock, gave him the right kind of experience, so that he could be taken by the God of Israel, the great I AM, and be placed in the cleft of the rock and covered with the hand of God, that his life should not be extinguished by a view of the face of God; and the Lord revealed to him His glory, and he was enabled to endure "as seeing Him who is invisible." [Hebrews 11:27.]

This revelation of the character of God is plainly delineated that man may learn the lesson as to what God is, and learning this, may ever see his own human weakness and inefficiency, and may realize that his strength is alone in God. When this lesson is learned, all the self-exaltation is gone, for there is nothing given it to feed upon. The case of Korah, Dathan and Abiram is written for the admonition of those who live in these last days. These histories are to be studied. Aaron was made mouthpiece for Moses, and because Aaron and Miriam were honored with a part in the work, they thought they were

equal to Moses, and were indeed a very essential part of the great whole. They felt that credit should be given to them, and that Moses should not have all the honour.

Let the human agent consider that in any position where God has placed him, he must put entire confidence in God. The righteousness of the unfallen beings of the eternal world, and of the inhabitants of this world, fallen because of sin, is conditional upon their <faithful> obedience to the law of God, which is holy, just, and good. All created beings must derive their life from God. Not one can be, or do, good only as he lives in daily dependence upon God. And not a soul is righteous any longer than he is in vital relation to God, the source of all virtue, of life, of love, of power.

A plant can retain its vital properties only as it is in vital relation with the soil, the air, the light, the dew, the showers. Even so much we be in relation with Christ. But too many give undue prominence and glory to mere human and earthly elements, and lose sight of the divine power; as the result they are held fast in the slavery of wrong habits and practices. The moral attributes are weak because they are not strengthened by constant exercise to meet every emergency that shall appear in the life experience.

The judgment of God has been questioned because it did not act in harmony with the perverse and degenerate will of man. God is misinterpreted by human agents who feel sure they understand and know themselves better than God knows them. They ask, <as you have done,> “Why does God do this?” And, “Why does God not do that?” Their own finite ideas would prescribe for God and mark out His way, seeking to bring Him to their own human standard.

An illustration was given me of a tree full of beautiful fruit. I was shown Fannie gathering the fruit, some ripe—the best—some unripe. She put it in her apron and said, “This is mine, it is mine.” I said, “Fannie, you are certainly claiming that which is not yours. That fruit belongs to that tree. Any one may pluck and enjoy it, but it belongs to that tree.”

The power of discerning good and evil is an attribute from God, and unless the human agents are in vital connection with God, they cannot discern spiritual things. They will call good evil, they will call evil good. The prayer of Solomon was, “Give thy servant an understanding heart, that I may judge thy people, that I may discern between good and bad.” [1 Kings 3:9.] The attempt to gain supremacy is a terrible snare to the soul.

There is an influence <of self-exaltation and glorification> that is as poisonous malaria, even among those who think they are engaged in missionary work. Self is interwoven in all they do; they feast upon sympathy, and hunger to receive praise; they gather their power from human beings, who are erring, wanting in discernment, panting for approbation. When those of a like character associate together, it is not to partake of angels’ food, but to eat of the fruit which is as the apples of Sodom. All who link themselves with those who will praise and flatter them are binding their souls in unholy bonds; and unless they break these bonds and fasten their affections upon God, they will too late find themselves naked, destitute of the robe of Christ’s righteousness.

I am <now> in great trial. I see that Fannie has not understood spiritual things. She knew not that she was entertaining <Satan’s flatteries in> vain thoughts, flattering thoughts, of herself, her capabilities,

and her efficiency. The precious ore has become so thoroughly mixed with the dross that on every favorable occasion the dross appears. There is exaggeration <with her of her own supposed superior> ideas and sentiments, there is a surface work, a wonderful activity, but O, so little of the genuine meekness and lowliness of Christ.

When I take the position which I am sorry, very sorry, to take, that I cannot consistently continue the connection with Fannie by entrusting her with my writings as I have done, some will misjudge me because they think she has sincerely repented; but the fact that she has not had respect for the writings will endanger the work I am called of the Lord to do. The fact that her mind could be tampered with <so often, again and again> by the enemy, that she could be led to regard the writings as she has regarded them, will place them at a disadvantage. This past experience has given a mold to the thoughts and has fashioned the mind and judgment. I can see no safety in trusting the matter the Lord shall give me in the hands of one of such unstable, unreliable developments of character that a balance wheel is needed constantly, else she will be running off on a <side> track where Satan may choose to lead the way.

Fannie is so wrapped up in her own <exalted> estimation of herself that any contrary influence that has been brought to bear upon her mind meets with a resistance that is according to the attributes of the enemy. The surroundings, the impulses, give tone and character to the whole life. There are too large and important interests at stake in this matter to be lightly imperiled. Should <I consent that> Fannie remain in connection with the work, there would be a constant burden of foreboding upon me, for these elements of character are not easily changed. The work which she has handled, she does not always appreciate as necessary or essential, <and, if she dared, would mold them all over.>

The Lord God is a discerner of the thoughts, as well as a hearer of every word that falls from human lips. He can make crooked things straight by disconnecting certain elements from His work. But should I attempt to vindicate my course to those who do not appreciate the spiritual character of the work which is laid upon me, it would only expose myself and the work to misconception and misrepresentation. To present the matter before other minds would be useless, for there are but few who are really so connected with God <[who] see beneath the surface appearance> as to understand it. This work is one that I cannot explain.

To take the step which I am now convicted must be taken causes me much suffering of mind. When I state that Fannie never has loved the character of the work, I state the truth. She has never <yet> discerned its nature, and her nature and temperament are such that I am convinced that unless there is an entire transformation of character she will never know more of it than she does at present. It is as a rock of offense for her and others to stumble over because they do not know and, <unless they are converted they> can never know the inwardness of its <sacred> bearings; <it is all outside of them,> having never experienced the nature of it for themselves. The mortification of failure and the anguish of mind that Fannie is now passing through, I cannot mistake for <repentance or> conversion or transformation of character.

Just before coming to this country, in order to help Fannie I consented to make another trial, after she had given me to assurance which she now repeats, that her feelings in regard to the work had wholly

changed. I followed my best judgment, <against all my friends who knew Fannie's course of action,> hoping she had gained wisdom from God and would really love the work. I knew that she was naturally unbalanced in mind, but thought that through the light given of God, the appeals constantly made presenting definite reproofs to some and general reproofs to others, she would learn the lessons that it was her privilege to learn and become strengthened in character. Thus she would obtain wisdom to prepare the precious matter placed in her hands, so that it might work for the saving of her soul as well as the souls of others. But she has been so occupied with other things, which opened for her different avenues to engross the mind, that she does not give proper time and due consideration to the work.

She dashes through the matter with scarcely an idea that it is anything important coming from God, and that it must be duly cared for. She supplies <her> words that in her human judgment she supposes are better than the words in the manuscript <which I have to critically guard.> She accomplishes a large amount of work in a way that is not the best. Sacred things are made common and are treated in a very careless, indifferent, and <irreverent> manner.

Now, those who have but little experimental knowledge of my work do not see why Fannie cannot do this work better than any one else. Certainly she is capable, they say. But she has accustomed herself to work with a rush; she has not felt that she was handling anything sacred, and she has put her spirit and her feelings into the work. My prayer is that God will convert the poor child, that she may understand the leadings of His Holy Spirit.

The character of Saul is a marked one. There was strength and weakness combined. Gifts of talent were bestowed upon him; and had he consecrated these gifts wholly to God, he would not have dishonored himself by his own transgression. Contradictory elements were bound up in his character, and he worked at cross purposes with God. At times he revealed marked simplicity, and then was guilty of manifesting a jealous and overbearing spirit. He would be very tender and full of sympathy toward some <who pleased him,> as the notion came upon him, and then would be unjust and cruel toward his best friends.

When brought under the influence of sacred and vocal music, he [Saul] would catch the spirit of devotion and pour forth the most impassioned expressions of lofty eloquence in ecstasies of praise and prayer. While under this excitement, he would give himself no rest day nor night until the reaction came. Then his strength failed, and he was exhausted. When the paroxysm of wild excitement and inordinate zeal had spent itself, he would reveal his old disposition. When his will was crossed, he was in a fury, and his words and deeds were of a character entirely dishonoring to himself, and more dishonoring to God. Good and evil were ever in collision, evil ever striving for the supremacy.

Fannie, unless you are born again, and take yourself in hand, unless you seek the grace of God every day and every hour, making God your shield, you will meet with the loss of your soul. The great strife of your soul has been for recognition, <praise [and] adulation.> You have deceived yourself, and deceived others, in regard to your true standing religiously. Human beings, deceived by your apparent zeal, give you credit for advanced spirituality, and mind acts and re-acts upon mind. You enjoy human praise and think that persons give you due appreciation, when they are not perfect in wisdom; links are formed

with human agents that bind the soul away from God. Are these delusions to last until it is too late to seek that help which cometh alone from God? Will precious souls, in their supposed trials, perplexities, and disappointments, seek counsel alone from God, not from erring, finite human beings?

The path of obedience to God is as the shining light, which shineth more and more unto the perfect day. We are to climb the rounds of the ladder. <God is above it. His light is shining on every round of this ladder.> It is by the difficult steps of faith and self-denial that the top of the ladder is reached. To all who choose to be guided by their own judgment and impulses, life will be a failure, for they discard God's ways and follow the human, perverse, passionate will. They are bent upon having their own way. God has a special work for every one to do, and those who do this work trustingly, in the meekness and lowliness of Christ, will do it well.

Take heed lest these warnings be lightly regarded and you go far into the paths of worldliness in dress, worldliness of practices, and at last find that the door is shut, and you are <a foolish virgin> outside.

Lt 7a, 1894

Brownsberger, Brother

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 17, 1894

Dear Bro. Brownsberger,

I have had my mind drawn out for you time and again. Had I felt at liberty to exercise my judgment, I should have given my counsel a long time ago for you to change your location. I had hoped my brethren would have had wisdom from above to give counsel to you that you should not be where you are today. If you have anything to do, it must be soon. Were you in this country I fully believe you would see doors opening where you could be at work to be a lightbearer to those who are in the darkness of error.

How would it be should you come to this country? Like Abraham going out not knowing whither he went, and humbly seeking guidance, I plead that you make a break. Come here to Australia while we are here. Come on your own responsibility. You will have means, if you sell your farm, to bring you here. Then I believe the way will open for you to work, and may the Lord direct you is my earnest wish, and sincere prayer.

We are keeping house in Granville, a suburb of Sydney, about twelve miles from Sydney proper.

There is work in abundance for you to do in the great harvest field. Here are fields all ripe for the harvest—work to be entered upon in Sydney, of about a million people, and Melbourne numbering still more. There is Queensland to be entered. There are thirty Sabbathkeepers in one place in Queensland that have never seen nor heard the living preacher, and others are scattered all through that region, waiting for the message of truth.

Will you please consider this matter, and write us what you think? What are your finances? What are you thinking of doing? How is the Lord leading your mind? Please to consider the matter and may the Lord give you wisdom to move somewhere at once.

In much love.

Lt 8, 1894

Corliss, J. O.

“Norfolk Villa,” Prospect Street, Granville, Australia

November 14, 1894

Dear Brother,

I have been so thankful that the Lord has been present in your meeting. Last night I was in earnest conversation with you. I said to you, Satan is mustering his forces, for he will never allow the truth to triumph if he can prevent it. Everything that can be devised by priests and rulers to draw the mind to the side of truth will be devised.

The Word of God is your weapon. If your enemies can formulate some plan by which to confuse you, and to provoke you to retaliate by making some personal thrusts, they will do it. Abide in Jesus, do nothing to irritate or provoke your adversary. Present the precious truth as a witness. Souls are in the valley of decision, and there may be some ministers present at the meeting who may never hear the truth again from human lips. When your opponent enters into personalities, be blind and deaf, and instead of taking notice to his thrusts, crowd in all the precious truth possible. Do not speak fast. In so doing, many lose the precious things that are spoken. Speak slowly, calmly, yet with the earnestness and zeal which God shall give you.

Speak the truth in love and in pity for those who turn from the truth to fables. Bear in mind the fact that the Lord Jesus is present in your assemblies. He would have you manifest dignity, calmness, and composure of spirit. When you rush one word right upon another, half the power is taken out of your discourse. The Lord has so ordered this occasion that the truth may be presented as it is in Jesus, and not [be] presented with an appearance of excitement, but in a calm earnest manner that will produce an effect. If it is so presented it will convince, and some will receive, appreciate, and act upon the truth. The presentation of truth will be as a new revelation to some. Their hearts are becoming softened; their prejudice is being removed, and they are coming up to the time when they must fight the battle of yielding their will. But it is when this crisis is reached that the truth will indeed prove a savor of life unto life, or of death unto death.

Those who will not accept the clear evidence that is given, though professing to be saints, will find that resentment will kindle in their hearts against the messenger of truth and against those of our faith. Those who begin warfare with themselves, as did Paul, give evidence that they are accepting the Holy

Spirit, but those who war against the truth and its advocates because the truth convicts their conscience will go into darkness, proportionate to the light they have received and refused.

Place yourselves under the control of Christ, and if reviled do not revile again. You have the Word of God as your weapon. Keep cool, be calm and deliberate, bold and decided; but have a heart full of love and kindness toward your enemies. Leave no means untried to save them. Let not a word be uttered in triumph. The Spirit of Christ will be recognized. Your adversary and his counselors will be determined to gain the victory. The Lord does not promise to save His servants from trial, but in the name of the Lord put your trust.

Satan will put you to a disadvantage if he can and bring you into confusion. Should this happen, the enemies of truth would interpret it to mean defeat. But be not overcome of the enemy. Let no word fall from your lips calculated in your mind to humiliate your opponent, be he ever so foolish and inconsistent. The angels of heaven are looking down upon you. Pity your enemies, and if you can, do them good; but ever bear in mind that Jesus, your precious Saviour, died for them as well as for you. It is fearful for them to resist the Spirit of God. Do not speak one word which shall increase their spirit of bitterness.

Let the truth of God shine out in all its precious luster, in all its simplicity, and bring before them the realities of the eternal world. The truth will thus gain a precious victory. Cling to Jesus; pray, Lord be thou my Pattern and Helper. The Lord knows what will be the result of this meeting. God's dear Son came to this world in human form, yet in the express image of God, and He was not accepted. The truth is not accepted, either, because it involves a cross; but speak the truth in love whether men hear or forbear, and leave the whole results with Jesus.

November 15th. Last evening I thought that I should have no more to write, but scenes passed before my mind that lead me to add a few words. The world is not the church of Christ, and the church is not the world, yet we should suppose that the church was the world by the earnest efforts that are made by its members to meet the world's standard. The ministers of the various churches have long patronized the world, and those who are loyal to God, who are following the example of Christ, are regarded as foolish and fanatical; but God regards them as precious.

There will be evil angels in the meetings and they will seek to confederate with those who are blinded by Satan's sophistries. Persons will attend your meetings who will think themselves very wise, and their attitude will be such as will be calculated to stir up human nature. But remember that you are a witness for Christ and for God, and that the universe of heaven is looking upon your audience.

What you say in vindication of the truth as it is in Jesus must be said in the Spirit of Jesus in order that conviction may fasten upon minds. The validity of the law of God must be brought before ministers of congregations, before authorities, before kings and rulers. The advocates of truth should ever be imbued with the Holy Spirit in order that they may speak as the Spirit shall give them utterance. God regards these ministers and people as ignorant of the Scriptures and power of God, and to speak harsh words would give Satan an opportunity to bring an accusation against you.

Those who have the knowledge of the truth are rich in the possession of heavenly treasures. But the world will not appreciate the value of the truth, and neither will those who claim to be preaching the gospel, and who yet are turning away their ears from the truth to hear fables and to present fables because it better suits their unconsecrated hearts. Those who stand on the side of Christ will hear His commandment and receive His promise. He says, "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." John 14:15-18. He came not only to show us His divinity, but to make fallen men partakers of the divine nature.

In proportion as the human agent hides himself in Jesus, the truth will triumph. Let him refrain his lips from uttering words that are not in harmony with the Spirit of truth. The world may not recognize you as the ambassador of God; it did not recognize Christ in the son of a carpenter, in a humble teacher who was surrounded by twelve disciples who followed the humble calling of fishermen, who were poor and unlearned. The world did not recognize in them the foundation of the kingdom that would finally embrace the whole earth.

These disciples were simple-hearted men, who had their hearts touched by the Spirit of God. The truth which fell from the lips of the greatest teacher and missionary the world ever knew was to them a new revelation. Their poverty, the fewness of their number was urged over and over as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. Yet, notwithstanding the feeble outward appearance, the little mustard seed was to grow and to fill the world.

Though all who hear the truth will not practice it, yet they are tested by the truth. How careful should the living agent [be] through whom God communicates the light of truth, that he speaks no words to leave the impression that the truth does not change the natural tendencies of the sinful heart. Let the man who advocates truth manifest the spirit that will show that he has been with Jesus and learned of Him.

Lt 9, 1894

Corliss, J. O.

Norfolk Villa, Prospect Street, Granville, Australia

December 28, 1894

My Dear Brother:

Your only safety is to keep in vital connection with God. You have had a hard strain, the trial has been severe for you, but praise the Lord, He has wrought in your behalf, and His holy angels have been round about you. You have every reason to be thankful that the Holy Spirit has worked through you in this controversy between truth and error. The Spirit of the Lord has been recognized as abiding upon you, in

that by His power you were kept from rashness, from speaking unadvisedly with your lips when the way was temptingly opened before you. Had you erred here, the enemies of truth would have exulted.

There are many whose hearts the Lord has touched. They are convicted and are seeking for the truth in a private way. The gentleness you sought to maintain in controversy does not in any way imply weakness but strength. You know that the truth cannot be controverted; and on every occasion, in the pulpit, in home life, in conversing with those who oppose the counsel of God against themselves, you are to work as Christ worked, not to gain the mastery, but to convert souls. The prejudice, the stubbornness and spiritual blindness, of many minds will be swept away before the calm dignity and grace of divine love manifested by the human agent in and through Christ Jesus. The light has appeared as light; the advanced truth presented disturbed the enemies of truth, and the sound arguments came with convincing power.

What reason you have now to give the Lord all the glory when He has been by your side, graciously giving you His Holy Spirit. The Lord heard the earnest prayers offered in behalf of the speaker and the believing hearers. The good that has been accomplished, eternity alone will reveal. There will be reaction; you will feel exhausted after this long effort. The brain has been severely taxed and greatly wearied, and temptation will come in whatever form Satan shall see he can make the most trying to human nature. Be on your guard. "Ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God." [Jude 20, 21.]

Your health, your spiritual life, depend upon your personal relation to God. In order to lead others to Christ you must yourself be imbued with the Spirit of Christ. Inhale not a breath from Satan in retaliation. If you walk with contrition of heart, with full and decided purpose, having faith in Jesus, He will breathe upon you His Holy Spirit.

By inheritance you are naturally subject to strong, impetuous feelings, disposed to complain of and accuse your brethren; if you do not have the Spirit of God upon you, this makes you weak, even though the things you state may all be true; but if you look at matters in a wrong light, and act accordingly, your fuming and fretting and strong language hurts your own soul and the souls of others. All those who hear you are the property of Christ, purchased with His blood, and by an error on your part many may be defiled. Better, far better, not have so sharp a discernment. When tempted you may be more than conqueror through Him who has loved you and given Himself for you. And praise will be given to those to whom it is due, to all who have triumphed in the strength of Jesus. We are a spectacle to the world, to angels, and to men.

What scenes will be witnessed in that great day when every man shall be rewarded as his works have been. The very ones who have been reviled, falsified, abused for Christ's sake and treated with contempt and derision, will stand forth justified before angels and men, and the benediction will fall upon their ears, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [Matthew 25:21.] All who engage in this warfare, if they obtain the victory, must be true and pure and holy. Jesus says, "To him that overcometh will I grant to sit with

me in my throne even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:21.]

My brother, your spirit must rest in God. You are of value with God, and your organs of speech are altogether too precious to be employed in speaking extravagantly and unjustly of your ministering brethren. You cannot afford to let your spirit chafe over any real or supposed wrong done to yourself. Jesus has been your friend. God has mercifully preserved your life through many trying scenes, that you may give yourself wholly to His service. The moment you are off guard, and yield to the control of your natural feelings, you will have exalted ideas of your own capabilities. Do not indulge any such spirit, for if you do, the Lord Jesus cannot abide with you. Let all glory and majesty and honor be given to God and the Lamb. Let self be nothing, and Christ be everything. Self is the enemy we need to fear. Repress every evil thing. Rest your soul in God, for He is the health of your countenance and your God.

Do not suppose that during the discussion all recognized that the impress of the likeness of Christ was revealed in the human advocate of truth? Those who have the eternal Word written upon the heart by the Holy Spirit are God’s witnesses. The Word living in them is ready for use. “The words that I speak unto you,” said Jesus, “they are spirit, and they are life.” [John 6:63.] Now, my brother, take the Word now, treasure it up. It is through the Word that the Spirit manifests its quickening power, as it is appropriated in the inner life. Oh, consider that the Lord has greatly honored you by making you His witness to present pure and unadulterated truth to His people, and that the grace of Christ enabled you in your speech to honor God.

He who is the truth has made it possible for His servants, even in controversy, to make it manifest that the Spirit of truth is dwelling within them. Through the sanctification of the Spirit, the words will be true, because they are inspired by the indwelling Spirit. “Out of the abundance of the heart the mouth speaketh.” [Matthew 12:34.] If the manner and words of the speaker are under the influence of the Spirit of God, self will be hid in Christ. If His words were always declared faithfully, calmly, without impetuosity, many more would believe in the truth. The precious words of truth may be robbed of their power because of impetuosity, hurried speech, or lack of tact on the part of him who bears the message. The truth is to be presented as it is in Jesus. Speak the truth in love. Let it be manifest that the love of Christ is in the heart, expressed in the countenance and in the words. A responsibility rests upon the human agent to represent the preciousness and the value of Christ as the Truth before the people.

Would not many souls be convicted and converted if God’s messengers, as co-laborers with Him, would in every discourse, in every controversy, show forth the praises of Him who hath called them out of darkness into His marvelous light? There is great and lasting good done when an abiding Christ is represented before the people in wisdom and tenderness and love. There are many who before God stand guilty of counteracting the power and efficiency of truth because they weave in their own spirit and manner of speech, which in their human wisdom they think apt, sharp, and appropriate to the occasion. The truth is marred in their hands, and the Lord, who has entrusted the truth to His agents, is dishonored. The Word of God is to be presented unalloyed with him impetuosity, but with earnestness, with the authority that the truth gives, with meekness, yet with assurance and power. Simple truth is a power when the human agent is serious, solemn, yet presenting the truth in the demonstration of the

Spirit. The truth is to live and be proclaimed amid evil as well as good report. See Jeremiah 9:3-6; John 3:18-21, 43-47; Ephesians 4:14, 15.

Lt 9a, 1894

Corliss, J. O.

Fairlight, New South Wales, Australia

December 8, 1894

Dear Brother,

Just before I left Granville, the question sent from you was asked me, "Have you anything to say to me in regard to the proposed discussion?" I answered, "I am very sorry that matters have taken the turn they have, but I cannot see how the discussion can now be avoided."

Wednesday night, while in Fairlight, I seemed to be in an important council meeting. There was a solemn season of prayer, which was followed by silence for some minutes. Then there was heard a voice from One who spoke with gentleness, yet with dignity and authority. I will present briefly the principles that were laid out before us.

The Speaker said: You are now placed in a most trying position; but ever bear in mind that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [See Ephesians 6:10-18.]

The Speaker called you, John Corliss, by name, and said, Your opponent is the adversary of truth, his inspiration is from beneath. He is a sharp debater and will employ every device to stir you up, so that you shall lose your self-control. If you appear sharp, and say unwise things, words which show that you are sensitive and easily irritated, the host of hell will triumph. You have not always been self-controlled and wise in contending for the truth with wily opponents; for this reason you have lost victories.

The enemies of the truth know that they have not strong arguments to sustain their position, therefore they will try the metal of the one who presents the truth. In the position where you are placed, to vindicate the truth, keep self out of sight, make no boast of knowledge, place your feet upon the Word, the eternal <Word of> truth. Make no reference to any sly thrusts of your opponent. Do not manifest a spirit of retaliation. But ever maintain the gentleness of Christ. Put on Christ. Your physical infirmities urge you to hasty feelings and hasty words, which give your opponent an advantage. Abide in Christ. For the truth's sake, for Christ's sake, preserve the dignity, the elevated and ennobling character of the truth. Your zeal will need to be controlled by the Holy Spirit of God, lest it quicken into impatience as you see the Scriptures wrested and fables and human assertions presented as truth. Men who know that they have the truth can have power only as they present the truth as it is in Jesus.

Granville, December 10th. If men who know that they are on the side of God, of Christ, and of the holy angels, possessed the gentleness of Christ, they would express themselves in language which would show up the opponent's reasoning in a manner to multiply a hundred-fold the force of truth against the sophistries and commandments of men. Let the truth cut; keep self out of sight. You are in danger of permitting egotism to weaken the effect of truth upon the minds of others. If your opponent can in any way make apparent your personal defect of a hasty, inflammable spirit, it will tend greatly to destroy the force of your strongest arguments. Will you bear in mind to put on the whole armor of God?

Cities, nations, a world, are ignorant of the truth; they are deceived and deluded by false shepherds. Let not the truth be brought into disrepute by being handled unskillfully. You have had too much self-confidence; now hide in Jesus; let not self appear; speak in the simplicity of Christ. Souls are now in the valley of decision, and Satan sees that for him the time for determined action has arrived. God alone must be your trust; nothing less than a divine agency will be able to counterwork the power of Satan.

You are not in one instance to use the same weapons as do your opponents. If you do, they will turn against the truth. You are to act on principles directly opposite to those held by men who are seeking to make of no effect the law of God, the great standard of character. You love the truth, you love God; but you must more fully learn of Jesus His meekness and lowliness of heart. A great work is to be done in our cities, and the fields are all ripe for the harvest. Our attention will be called in every direction, for repentant souls in both Christian and heathen lands will lift up their voices for help. There must not be one particle of lifting up of self; your only safety is to trust in God. While you walk in humility, you walk safely.

Dwell as little as possible upon your opponents objections, but press in the truth, new and convincing <arguments> to cut away and undermine error. Keep your own spirit <ever> calm, even against personal abuse. Never retaliate. Let the spirit of kindness, [of] Christian courtesy, rule your every action. The Holy Spirit will help your infirmities. People will pass judgment upon the men. Those in error have learned that their strength is to maintain self-control, while the fires of hell may be stirring every fibre of the being.

Your opponent will say words which will irritate a sensitive mind. Pass these by unheeded. Do not once forget that you are speaking for God's truth. Your spirit, if kept gentle under provocation, will speak louder than any force of argument. Do not imperil the truth by an unwise word. Remember how, when provoked, Moses spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying His meekness and lowliness.

The universe of heaven will be comprised in your audience. Bear this in mind. God has given you talents of influence; He has let His light, in clear, distinct rays, shine upon your pathway; He has greatly blessed you; now let your disinterestedness, your self-consecration, do honor to God. If you look to, or trust, in your own ability, you will destroy the effect of actual effort. God alone can give the victory, and He will vindicate the truth, if men will not take credit to themselves God will do honor to those who live not to self but to Him.

Seek God most earnestly. Your brethren <also> should seek the Lord with you. From communion with God, come before the people imbued with the Holy Spirit. Exalt the Word, exalt Jesus, in all humility of mind crowd in important, soul-testing truth. Let the glorious conceptions of God possess your mind. God, who commanded the light to shine out of darkness, is willing to shine in your hearts who give the light of the knowledge of His glory in the face of Jesus Christ. You weaken the truth when in the least degree you extol self. Hide in Jesus; without His presence and power you can do nothing.

Lt 10, 1894

Corliss, J. O.

Campground, Ashfield, Australia

October 27, 1894

Dear Brother:

Matters have been presented to me which I must present before you. I have been shown that the Lord has blessed you with much of His Holy Spirit; precious light has come to the people through your instrumentality. The Lord has a work for you to do. But the enemy tempts you. In the past he has so shaped matters in your connection with your brethren that to a great degree you have lost confidence in them. You do not confide in them as being led and taught of God. Through these things the enemy has weakened your courage. Now, temptations will just as surely come to you as they have come to others in the past, but Jesus is your only helper, He is your Pattern.

The Holy Spirit has worked through you while you were standing in defense of the truth against error, and you should give the praise to God and magnify His holy name. Do not give your brethren any occasion to feel that you are self-conceited and boastful and self-sufficient. If God has given you special victories, then you are to be thankful, and not to take credit to yourself. You can find rest and quietude only in God. Let Him give you His Spirit.

Your susceptibilities are becoming strengthened in a wrong direction, and unless controlled, will bring you sorrow and discouragement. Your brethren have sometimes failed in their connection and association with you in the work. They have not always acted wisely, considerately, or justly. Now why did the enemy set in operation a train of circumstances that would make the most disagreeable impressions upon your mind? because he wanted to stir you up and cause your brethren to feel that you could not be trusted. God did not want this to be, but it has been.

My brother, I feel the most tender interest in you, as a mother for her son. I know that Satan is striving to gain the mastery over you. When you see that things are not moving as you think they should move, especially when these matters concern you individually, you have been inclined to the opinion that your brethren did not treat you as they should. You have given them occasion, by your words and attitude; they have been perplexed to know just how to treat you, and you have misapprehended their feelings toward you.

Brother Corliss, you carry your own self too much; you are not at rest in the Spirit. Trust yourself in the hands of God. Do cease complaining, even though you suppose that there is something to complain of. Satan says, "I will harass him until he shall make shipwreck of faith," but you need not be overcome by his devices. God will uphold you if you will only let Him. At times you are inclined to make a complete surrender of yourself to God, and then you feel at rest, but you take yourself back again; you do not let Jesus carry your burdens.

You want the will of God to be done in you, but at the same time you shrink from the pain and self-sacrifice involved in having it done. In order that the will of God may be done in you, you must trust your heavenly Father as a child trusts its parent. But you have an anxious, troubled heart; you are actually afraid to trust yourself with God, afraid of the consequences that such a surrender may involve. Do not, I beseech you, mar your own Christian experience.

The spirit speaks to you, "Be ye not unwise, but understanding what the will of the Lord is." [Ephesians 5:17.] In words and attitude you reveal a weakness of character when you are under the impression that you are not treated well and with the confidence and deference you should have. When tempted to complain of your brethren and think it their purpose to place you in a hard and trying position, cut off that right arm, pluck out that eye which will surely discern things not in a correct light. Do not in your own heart bear false witness against your brother. Look past your brother to Jesus; quell the inclination to feel that you are abused and slighted.

Your suppositions have been incorrect, and unjust to your brethren, though they are all real to you. Your ways, your thoughts, may often be in need of modifying, reshaping, as is the case also with those of your brethren. Look unto Jesus, receive His likeness, have a single eye to His glory; then you will have far more confidence in your brethren, which will in turn give them far greater confidence in you.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." [1 Thessalonians 5:18.] In this giving of thanks you are continually to realize that God will work in your behalf, that those things which appear to be against you shall work for your good. You are to see the good in everything. God would not bid you be thankful for things that would do you harm.

You are to know that God has you under His special care; you are to trust in Him because you love Him, and He loves you. He will uphold all who put their trust in Him. God will make everything work for your sanctification if you will stop fretting and trust in Him. The words spoken to you by One who cannot make a mistake were: "Do not fall into the temptation to harass your own life and make yourself miserable by your own reflections, which are frequently the direct insinuations of Satan." You keep fresh in your mind your own grievances, and go over and over the same things, cutting and bruising your own soul. You bring yourself into a very miserable position, and then in your own mind reflect upon your brethren for placing you there. You recall the times your will has been thwarted, your plans changed, and treat the matter as if someone designed to do you harm.

This, said the heavenly messenger, is the right arm to be taken off, the right eye to pluck out. You bring unhappiness upon yourself and those whom you love. Cease to worry. God has shown you His love; you

are His property by creation and by redemption; He will take care of His own. You should feel secure in His hands.

Do not bring the disagreeable things of the past into your present life. Testify that life with Christ is no failure. Talk of Christ, let Him be your companion. Dismiss Satan, walk with Jesus, and be complete in Him. Never, never give Satan the satisfaction of taunting you or others that our faith is a deception, a delusion.

There is a work to be done by the Holy Spirit in the heart; when this is accomplished, bitter waters will no longer flow forth, but the promise will be fulfilled, "The water that I shall give him shall be in him a well of water springing into everlasting life." [John 4:14.] You can stand only in God. When the heart is reconciled to God, the fact will be made manifest in your association with your brethren. It will be seen that Christ is abiding in the soul temple.

My brother, your self-pity is an injury to you; you sympathize with yourself, feel that you are not esteemed as you should be, that your work is altogether too hard, and your best efforts are unappreciated. These feelings are the result of a spiritual disease which can be cured only through faith in Christ. The temptation seizes you when you are weary or perplexed; but when the first symptoms appear, and the enemy works to make you grumble and murmur, look unto Jesus, trust in your Saviour. This is the only cure for this spiritual malaria.

In the night season I have been conversing with you, bearing to you this message from God: The Lord in His ownership of you hath toward you an exceeding tenderness and pitifulness, as far surpassing that which you have felt toward your own children in their helplessness as the divine is above the human. Both those that are not and those that are, He loves. The love of God is unchangeable, not in any way fitful. Through faith in Christ alone can you be worthy of that love, helpful in that love.

You love God, and the Lord loves you; He is dearer to you than any earthly tie, than any earthly object. Consider how precious near you may keep to One who is your strength and efficiency. Live not in the shadow of the cross, but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart.

Be strong, yea, be strong. The beauty and helpfulness of your religious life depends on your walking with Jesus, your life hid with Christ in God. Then, whatever the circumstances, you will have the peace that Christ giveth. The strong love of God is your front guard, your rearward. You are not to work yourself up to any unnatural effort, but simply to cooperate with Christ.

Give yourself to your Owner daily, hourly. Your mind is the Lord's, bought with the precious blood of Jesus, and as His property you are to yield it to His control. Bridle your tongue; if you do this, you have your whole body under control, and through faith can do for yourself that which no human being can do for you. Your strong words of censure of your brethren are out of place, and hurt you terribly, while they cannot do the least particle of good. The more you dwell upon the idea that your brethren mean to hurt you and treat you ill, the more will Satan work in furnishing fuel to feed the fire. If you allow your mind

to be occupied with these things, the enemy will see that you are kept busy. He puts his magnifying glass before your eyes, and mole hills of difficulty are made to appear as mountains.

You will be grieved sometimes, as we are all grieved by the things which occur, and as every wrong act of yours wrings the heart of Jesus, because it reacts with greater force upon yourself, and is making your way so much harder for you. We are compassed with infirmities, but it is our privilege and duty to consider that we are laborers together with God and must keep the spirit pure and sweet and Christlike. Otherwise we shall work unconsciously in Satan's lines, unfitting ourselves to be used by the Holy Spirit. If our tongues give expression to the thoughts and feelings that are prompted by satanic agencies, our own course of action is liable to be the very evils which had existed only in our imagination.

You need to understand how to repose in God. A wise heart, molded by the Holy Spirit, it is your privilege to have; and this is the foundation of all true happiness in your home and in connection with your brethren. A wise heart is under the control of the Holy Spirit of God, and is therefore under the control of a will sanctified to God. Under the government of sacred thoughts the tongue will be controlled, so that it will not lead you into difficulty; a wise heart will give utterance to wise words.

This is a matter of vital consequence in your home life. Your children need your example, that they may learn to be wise of speech, and to think evil of no man. The training of the heart, the control of the thoughts, in cooperation with the Holy Spirit, will give control of the words. This is true wisdom, and will ensure quietness of mind, contentment, and peace. There will be joy in the contemplation of the riches of the grace of God.

Jesus is regarding you with great tenderness; He says to you, "Come apart, and rest a while." [Mark 6:31.] Let your mind be free from study, and from everything that will annoy or grieve you; shut the door against the thought that you are an abused man. Such thoughts hurt your soul and mar your religious serenity. Maintain a close and intimate fellowship with the Lord Jesus Christ; behold Him as your companion; fortify your soul with the rich promise of God. Sell not the truth at any price; it is essential both to your spiritual and your physical well-being; it purifies the thoughts, it weeds out from the mind unholy suggestions.

Love thinketh no evil, but thinketh and judgeth righteously. When it appears to you that everything is failing, that friends and brethren do not understand and appreciate your efforts, do not allow your mind to harbor the thought. By being dwelt upon continuously, the trouble that is only like a little grain will be magnified into large proportions, and before you are aware of it, you are led to act like a pettish, spoiled child. You say many things that are not wise or brave or Christian.

God would have you trust in His love, and be constantly guarding your soul by locking the gate of your thoughts, that they shall not become unmanageable, for when you allow your mind to indulge these thoughts of self-pity, the enemy comes in to suggest the most unkind and unreasonable things in regard to those who would do you good, and only good.

The Lord is to be your helper, and you will find comfort of mind and strength in considering the very things He would have you think upon. Consider the ways of the Lord toward you that your human life

may be an exposition and a witness to His ways. You are a child of God; ever act toward your heavenly Father as you wish your children to act toward you. You cannot measure God; you cannot by searching find out God. "Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" [Job 11:7, 8.]

The Bible is to be to you practical and useful in every phase of your life. In every perplexity, go to God; keep your tongue as in a bridle while with men, but talk with God. A life guarded and controlled by the Word of God develops purity and nobility of character, comparable to fine gold, yea, even the golden wedge of Ophir. Jesus bids you come to Him in the night of trial, and you will find rest for your soul. He says, "Take my yoke upon you; and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your soul. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.]

Listen to Jesus, follow His counsel, and you will not go astray from the wise and mighty Counselor, the only true Guide, the only One who can give you peace, happiness, and fullness of joy. Is not Jesus, everything to you? Can you not hide your life with Christ in God? One with Christ, you are one with the Father. You may have deep and solemn earnestness, but be careful to have all your powers under the control of the Holy Spirit, that your work may be done in simplicity, and without friction.

You have an impetuous spirit, you are ambitious and love to be constantly in active service; but your brain needs consideration. "Come apart, and rest a while," is the word from the lips of the great Teacher. [Mark 6:31.] In harmony with God there is peace. Whatever others may think of us or may do to us, it need not disturb this oneness with Christ, this fellowship of the Spirit. You know we cannot find rest anywhere but in Christ. We can abide in His love. We cannot afford to live on the husks of other's defects or failings. There is no contentment here, no peace, no rest. But by beholding Jesus, talking of His love and perfection of character, you may become changed into the same image. By contemplating the lofty ideal He has placed before you, you will be uplifted into a pure and holy atmosphere, even the presence of God. When you abide here, there goes forth from you a light which irradiates all who are connected with you. Your home may be a symbol of heaven.

Lt 10a, 1894

Corliss, Brother and Sister

Granville, Australia

May 17, 1894

Dear Brother and Sister Corliss,

I did not think so long a time would pass before we should hear from you and you receive a letter from me. We have not lost an interest for you and the work you are doing. I hope you will not be discouraged; because you do not see all the fruit you deserve in your labor. You are well aware that the work moves slowly in these Colonies. Therefore be of good courage.

The work is the Lord's; the cause is the Lord's. You are to do faithfully your appointed work, and the Lord will take care of the results. I know you have great ambition, and self-consuming zeal to see the souls for whom Christ died accepting the truth to the saving of the soul. Every soul is dear to the great heart of the infinite love. All heaven is interested in every meeting that has been held in Hawthorn. God has precious souls in the community that have not knowingly bowed the knee to Baal. Do not wind up your work in Hawthorn in a hurry. Let persons be selected to give personal labor.

You cannot be expected to do all that is essential in this line, and yet fill your appointments in preaching the Word. I have felt a deep interest for yourself and Brother Hare that your labors shall be productive of great good. The Lord above can give the increase. I cannot believe that the work is all done in Brighton and Prahran and Hawthorn. It would be unwise to let the work stop in these places, and move to new localities, when the work has not been really bound off. But the Lord will direct in all things. We have so much wanted to see you and Brother Hare, and consult together in regard to plans and methods.

No less than twenty have come into the truth at Seven Hills. They are mostly those who have made no profession of religion. Although Brother Hickox had been hard at work since the camp meeting, yet when we came to Sydney, there had none taken their stand. We tried our best to help Brother Hickox. I have spoken four Sundays and once on Sabbath. Three times I spoke at Parramatta, twice at Sydney, and twice in Kellyville. There has been an addition of two to the company in Parramatta, and one in Kellyville.

We have four places to supply with help. We interchange in our work. Willie has spoken twice in Kellyville, once or twice in Parramatta, and three times in Sydney. Brother Starr has spoken evenings in Seven Hills, after I have spoken in the afternoon.

One week ago last Sunday we had a general rally of our churches at Seven Hills. Meetings were held all day. All brought their dinners and ate in the open air. That day was a telling day for all present. We had been trying to educate these newly come into the faith to act a part in bearing their testimony. This was a new chapter in their experience, but we kept up the social meeting and they began to take part.

Last Sunday we had a union meeting at Parramatta. The meetings held all day. The church was full, and my tent was pitched on the church ground; in this a children's meeting was held in the morning. At noon tables were placed in the tent where they could eat their lunches. This was a most profitable meeting. I spoke in the afternoon with great freedom.

The Lord has given me much of His Spirit and power while speaking to the people of Seven Hills. There is a good representation of outsiders on Sunday, both afternoon and evening. New ones are added to their number each week to hear, and they are interested. The interest is steadily and healthfully increasing, and now the effort is to be made to see if they can build a meetinghouse there. Brother Hickox has done well at that place. He has preached much, visited, and given Bible readings. He has done a large amount of personal labor from house to house, and the Lord has blessed this kind of labor.

I am not well. I have been working too hard. I sent by the last American mail one hundred and fifty pages. Yesterday the strain was severe on me. The mail closed Monday at twelve o'clock, and I have quite a number of letters that must go by Vancouver tomorrow.

Brother Corliss, let us be reasonable in our labors. I dare not say you, must change your habits and practices in doing so much. I will say we, else you say, "physician heal thyself." [Luke 4:23.] I want to send you some copies of letters sent to America if I can possibly spare them. We have an interest in your labor. We know that the enemy will work decidedly to hedge up the way to make it hard for those who are convinced to decide; but when I consider how long it has taken them to decide in Seven Hills, and then see one family after another moving slowly along, I praise God and take courage. It is hard for many in this country to decide to keep the seventh day Sabbath. One old lady, a Wesleyan, I think, was as bitter as gall to the truth until seized by affliction. She was afraid she would die, and then the Holy Spirit touched her heart, and as soon as she was able, she came to the tent. She now gives a decided testimony for the truth.

Elder Starr preached Sunday evening at Parramatta upon a living question here—The Sunday Question, and the Sabbath of the Fourth Commandment. The trial of our brethren has created an interest here such as has never been seen before. They are anxious to learn what Seventh-day Adventists believe. Merchants and editors are calling for the reasons of our faith to be presented. Next Tuesday evening the town hall is engaged for the preaching of the Word of God in regard to the Sabbath question. The editor of one of the newspapers came to visit Brother Starr yesterday afternoon, and he says he will publish his discourse given last Tuesday night if Brother Starr will write it out for him. This he is now doing. The visit of the editor was no less than one hour.

This persecution has stirred up Sydney and Parramatta, and now is the time to work. We feel deeply our want of means. We need it so much. Sydney needs labor as well as Parramatta. We must pray; we must have increased faith to believe that the Lord will work. The Lord will reveal Himself; the Lord will convict and convert souls. We have no time now to give to despondency, no time now to encourage unbelief. The Lord is our Helper, a strong tower into which we can run and be safe. He will not leave His servants to work alone in the gloom and sadness amid their fiercest enemies. The warfare will be close and severe, but the truth will bear away the victory. We cannot be treated any more severe than the world's Redeemer was treated. We must suffer with Jesus, and we will ere long share in His joy.

I wish I could see you and converse with you, but write me. I want to hear from you, if only a few words. I hope and pray that your children will be a great comfort and blessing to you, for this is their privilege.

Lt 11, 1894

Colcord, Brother and Sister

Campground, Middle Brighton, Australia

January 16, 1894

Dear Brother and Sister Colcord:

I am glad you are here in Australia. We thank the Lord that you have come. And knowing something of your dangers, I must write to you, lest in talking with you my words shall not all be remembered just as I spoke them.

Brother Colcord, you have been educated as a debater; you are sharp and critical, and have trained yourself thus. Now lest you shall misunderstand this people, and hurt yourself and lessen your own influence in this conference, I counsel you to be in constant touch with Christ. You have light, you have had great opportunities, and many advantages which these people have never had. You must consider this, and be constantly a wise, careful, gentle teacher. When opposed, you will be in danger of retaliating in a sharp, debating manner, if you are not constantly softened and subdued by the contemplation of Christ, and have a heart to pray, "Be Thou my pattern." Looking unto Jesus constantly, catching His spirit, you will be able to present the truth as it is in Jesus.

We are a spectacle to the world, to angels, and to men. An unguarded expression, a cutting remark, may turn an inquirer for truth into an opponent. Bear in mind, my dear brother, that many souls are in the darkness of unbelief. When you give a discourse, you will have to work hard to weed out every accusing, condemnatory word, that not the least occasion may be given to any to call you unkind or severe. Love must be the prevailing element in all our work. In the representation of others who do not believe as we do, every speaker must guard against making statements that will appear severe and like judging. Present the truth, and let the truth, the Holy Spirit of God, act as a reprover, as a judge; but let not your words bruise and wound the soul.

We have most solemn, powerful truth to present to the people, and we are very desirous that every soul shall hear the message and be attracted, so that each one shall draw others to hear. Anything like a censorious spirit will kill your influence and will place a stumbling block in the way of souls. In public labor do not make prominent, and quote, that which Sister White has written, as authority to sustain your positions. To do this will not increase faith in the testimonies. Bring your evidences, clear and plain, from the Word of God. A "Thus saith the Lord," is the strongest testimony you can possibly present to the people. Let none be educated to look to Sister White, but to the mighty God, who gives instruction to Sister White.

The words given through the Holy Spirit, the Word of God, should be authority, and let all be educated to look to the divine Teacher. Attract minds to Jesus and His words. Beholding Jesus, talking of Jesus, pressing close to the bleeding side of Jesus, you will have His love as a vital current flowing into your soul, and it will flow out in pure and living streams to others. Let not one rasping word be spoken. Let all sharp speeches that you are disposed to make be kept to your individual self. Be as true as steel to principle, wise as a serpent, but harmless as a dove. If your words are not to hurt any one, you will have to speak only the words that you are sure will not be harsh and cold and severe. You need so much the humble spirit of Jesus who could embrace the whole world in His arms of mercy.

While you shall present the subject of religious liberty in this country, leave out from your words all severity; give the people the Bible truth, but do not mingle self with the truth, and dilute it by your own spirit and your own words. You need to cherish love, precious love, to all with whom you come in

contact. Come close to <hearts,> breathe in the atmosphere of heaven, and gather to your own soul the love that dwelt in the bosom of Jesus. Of all the people in the world, <reformers> should be the most unselfish, the kindest, the most courteous, learning Christ's ways and words and works. Walk humbly with God, and you will find constant comfort and peace.

Lt 11a, 1894

Christiansen, Captain

No. 1 George's Terrace, St. Kilda Rd., Melbourne, Australia

January 2, 1894

Dear Brother:

I send you a copy of the letter written to a brother in New Zealand. I have endeavored to press this matter through although there has been much going on in moving from the school building to the campground five miles from there. The camp meeting grounds are six times as large as the grounds upon which we held our meeting in Wellington, and there are more than six times as many campers upon the ground. Thus far our meetings have been excellent. There is a good, cheerful spirit manifested. O that the Lord would manifest His power in this meeting!

My brother, I did not feel altogether free to let you continue your voyage without writing to you upon some important points in regard to your attitude, and with regard to the feelings you manifested upon the vessel. If you had realized that Jesus Christ was on that vessel as a witness to every word spoken by you, if you had realized that every action was registered in the books of heaven, would you have said and done the things which you have said and done? I am sure you would not. Did you take into consideration that you had on board that vessel the messengers who were to bear a message as God's missionaries to the people who sit in darkness?

If the angels of God had not exercised a restraining power upon you, you would have gone to great lengths, because Satan was working with you and manifesting his attributes through you. Notwithstanding your capabilities as captain upon the high seas, and that you hold a responsible position in the vessel under your command, yet it will not be safe to trust the missionaries who have ventured their lives to go to the islands of the sea, to be laborers together with God in seeking to save perishing souls, to one who is not fully under the control of the Spirit of God. The enemy is determined to destroy those who will bear the truth to the ignorant and the unenlightened. Missionaries will have enough to bear without having to encounter the spirit of the one who stood as commander of the vessel. You had it in your power to make it very disagreeable for these laborers, but it was your duty to make it as pleasant as possible.

My brother, your soul is precious, yet from the light which God has given me, I know that however great and perfect may be your knowledge of navigation, yet there are other things you need to learn. You need to listen to the words of Jesus, where He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. ... for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Did you not realize that there was a higher Captain over that vessel? Did you not realize that was One who was witnessing your words and actions which were certainly an offense to God? Would you count yourself safe in a vessel upon the high seas in charge of a commander that did not exercise self-control, and who would at times act as if insane? Had you carried out that which Satan put into your mind, and executed your threats upon the servants of God, there would have been interference on the part of Heaven, for ministering angels were guarding the men who had taken their hands in order to cross the broad waters and speak the words of life to those who were ready to perish.

My brother, never feel that it is a light matter to change captains and forsake Jesus, your true and safe commander, and sail under false color. You must take Jesus on board. If you expect to be respected, you must yourself respect your Commander. You will always be exposed to circumstances that are not pleasant while in this world. Satan will present himself to you in order that you may choose him as your commander.

The selection of the crew has been unwise, for it is not fitting that godless men should compose the crew of the Pitcairn, or work in any position of responsibility among the missionaries that are sent on their mission to the islands. These evil men bring evil angels with them, and thus a channel of communication is opened between them and the chief revolter. Satan will use such men to do his bidding. Then he will use them to misrepresent the messengers of truth and to misrepresent the truths of heavenly origin.

How entirely inconsistent it is to place Satan’s own followers, knowing them to be such, on the Pitcairn. Through arrangements of this kind, evil men are brought to the islands of the sea to work in Satan’s lines, and they come in connection with the people who take it for granted that all upon a missionary ship are missionaries, and the evil deeds of these evil men are attributed to the missionary ship, and thus a bad influence is left on the islands because of these followers of Satan. O that our people would be wise!

My brother, your influence upon the vessel has been deleterious. The impression upon your mind was not correct, and the impression made upon other minds among the crew was not the right one with regard to the servants of God. You were employed to command the ship, not the men whom the General Conference had selected to go as messengers in the ship. The power that worked upon your imagination was not from heaven.

Captain Marsh was one of God’s children, dear to His heart. Pray the Lord that your thoughts which were instigated by the powers of darkness, your words which were incited by the adversary, may be forgiven you. Captain Marsh sleeps in Jesus. When Satan puts his spirit upon you, and you act as you have done upon the vessel, you work under his orders, and instead of carrying with you the savor of heaven in your deeds and words, you carry with you a satanic influence. I ask you consider these matters in a different light than you have done heretofore.

If you think that your course of action was the result of the course taken by the ministers who sailed on the vessel you make a mistake. Some things were not as they should have been. Some words were

spoken, some things were done, which were not justifiable under the circumstances, but your mind was wrought upon by the prince of the power of darkness in order that he might accomplish his purpose through you.

Your sufferings were not created by the messengers of God, but by the spirit you indulged, by the temper that you permitted to be easily excited, by the jealousy that you cherished. This was the cause of your trouble and the great trouble of others. You allow your mind to get excited and wrought up to a high pitch. Your suppositions in regard to Captain Marsh were unjust and entirely false. Satan excited your imagination to such a degree that matters which have no real foundation become a reality to you.

As the matter is presented to me, it is a terrible thing to have a ship's crew under a commander who cannot command himself, who allows Satan to take possession of his thoughts, to control his words, to mold his mind, and to work through him his own evil purposes. The difficulties that have beset your path have been largely created by yourself because you have viewed matters in a wrong light. You thought a certain condition of things existed in reference to the attitude of the messengers of God toward you, which was altogether false. You worked under this false impression, and your reason was unbalanced. Your jealousy was aroused, and you imagined the men on board the vessel were not favorable to you. In order to please you, some of the crew who should have known better helped on the matter by apparently sustaining you. You sustained them in their error, but you were not right in so doing.

Your uncontrollable spirit must be overcome, and you must be transformed in character and give evidence that you see your mistakes and are correcting them, else it will be unsafe for you to be placed in this position of grave responsibility. There is too much involved in this to have matters continue as they are. A man is not fit to be a commander unless he himself is under the discipline of God.

Behold the perfection of Christ who possessed all the attributes of the Godhead and all the perfections and excellencies of humanity. He is our example. You must learn Christ's way, for it is the only way that will qualify you to carry on the work that Christ left His disciples to do. Christ has an intense affection for His purchased possession, and He has manifested it in dying for the world. The love of Christ to God was always glowing, and His love for the world is beyond any computation. He lived not to please Himself, but He prepared Himself to endure without complaint self-denial, self-sacrifice, scorn, and hatred in order that He might represent the Father's love for man, and remove the impression that Satan had given that God was severe and required more of men than they were capable of giving.

Jesus lived the character of God. He was willing to be, or to do, or to suffer anything in order to save men from eternal death. He condemns sin that He might not be compelled finally to condemn the sinner. Jesus bore the penalty of death, in order that the sinner might not suffer this terrible consequence, and made an atonement for us.

There is no excuse for envy, fault-finding, jealousy, sin, and iniquity, for Christ has made every provision, that he who believes in Him as his personal Saviour shall be saved from sin. Christ was manifested to take away our sins, and to give His grace in ample abundance to His followers in order that they may not sin. We are not to walk after the flesh, but after the Spirit. O, what marvellous condescension on the part of God who "so loved the world that He gave His only begotten Son, that whosoever believeth in

him should not perish, but have everlasting life.” [John 3:16.] God made Christ the great sin offering to save fallen man. Every man and every woman who gives himself or herself to Jesus to use his entrusted ability to be [a] laborer together with God is sacred to the heart of Jesus Christ. He identifies His interest with them in a special manner. He says to all, “Touch not mine anointed, and do my prophets no harm.” [Psalm 105:15.]

Those who cannot comprehend the work of the men who are to bear the message of mercy to those in heathen lands should not be placed in connection with the missionaries of God. O, that every one who has a knowledge of the truth would cherish that faith which works by love and purifies the soul. Christ came to our world to identify His interest with that of suffering humanity. The sinful nature of man was weak, and he was prone to transgression of God’s commandment. Man had not the power to do the works of God; that is why Christ came to our world that He might give him moral power.

There was no power in Heaven or earth but the power of Christ that could deliver from the ... [one line missing] ... He came to meet the difficulty and to remove it. His own arm brought salvation. God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven to worlds unfallen, and also to the fallen world that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.

The nature of Christ was a combination of the divine and the human. Having all the attributes of God, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ’s likeness, and be qualified to become laborers together with God. By precept and example he uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ’s life, his works are like Christ’s works, and he will not fail nor be discouraged, because he is vitalized by the spirit and power of Jesus Christ.

Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan had placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent as standing in the way of man’s obedience to God’s commandments.

Satan placed before the world that the only hope of salvation was in getting rid of the law of God. But Christ came to make it plain that it was sin, the transgression of the law, that was to be abolished, in order that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

Jesus, the Spotless and Pure, was treated as a sinner when He was found in the likeness of sinful flesh, in order that the believing and repentant sinner might be treated as righteous. As the light of truth should

come to the soul, revealing the sacred, holy, immutable character of the law, the believer was to place his feet in the path of obedience. Thus was he to be justified and sanctified.

The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit. We shall then discover that the law of God is holy, just, and good, and we would learn to delight in the law of God. We love the requirements of the law, and from our hearts render obedience to its requirements.

Through the influence of the love of God shed abroad in our hearts, we love God supremely and our neighbor as ourselves, and this comprehends the whole duty of men. Love worketh no ill to his neighbor, for to love God with all our heart and our neighbor as ourself is the fulfilling of the law. When all malice, hatred, jealousy, and selfishness are cleansed from the soul temple, the vacuum is supplied with kindness, patience, longsuffering, benevolence, and love. The righteousness of the law is fulfilled in us. Christ came to our world to elevate humanity, to renew in man the image of God, that man might become the partaker of the divine nature. Jesus gave Himself for us, that he might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. Christ dwelling in our hearts by faith causes us to become as a branch grafted in the true Vine. The Majesty of Heaven gave His life to claim us individually His own by bringing back the transgressor to his loyalty to God's law, by turning away the sinner from his iniquity. O that men would love and fear God!

Jesus says, "Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one; as thou, Father, art in Me, and I in Thee, that they might be one in us: that the world may believe that thou hast sent Me and the glory (the character) which Thou gavest Me, I have given them: that they may be one, even as We are one. I in them, and Thou in Me that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [John 17:20-23.]

How Jesus leads our minds out to take more and more extensive views of the privileges and advantages that have been provided for man in coming in close relationship with Christ! The believer may bear the testimony in his life and character that God loves the human agent who obeys His commands as He loves His own Son. How amazing is this statement—almost beyond all comprehension of the finite mind. Jesus says further, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them and I in them." [Verse 26.]

Can we read these words and not discern the value which Christ has placed upon the human agent who has entirely surrendered to Him? He has made provision that "we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." [Luke 1:74, 75.] Always "looking to Jesus, the author and finisher of our faith" [Hebrews 12:2], we are delivered from the devices of evil men and evil angels and we seek to break the bonds of sin and Satan.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word that ye may grow thereby: if so be that ye have

tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones are built up an spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, wherefore it is contained in the Scriptures, Behold I lay in Zion a chief Corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe he is precious, but unto them which be disobedient, the Stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light: which in time past were not a people, not are now the people of God, which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which was against the soul; having your good works which they shall behold, glorify God in the day of visitation." [1 Peter 2:1-12.]

God has given to the world and to angels the evidence of the changeless character of His love. He would part with His only begotten Son, sent Him into our world, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary's cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ to keep the commandments of God. Aside from Christ, man cannot in spirit and in truth keep one of the commandments of God, but in Christ Jesus the claims of the law are met, because He transforms the nature of man by His grace, creates in the heart a new spiritual life, implants a holy nature, and men become Christlike in character.

I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God and be loved by the Father as He loves His obedient Son, is the prayer of,

Ellen G. White.

Brother Christiansen, in the night season I was talking with you. The Lord has given me a message for you. I had been writing to a brother whose case had been presented to me, and after writing to him, I was informed by my guide that your case was similar to his, and that I was to bear a message to you also. Words were spoken to me which were to be impressed upon your mind. You were to be informed of the fact that the grace of God was provided in ample measure for you to obtain victories over all sin, that you might have the faith that works by love and purifies the soul. I commit to you this message in the name of Jesus who has given me this work to do in saving perishing souls.

Lt 12, 1894

Cornell, Sister

Per Ardua, Williams St., Granville, New South Wales, Australia

May 10, 1894

Dear Sister Cornell:

I received your letter in last month's mail, and I thank you for writing. I thought we should have finished our work here, and should have been in America, before this time; but here we are, and here we are likely to remain until the work shall be placed upon a solid basis. I am sorry that Willie cannot see his children and be with the dear little ones, but so it must be. And we must say, the will of the Lord be done. If the Lord requires our presence here, it is because his cause is to be advanced and souls brought to the knowledge of the truth.

The lack of laborers and of money to use in entering our cities and lifting the standard of truth is our great drawback. Queensland has not yet had the living preacher. The publications, books, and pamphlets have done a good work; in one place there are thirty person keeping the Sabbath; in other localities there are scattered ones. Now these scattered sheep, having not the watchcare of the undershepherd, need the instruction of the living preacher, that they may learn the way of the Lord more perfectly. Elder Starr hopes to visit them shortly, but money has been so scarce for a time back that the treasury is empty.

Never did I feel the great sinfulness of selfish indulgence as at the present time. My heart aches as I go into houses, and the first thing my eyes rest upon are photographs, multiplying the faces of the owners themselves, and of relatives and ministers and friends. If all the money that has been expended in this species of idolatry had flowed in the treasury of God, how many missionaries might be sustained in visiting the "regions beyond." [2 Corinthians 10:16.]

The words of Christ mean very much to each one of us; but we are not practical doers of His words. "He that will come after me," says Jesus, "let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] "And he that taketh not his cross and followeth after me, is not worthy of me." [Matthew 10:38.] We must follow closely in the footsteps of Christ, then we shall be wholly the Lord's; soul, body, and spirit will be devoted to doing the works of Christ. Time is short, very short; the end is near. But we are not to be content to remain in idle expectancy, neither should we be practicing selfish indulgence. We want to lay up our treasures in heaven. The time now devoted to fashioning and admiring the little nothings that please the taste should be wholly given to God in labor for our fellow men for whom Christ has given His life. He died for them that through His death they might live. Through faith in Him, not one need perish; all may have everlasting life.

I am so glad of this, and I sincerely hope that all who name the precious name of Christ may be sincere, practical doers of His Word, else they will certainly be numbered with the unbelievers. The Lord will have the whole heart service or nothing. There are so many who profess to be Christians, but who are such in name only. If they should see their name's written in the books of heaven, they would see also written there, "Wanting,"—weighed in the golden scales of heaven, and found wanting. [Daniel 5:27.]

As Seventh-day Adventists we are ever to bear in mind that we are Christian reformers, and that every effort made to advance the light of truth will be resisted and opposed by the synagogue of Satan. As Christ has His church, composed of the believers in His name in the world, so also Satan has his church, all the human agents who reveal themselves to be children of darkness, children of the wicked one. They oppose the truth; satanic agencies inspire evil men to resist the truth. The first chapter of

Colossians is full of instruction to reformers. We wish all who love present truth to make a practical application of the Word of God contained in this chapter.

In (verses 9-14) are presented the reforms called for, and the sure result of accepting the truth, present truth. In this chapter is presented to us the true work of reform. See verses 21-23. The acceptance of the truth in genuine faith does not degrade the receiver, but is ever lifting him up, refining his taste, sanctifying his judgment, elevating and ennobling his character, fitting him for the companionship of angels and of Christ and the Father. The truth received into the heart is opening the door to Jesus, who is the light and the life. Verses 25-29.

There are so-called reforms which are made to serve as a half-way house in the passage to heaven. Many persons are willing to reform in some degree, but when they see that the reformation which the Bible requires is a thorough conversion and transformation, they stop in the half-way house. They say, "I must keep in connection with the world. Should I become a Seventh-day Adventist, I should be removed from the positions of trust that give me influence with the world." But while they refuse to walk in the light while they have the light, how far will they be able to lead their friends, whose salvation they desire? They can bring them no farther than they themselves see the necessity of going. Then their influence leads their friends to the half-way house; it leads them to stop reforming after they have advanced a certain distance, which is assured by man's finite judgment. All who are content to stop short of full obedience to God's commandments will fail of everlasting life.

The law of Jehovah is to be obeyed; it cannot in any wise change its definite distinctions of character in order to meet men in their fallen condition. God did so love the world, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

There are many who will advance in reform until they come up to the most wonderful, soul-stirring truths that can be found in the Word of God; after confronting these for a time, they turn aside from the consequences that will follow obedience. When called to stand in the hedge, to make up the breach made by the leader of rebellion against God's law, they hesitate and question, "Is it essential? Will it pay to show myself singular in the eyes of the world? If I accept the Sabbath, I shall surely lose my position of trust." After considering the bribe which the enemy presents, their blinded eyes discern only the sacrifice.

Many who claim to believe have not a living, working faith, a faith that works by love and purifies the soul. They are constantly halting between two opinions, and they will be moved away from the hope of the gospel. Faith of a quality that does not lead every receiver of truth to be a doer of the Word will be a stumbling block to others. Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." [Habakkuk 2:14.]

Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation. This is the meaning of the words of Christ in regard to eating His flesh and drinking His blood. [John 6:54.] And he says, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.]

We shall encounter false claims, false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. Let nothing divert the mind. The wonderful, the marvelous, will be represented and presented. Through satanic delusions, wonderful miracles, the claims of human agents will be urged. Beware of this.

Christ has given warning, so that none need accept falsehood for truth. The only channel through which the Spirit operates is that of the truth. The spirit of truth works upon the human agent to convince of sin, of righteousness, and of a judgment to come. A divine agency is constantly working upon the human agent, and here the divine agency is indispensable. God alone can impart the Holy Spirit, making it a transforming power unto the saving of the soul. Faith is termed the gift of God, and God opens the heart to receive the Word. The Holy Spirit of God produces its effect through the medium of truth. Jesus prayed for His disciples, "Sanctify them through thy truth: thy word is truth." [Verse 17.]

Peter represents Christians as those who have purified their souls "in obeying the truth through the Spirit unto unfeigned love of the brethren." And he adds the exhortation, "See that ye love another with pure hearts fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." [1 Peter 1:22-25.] Our faith and hope are founded, not in feeling, but in God. "In the beginning was the Word, and the Word was with God, and the Word was God." [John 1:1.]

I would send a word of sympathy to Sr. Angeline Cornell. I am sorry for her affliction, but am so glad that the anchor of her hope is cast within the veil, whither the forerunner Jesus has for us entered. And the anchor holds. Praise the name of the Lord! When I read your letter, I thought what could we poor mortals do without Jesus to love us and to care for us. And when health and strength fail, "what a friend we have in Jesus, all our griefs and woes to bear; what a privilege to carry, everything to God in prayer."

O, when friends and relatives are losing their hold on this life, what a comfort it is to know that they have a firm hold of the future, immortal life. The promises of God are never failing. Our unworthiness is abundant, but we are not to look upon that, and ponder and be distressed over it, for in so doing we shall lose faith and courage and hope. Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, "looking unto Jesus, the Author and

Finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God.” [Hebrews 12:2.]

The faithless position of many is dishonoring to God. We want a continual increase of faith. We must walk by faith, not by feeling, nor by sight. Stormy times are before us, severe tests will come, and if we have not educated and trained ourselves to serve God through faith in Christ our righteousness, we shall begin to look to our own imperfect lives, and lose all hope. We must now learn to believe in Jesus as our personal Saviour. To look unto Jesus as one who is able to save unto the uttermost, is our hope, our assurance.

Jesus says, “Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.” [John 14:27.] The truth received into the heart sanctifies the soul. We have a faith which enables us to rest, soul, body, and spirit, in Jesus our Substitute and Surety. Good is the Lord, and greatly to be praised. We shall be tried sorely, for Satan will come in every conceivable form to distress, annoy, and delude every follower of Jesus. We must live by faith, not by feeling. We must advance step by step into a more experimental knowledge of God and of Jesus Christ whom He hath sent. There is need of daily, hourly communion with God. Our life, our soul, hid with Christ in God, is safe. Jesus, precious Jesus, is stronger than the strong man armed.

We must live close to God, abiding close by His throne in prayer. If we have self-confidence, confidence in our own wisdom, then the Lord Jesus leaves us to our own weakness. We must look to Jesus and live.

I have written to Brother Henry Kellogg in reference to the responsibility which rests upon all the followers of Christ. I have my mind upon Asa Lockwood’s children. One son, I have learned by letter, desires to find work among Sabbathkeepers, but they have no work in the office for him. I think this is strange, when the light has been shining from the Word of God in clear, distinct rays, that especial obligation and duty rests upon believers to look after the widows and the fatherless. This is the sacred legacy given to the church in Battle Creek, as a church, and to every child of God personally. It is a solemn charge that is not to be neglected, as duty to be taken up and carried as a part of the work intrusted to every soul who loves Jesus. Will you see if you can refresh minds in regard to these things? Bro. Cornell has a voice in these matters. God help him and all the workers to leave no duty undone.

In love.

Lt 13, 1894

Childs, Brother and Sister

Norfolk Villa, Prospect Street, Granville, N. S. W., Australia

September 27, 1894

Dear Brother and Sister:

The offering of one thousand dollars that you have made to God has come to me through the Pacific Press. I am thankful for this donation to be invested to advance the cause of God in this far-distant country. We are on missionary soil, and it is only right that you should have some particulars in regard to the work that is being done in this field. I am pleased to inform you that not less than one hundred and twenty-five have embraced the truth in Melbourne and its suburbs during the last year.

Since we held our camp meeting in Brighton, a church numbering twenty-five, has been raised up in New South Wales mainly through the efforts of Bro. Hickox. The Sabbath school, including parents and children, numbers forty. There was no place in which they could conveniently worship, and it was deemed essential to build a humble house of worship. Those of us from America were open-handed to do what we could, and one week ago last Sabbath the church was dedicated. At that time the people had the church decorated tastefully with evergreens and bright, beautiful flowers. When service opened, the church was crowded full, and the occasion was one that all will remember with gratitude and pleasure. During the dedicatory prayer we realized that we were favored with the presence of the Lord.

At Kellyville, which is about eleven miles from this place, we have another little church that is built in the midst of an orange and lemon orchard. The church members not less than thirty, and they have all newly come to the faith. I will send you some little account of our journey to this place. At Parramatta, about a mile from here, a much larger church has been built than in the places mentioned. This church is two years old, Kellyville church one year old, Seven Hills church about three months old. The Lord by His Holy Spirit is moving upon the hearts of men. The message of truth must enter many towns and cities that have not yet been visited, for we have not had the means or workers sufficient to respond to the calls coming in from the opening fields.

I am very grateful to you for the means that you have sent across the broad waters of the Pacific, and may the Lord bless Bro. Haskell for his Christlike interest in interceding for this field. How can we enter new fields unless we are provided with the Lord's money which he has entrusted to men as His stewards? Men of means are to make the transfer of money from their hands to meet the increasing demands of the cause. Thus the truth is to be carried to all parts of the world, and when this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come.

When asked when our Lord shall come, we may answer, "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." [Acts 17:31.] "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Matthew 24:14.] The people of God who claim to believe the gospel are to work most earnestly, employing every entrusted talent of influence, means, or ability to advance the truth in all its lines, in order that a people may be prepared to stand to witness to the fact that Christ is their personal Saviour.

Our hope is in God, and this hope we can make apparent only as we manifest entire dependence upon Him. We are not only to seek God for wisdom, but we are to rely upon Him as our only sufficiency in saving the souls of men who are ready to perish. Whatever has been done to advance the truth in

Australia has been done through the efficiency of Him who is mighty to save. But much more might have been accomplished had human agents co-operated with God more fully.

The three small meeting houses that I have mentioned are the only ones that have been erected by our people in all Australia. In the large city of Melbourne which has about half a million people, there is no suitable place in which our people can meet to worship God and to unfurl the banner of truth. They are obliged to meet in close, untidy halls that are not suitable for the worship of God. We do hope that the time is nigh at hand when the worshippers will be impressed to say, "Let us arise and build." [Nehemiah 2:18.]

Those who have taken hold of the truth can do something toward building meeting houses, but they cannot do all. I trust however that as the Lord shall quicken into general activity the people who believe the truth for this time, that as the worshippers here shall let their light shine forth to others, and do all that they can do, the Lord will put it into the hearts of those to whom he has entrusted means, to send it to this country to help us in the erection of houses of worship.

The earnest, persevering prayer of the righteous avails much. It is our duty to ask God for the very facilities that we need to lift the standard of truth in all parts of the world. It is not by might, nor by power, but by my Spirit, saith the Lord, that the light of the knowledge of the truth for this time shall shine forth as a lamp that burneth. Prayerless zeal will not enable us to make the right kind of headway. The sincere, humble prayer of the true worshiper ascends to heaven, and Jesus mingles with our lowly petitions the holy incense of His own merit. Through His righteousness we are accepted. Christ makes our prayers wholly efficacious through the savor of His righteousness. In these days of peril we need men who will wrestle with God as did Jacob, and who, like Jacob, will prevail.

Thank God that the world's Redeemer promised that if He went away, He would send the Holy Spirit as His representative. Let us pray, and grasp the rich promises of God, and then praise God that in proportion to our earnest, humble supplications, the Holy Spirit will be appointed to meet our needs. If we seek God with all our heart we shall find Him, and obtain the fulfillment of the promise. His grace will be given in large measure to those who will be active agents in imparting it to the world to convict the mind of truth, and to convert the soul to Christ.

I am sorry to learn that Brother Childs is suffering and in affliction, but let him be comforted with the thought that he has more than a human sympathizer. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. ... For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Hebrews 2:17, 18; 4:15, 16.]

The Lord will not leave his afflicted, tried children to be the sport of Satan's temptations. It is your privilege to trust in Jesus. The heavens are full of rich blessings, and it is our privilege to have the joy of Christ in us that our joy may be full. We have not because we ask not, or because we do not pray in

faith, believing that we shall be blessed with the special influence of the Holy Spirit. To the true seeker through the mediation of Christ the gracious influences of the Holy Spirit are imparted, in order that the receiver may impart a knowledge of saving truth. Why do we not believe the plain "thus saith the Lord"?

My dear friends, do not cease to pray under any circumstances. The spirit may be willing but the flesh is weak, but Jesus knows all about that. In your weakness you are not to be anxious, for anxiety means doubt and distrust. You are simply to believe that Christ is able to save unto the uttermost all who come unto God by him, seeing He ever liveth to make intercession for us.

What does intercession comprehend? It is the golden chain which binds finite man to the throne of the infinite God. The human agent whom Christ has died to save importunes the throne of God, and his petition is taken up by Jesus who has purchased him with His own blood. Our great High Priest places His righteousness on the side of the sincere suppliant, and the prayer of Christ blends with that of the human petitioner.

Christ has urged that His people pray without ceasing. This does not mean that we should always be upon our knees; but that prayer is to be as the breath of the soul. Our silent requests, wherever we may be, are to be ascending unto God, and Jesus our Advocate pleads in our behalf, bearing up with the incense of his righteousness our requests to the Father.

The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. He will live through them, giving them the inspiration of His sanctifying Spirit, imparting to the soul a vital transfusion of Himself. He acts through their faculties and causes them to choose His will and to act out His character. With the apostle Paul they then may say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Galatians 2:20.]

Christ impresses upon the mind of believers the fact that they are to have the glory which the Father has given Him, in order that all who love and serve him may be one with God. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me. ... And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory (character) which thou hast given me: for thou lovest me before the foundation of the world." [John 17:8, 22-24.]

What a request! He asked not that which was impossible for the members of the human race who believe on Him to receive. He asks that the Father shall love those who believe in Him, who love and serve Him as He loves His Son. Is this not sufficient to fill our minds with profoundest awe and love? Where is our faith? O, let it be strengthened in contemplation of the thought of the possibility of God loving finite men, even as He loves His own begotten Son. Let our faith be strengthened in contemplating the thought that as followers of Christ we may be complete in Him. O how far short is our

faith! Let us talk faith, live faith, and give to the world an example of the faith which works by love and purifieth the soul.

I pray that the blessing of the Lord may rest richly upon you, and that the health of His countenance may be lifted upon you.

Lt 13a, 1894

Clausen, Sister

Granville, New South Wales, Australia

June 14, 1894

Dear Sister Clausen,

I have a favor to ask of you. I am in need of plush for a cloak. My last and best one, purchased in Christiania by Elder Olsen, has been worn until it is getting threadbare; the elbows have nothing but the texture of threads without the plush. Will you purchase for me three yards and a half of the worsted seal plush, such as I had before; also cheap remnants of the same kind of goods—black, brown, and gray—which I can use for trimmings or for repairing. You can sew these together in a lap robe, alike on both sides, or one side flannel. I need this much. If you can, get a cheaper quality also, ribbed or plain, for a carriage robe, and let it be brought by someone who is coming this way, either directly or by the way of Africa. They can use it to make themselves comfortable on the journey, and save expense for transportation.

If this kind of goods could be purchased in this country, I would not trouble you with the matter; but it is not in market here. There is nothing so suitable for me as this, both for winter and summer, since I have been afflicted with rheumatism.

I have to study economy in every way. We see so much poverty all about us that my heart aches. We try to divide with those who are in need. We eat no meat, and do not have butter on the table. We believe that we shall see harder times than we do now.

I am now much better healthwise than during my first year in Australia. I can walk much better, and am improving in activity. For about a year I was a cripple, unable to kneel, or to step up or down. Even now I have to be exceedingly careful else my shoulders will testify quite decidedly of my situation. I am so thankful to my heavenly Father for His great goodness and loving kindness to me.

I would be pleased to see you all, but do not expect to have the privilege.

Lt 14, 1894

Davis, Marian

Cooranbong, New South Wales, Australia

August 27, 1894

Dear Sister Marian:

Will you please look up the different manuscripts and letters that have been written for the last two mails, and send me a copy of everything. If Brother Rousseau comes back here, I have some matters I wish to bring before him. I am feeling much better than when I left Granville, I improve every opportunity to ride out in the boat or in the carriage. I have not hired the two-seated Russell wagon. I thought we would test the trap, and I enjoy riding in it fully as well as in the buggy. It jolts me about and tires me some. But this is an exercise that does not weary the brain.

Friday Emily, May, and I went out in search of oranges. We failed to get any at Mr. Martin's or Mr. Baker's. We were then directed to go to Mr. Maloney's, but the cart would only go for a little ways. Emily and May left me sitting in the cart while they crossed the creek on a log, and I saw them disappear in the thick woods. I thought they would have to go but a short distance; but they did not come back for a long while. When they returned Emily had two or three dozen oranges in her dress, and May carried a handful of ferns. We then drove home as fast as this elephant of a horse would walk, for trot she would not. The oranges are not the largest, but they are thin-skinned and very juicy, and not as sour as the oranges we purchased in Granville. We have all we want at six cents a dozen.

Sabbath we all went out on the school land, and made ourselves comfortable in the woods. I had my folding chair, Brother Lawrence made a seat for his wife, and Brother Tucker and the others seated themselves on the four rugs on the ground. I read two articles to them in which they seemed very much interested. We then sang a hymn, and had a season of prayer. After we had eaten some oranges, we returned home. We all had a good appetite for our dinner. We enjoyed being on the school land amid the trees and the beautiful things of nature. I love to be in the groves, where I can hear the birds sing. On Sunday, Brother Laurence took us in the trap, and we drove over a good share of the school ground. In some places the roads were very rough, but I kept thinking, let the cart jolt, it is a change of exercise, it will do me good. I enjoyed the trip, and we were out roughing it nearly all day. We came home just at dark.

The more I see the school property, the more I am amazed at the cheap price at which it was purchased. When the board want to go back on this purchase, I pledge myself to secure the land. I will settle it with poor families. I will have missionary farmers come out from America and do the best kind of missionary work in educating the people as to how to till the soil and make it productive. I have planned what can be raised in different places. I have said, "Here can be a crop of alfalfa; there can be strawberries; here can be sweet corn and common corn; and this ground will raise good potatoes, while that will raise good fruit of all kinds." So in imagination I have all the different places in a flourishing condition.

No one need to regret in reference to this land, for with proper working it will surprise the people in this section of the country. All the regret I have is that we have not money to take in sections of land that would extend the grounds. I have not one doubt in reference to the securing of this land. If the Lord prospers those who occupy it, and who cultivate it, as we believe He will, we shall see a change that will surprise all who look upon it. I can hardly endure the thought that time is passing, and that the work of

clearing the land is delayed. I have walked over the most of the O'Leary land. It has been cultivated and should be included in the school land. Someone should be at work on it cultivating it. If it could be purchased for any reasonable sum, I would not object to securing the place as a home for myself, if it was thought advisable to do so. No time should be lost in cultivating the land. O'Leary had only put in the plough about six inches deep.

In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest. Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school! Since I have been here for few days, and have had opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen would produce some kind of crop.

Today, we go again to get oranges. Mr. Martin sent us a line saying that we could have all the oranges we wanted for six cents a dozen, so we have now two places in which to secure fruit. We feel independent driving around in our two-wheeled chariot. I am getting stronger, breathe much better, and shall expect to return in a few days. I [want] to be able to take hold and write on the life of Christ.

May will come to Granville tomorrow on the first train, and will bring a case of oranges in her trunk. Do not forget the writings of the two or three last mails. I will preserve them carefully. I want to read them to Brother Rousseau and hear what he has to say on some particular points. I wish you were here for a short time. It would do you so much good. I do not write to Willie or to any of the men, for they cannot give attention to matters that are not especially connected with their work. I hope and pray that they may prosper in all their plans. May God give them wisdom, is our constant prayer.

Lt 15, 1894

Daniells, A. G.

Williams Street, Granville, New South Wales, Australia

April 4, 1894

A. G. Daniells:

I have been unable to sleep since two o'clock this morning, and I am now tracing these lines by lamplight. I send you the communications which I have written, because I know they will be a blessing to you if you will receive them, and make a practical use of the matters presented. I do not wish to grieve the ones I love, but it would be a very poor quality of love that would lead me to withhold the warning of danger that will imperil your souls.

Without Christ we can do nothing. There are rich blessings in store for all who eat the flesh and drink the blood of the Son of God. The Lord Jesus positively declares that all such have eternal life. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." This means

very much to us. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [John 6:54, 63.]

I have special words to speak to you, and I am constrained by the love of God to make the matter so plain that there can be no neglect of duty on my part. I love your souls, and therefore I will relate to you the things the Lord has shown me, which are misleading in their influence. Several years ago I was shown some important facts in connection with the work and cause of God, which have been repeated to me since the Brighton camp meeting. Of these things I will speak.

The holy convocations of our people are meetings of great importance to all who shall assemble. Our conference meetings in which business relating to the cause is transacted, are special seasons when the heavenly counsels are made known to those assembled. Those are no common-place things that are considered in these meetings; the ministers and officers of the church and their wives who are in attendance at the camp meeting should be present at these conference meetings if their health will not suffer thereby. As they shall manifest their appreciation of these meetings, they exert an influence that will lead others to regard them in the same manner. All members of the church should have a decided interest in these meetings.

Everything which is connected with the divine operations should have a special interest in, and marked respect for, all who love God and keep His commandments. How can the wives of our ministers, and the wives of others who are active workers in the cause of God, become intelligent in regard to the large outlay of efforts and means in proclaiming the message of truth to those that are nigh, and carry it to the regions beyond, unless they shall place themselves in the channel to receive light? The indifference of our own people who are to a greater or less degree engaged in missionary work shows that they need all the intelligence to be obtained in these meetings. Could their eyes be opened, they would see heavenly angels in these assemblies, ready to communicate light; very precious ideas are flashed into the minds of all who are consecrated in carrying the burden of the work.

Those who are very diligent in activities of an unimportant character often forget to serve the Lord. They serve themselves. Their business occupies thoughts and hands and is allowed to hide Jesus from their view. Worldliness and selfishness should have no part in the service of God and should not be mingled with His sacred work. At our conference meetings all should have the same spirit as did Cornelius and his household, who said, "Now are we all here present before God, to hear all things that are commanded thee of God." [Acts 10:33.]

Those not of our faith will mark the indifference as well as the whole-souled interest that is manifested in our conference meetings. Those who love God will not, even in their appearance, exert an influence upon others to lessen their appreciation of the sacred character of these meetings. While words are being spoken which shall affect the interest of the cause of God, the minds of all should be uplifted to God in earnest prayer for spiritual eyesight to discern the great things of God, that Satan shall not steal away the very things they should bear in mind. All should pray that the Lord will give light and knowledge in these meetings, that they may know how to engage in the great work intelligently. The

sisters should be anxious to place themselves in the channel of light where they can have the companionship of heavenly angels.

Those who are associated with the work need to learn much more in regard to the different lines of the work. The earnest words spoken, the encouraging features presented, as well as the failures which cause unavailing regrets, all are lessons teaching the worker to shun certain methods, to reform in the practical working. He will see the changes that are necessary in order to avoid failures, and the high and holy purposes that will be crowned with success. Ministers all need to understand much more than they now do, of the practical working of the cause in its various branches. In these matters, where eternal interests are involved, ignorance is sin.

Women who are connected with the work in a greater or less degree, need a much more intelligent knowledge of the workings of the cause than they now have. It is essential for them to understand the practical working of the machinery and the spirit and grace required to keep all parts working harmoniously. Each should realize that a divine hand is moving to bring order out of confusion, that every line of the work may bear the divine impress. When women who are in any way connected with this work treat it as a common matter which does not particularly concern them, their influence tends to cheapen the work in the estimation of believers and unbelievers. They belittle that which heaven recognizes as of great importance. They treat lightly subjects that are taken up in the counsels of heaven.

Heavenly intelligences preside in every business meeting. Members from the royal assemblies of the heavenly courts are present to listen to every plan under consideration, and to imbue the minds of those who see the necessities for the time, and [to] lay out the lines of work to be done. Holy angels impart wisdom, they inspire minds, and aid in working up plans, that the message of warning may go to the regions beyond. They bring before the workers the evangelical and eternal principles that must characterize the work, principles that will impart greater moral power, and give the work greater importance and efficiency, that in all its features it may bear the divine similitude.

The direction of Christ to Moses was, "Make all things according to the Pattern shown to thee in the mount." [Hebrews 8:5.] The truth in its sanctifying power is to go to the world; prophecy must be fulfilled. All the aspirations, all the motives and power, of influence, every jot and tittle, is to make a place for itself and find its proper, dignified position. Never in any sense is it to be brought down to a low level, becoming mingled with common things.

There are some who, through the impressions of the Holy Spirit of God, have had glimpses of the holy character of the work and the necessity of its standing in its sacred dignity before the world. These laborers are struggling with all their power to arouse the human instruments to look heavenward, to catch the divine inspiration, to realize that they may represent the purity, the virtue and holiness, of a work that is under the supervision of God Himself. All who do appreciate these things will make every effort in their line of work, that they may have the co-operation of God and of angels to carry the work forward and upward, every year reaching greater and more perfect success according to the counsels of heaven.

I hope and pray that our sisters may all be a help to the cause and work of God according to their several ability. "Be not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] Our sisters are far from realizing how far reaching is their influence for good or for evil. Their busy missionary efforts may appear to themselves to have a wonderful influence for good; but if the Spirit of Jesus does not pervade the soul, and in their activity they are indulging their own spirit as is often the case, their work does not bear the divine credentials.

Through Christ provision has been made that abundant grace shall be imparted to every sincere seeker for grace and righteousness. But whatever, in the practice of the individual, dishonors God, cannot benefit the soul. The reason for so great lack of mental and spiritual power is found in the fact that the blessing of God cannot attend the human agent in violating the eternal principles of right. No other may know the inward workings of the human mind, but God knows it. God is to be acknowledged as a party in all transactions.

God calls upon our sisters, whatever may be their position, to act as if they saw the divine eye looking upon them. They have no sanction in the Word of God for lading themselves down with unnecessary perplexities and cares. Even the so-called little things may interpose between the soul and God, and drag down the soul to the level of common things. Every moment is precious, it is God's time that we are using, and if the nerves become over wrought in being engaged in little nothings, and numerous things are taken up as duties to engross the mind and affections, so that the most precious and essential things are neglected, then the good we might do, and that God requires of us to do through faith in Christ, is left undone. Our souls are defrauded, and that means that an atmosphere surrounds the soul that is malarious to others.

At camp meeting our sisters are sometimes seen, in time of service, sitting inside or outside the tent, with some unimportant, common work, as though this was a matter of high importance. These practices belittle the sacredness of the work, and give evidence to unbelievers that the solemn messages of warning given to the people are not believed and practiced by those who profess to accept them. All these little things will be seen in the day of God to mean much more in making common the most sacred matters, than is now discerned.

None of us, either men or women, have so much intellectual or spiritual strength that we can afford, on these special occasions, to allow common matters to absorb the attention or divide the thoughts. Those who choose to keep these non-essential things in hand, rather than come right into the meeting where the interest is alive, lose the atmosphere which heavenly angels bring into the assembly. After a time they come to view the truth as a common matter.

Those things are as an offense to God, for they give impressions that place the most sacred things on a level with common matters. Such practices should not be followed in any wise; they show a want of respect and reverence for the sacred assemblies, whether in the house of worship or in the tent which is devoted to religious service. When our sisters are compelled to do common work with their hands, let them do this at their homes, and not bring it into the courts of the Lord's house.

All heaven is watching these conference meetings with intense interest, and angels are astonished at the low and common ideas and practices which are mingled with the most sacred, heavenly things. The rich inheritance of the truth has been given to us as a people, and yet a very large number have in their own minds cheapen the work by their earthly thoughts and practices. Are our people asleep, that they have so little sense of the purity and glory of the truths which have been committed unto us as a sacred trust? We have the light that shines down the ages to us from the former economy, which was under the direction of the Lord Jesus Christ. All this instruction shows how great is the reverence ever to be manifested for the work and cause of God. Why do not our brethren read and practice the instruction thus given?

With all the light sending its bright rays down to our time, there is blended one still mightier and more peculiar in its bearing upon us as a people who live in this time when the end of all things is at hand. The light is now shining that is to fill the whole earth with its glory. The Lord calls upon His people to serve Him with undivided affection, and then the heavenly intelligences will cooperate with the human, and we shall see the message attended by a power that is irresistible by all who will choose light rather than darkness.

There are still among Seventh-day Adventists many species of idolatry that will be swept away. The aspect of our worship will change, and our council meetings will be marked by greater dignity and solemnity. One or two will not be forward to speak long and loud. For the Captain of the Lord's host is in the assemblies. The words spoken to Joshua are spoken also to us: "As Captain of the host of the Lord am I come. ... Put off thy shoes from off thy feet; for the place wherein thou standest is holy." [Joshua 5:14, 15.] We need to have our minds uplifted from the common to sacred ennobling themes. When as ministers, as missionaries for God, as wives of missionaries, we shall turn away from the cheap, the common, and the impure, to that which is sanctified and holy, this will make its impress on every object we come in connection with.

The cross of Calvary is to be lifted high above the people, absorbing their minds, concentrating their thoughts. Then all the spiritual faculties will be charged with a divine power direct from God. Then there will be a concentration of the energies in real, genuine work for the Master. The workers will send forth to the world beams of light, as living agencies to enlighten the earth.

Christ accepts, O so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it, fill the world with the messages of His glory, and keep pressing onward to the regions beyond.

Heavenly intelligences are waiting to co-operate with the human instrumentalities, that they may reveal to the world what human beings may become, and what, through their union with the divine, they may accomplish for the saving of souls that are ready to perish. They may be as bright, shining constellations in the spiritual heavens.

And yet how we who have an intelligent knowledge of the truth realize its glorious character. There is an infatuation which Satan has thrown upon them, so that they neither burn nor shine. "He that spared not

His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Romans 8:32.] Everything has been done for us that God could do, and yet we are far behind.

We have the accumulated riches of the ages past. Representative men, inspired with wisdom, and practicing the words of God, have left us an example of moral and spiritual enlightenment that should be a constant help and support to every soul that would live godly in Christ Jesus in this present evil world. The Holy Spirit is waiting our demand. To those who are obedient children of God, the Holy Spirit will multiply grace and peace through the knowledge of God and Jesus our Lord. In place of devoting time and pains to work up little nothings to please self, let the time be earnestly given to the study of the Word to enrich the mind and store treasures that the good things may be ever put away to bless others.

The apostle Peter says, "This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour." [2 Peter 3:1, 2.] In view of the infinite resources which the Lord Jesus has provided for all who will love and serve Him with undivided affection, can we consent to give Him only a tithe of that human nature which He came to sanctify and ennoble? He desires that His followers shall be strengthened with all might. He would impart to them His glory, which is His character.

In His last prayer for them He says, "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 (through their perfection in Christ Jesus) that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:22, 23.] Oh, what privileges we are called to enjoy! And to what sacrifice and humiliation did the Son of the infinite God condescend to in order that man might be elevated! He stooped to one humiliation after another, until we behold Him, the Victim upon the cross, crucified between two thieves, making it impossible for Him to descend lower.

This humiliation on the part of Christ moved all heaven, to do what? to render perfect and complete that sacrifice in behalf of the salvation of man. They would impart the zeal of heaven to the human beings Christ has died to redeem, and would cooperate with men in drawing all to "behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] The Holy Spirit represents the completeness and all sufficiency of Christ, ever present to aid any soul who is earnestly seeking Him.

All heaven is interested in the recovery of man; and so deep, so wide and far reaching, is His interest that all heaven is engaged in co-operation with the human agencies. No truth that is essential to man's salvation is withheld, no miracle of mercy is neglected, and no divine agency is left unemployed. And yet the Lord God of heaven receives from men so very little in comparison with what they might render to Him. All power in heaven and earth is given them in Christ, and through the gift of the Holy Spirit He unites the sympathies and instrumentalities of the church in heaven with those of the church on earth. Will we believe? Will we secure the divine anointing, the eyesalve?

Daniells, A. G.

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

March 11, 1894

Elder Daniells:

A few nights since, I was bearing a message to a select company. I addressed all with words that impressed the idea of the necessity of practicing principles of truth which should govern the life and mold the character. I spoke words to Brother and Sister Starr, to Brother and Sister Rousseau, and to Brother and Sister Daniells. I am now writing to you, Brother and Sister Daniells, the substance of what which I addressed to you.

Elder Daniells, it was the will of God that you should be placed in a responsible position of trust, not because you were faultless, but notwithstanding your imperfections. You are on test and trial. If you bear the proving of God, you will receive a rich reward; but if you fail to bear the test, the Lord cannot use you to His name's honor and glory, for you will mar His work. The Word of God is your guide; the Holy Spirit is to be your teacher.

You are in danger through influences that are not divine, but human. You cannot be a safe man to occupy the important position you now do unless you shall daily learn in the school of Christ from the great Teacher. I must say to you things that grieve my soul. You must receive from no human source lessons that will unfit you for the work of God. Those who support the work of God are to receive their impress from God alone, and [to] work in Christ's lines for complete and perfect oneness with Jesus Christ and with their brethren, and especially with those whom God has honored with a sacred, holy trust to preach the Word, to be instant in season and out of season to reprove, rebuke, exhort with all longsuffering and doctrine.

Increased light <from the Word of God> is to come to the people, line upon line, and precept upon precept, here a little and there a little. Catch every ray of light emanating from the throne of God. Every true, genuine worker will love God with all his heart and will love his co-laborers with pure, unselfish love. No one of God's workers is to treat another worker with indifference or with disrespect, <or to stand in the position of criticizer,> but each one is to show the other true courtesy and love.

You are in danger of misunderstanding your work. God has not placed upon you the power to discern and pronounce upon the work that comes forth from the hands of your brethren who have had experience in the cause and work of God, and who walk in fear and trembling before Him. God has not placed you upon the judgment seat to detect flaws in your fellow workmen any more than He has set them to criticize your work. Leave the criticizing in safe hands; and that is in the hands of God. God has never placed you as a judge. He has a work for you to do in connection with your brethren who have had an experience in the work, and that is to seek to answer the prayer of Christ that His disciples may be one as He is one with the Father.

One man's mind and one man's judgment is never to pronounce in reference to the workers God has ordained. Every worker must wear the yoke of Christ. You can wear your own armor, prepared for you of God, and every individual worker must look to God, and learn of the great Teacher <for their individual selves;> but there are to be no lords over God's heritage. The interest of one worker is to be the interest of all.

Wherever these workers may be, they must individually ask wisdom of God and believe and be instructed of God, and then <counsel with their fellow laborers> [and] follow their best judgment in the fear of God, according to the circumstances that may arise. They will meet circumstances that will require individual decisions. There will be times when it will be necessary to decide on the spot, for it would imperil the cause to wait to write <to the president of the conference> and receive a reply, or to take the time to seek an interview with the president of the conference, who is but human like other <men.> The worker found under such circumstances must shape the work to meet the exigency of the case, moving prayerfully and conscientiously and in the fear of God, doing what he thinks will best serve the cause which his soul loves. He must preach the Word and do the work required as a shepherd under the great Shepherd of the sheep.

When a worker acts according to his best light, then shall his work be criticized, depreciated and pronounced upon? Shall such a worker be censured by his brother, a human agent also, who is liable to err, since he has the imperfections of humanity upon him? If this is to be done, confusion will soon be in our ranks, and Satan's attributes will be manifested by human agents, and the Spirit of the Lord will be grieved. Through thinking and speaking evil there is great danger, and I therefore warn you to keep off the judgment seat, and rather seek for unity, and cultivate not a selfish love, but the love of Christ.

There are men who should be respected because they are laborers together with Christ, and "all ye are brethren." [Matthew 23:8.] Sound doctrine is to be brought into contact with actual life, and it is to produce sound practice. The form of sound words is to be valued above gold. The searching maxims of God's Word are to search men's work. The great I AM says, "I know thy works." [Revelation 2:2.] The truth is to be practiced, to be acted out, and then it will elevate the life, sanctify and ennoble the teacher and <also the> receiver of truth.

The Lord has presented before me the fact that Brother Rousseau has been carrying a heavy load, a load altogether too weighty for him. He has had many trying cases to deal with in the school, and he has needed wise, judicious counsellors. But he has not had that sympathy, that encouragement, from all that he should have had. There has been hindrances in his way that have made his work more taxing than it should have been. Now how does the Lord look upon him under this pressure, while he has been striving to do the work of three men? The Lord looks from heaven pityingly, tenderly, and lovingly.

Brother Rousseau has tried to do his work with fidelity, and his brethren, who feel inclined to criticize and to censure him because he has done some things in a different manner from the way in which they would have done them, and they think they see imperfections in his work, should, before they cast the first stone, ask themselves, "Am I without sin? <Would I have done any better had I been in his place?>" Has God spoken from heaven and pronounced judgments upon His overworked servant? No, for we

have a merciful God to deal with. <Please consider,> aftersight is more clear than the foresight, and there <will> often be mistakes made [when] <it seems there must be a> moving at a venture, risking the consequences.

Brother Rousseau has carried the heavy responsibility laid upon him nobly. He has sometimes not been as choice <in his selection> of his words <under trying circumstances> as he should have been, and he has left the impression upon <some> minds that were tempted <and tried,> that he was hard and severe. Therefore Bro. Rousseau should not have <so many> burdens to carry that are of a financial character, or the serving of tables.

I have been shown repeatedly that it is a great mistake for committees to place upon one man, as they have upon Elder Daniells, so many offices that it is not possible for him to do justice to one-half of them. There is no wisdom in this. The Lord would have His representative men receive their light and their wisdom and grace from no human agent, but from the true fountain. God's delegated agents are not to be educated to look to any human source for wisdom. While there is always need of counselling together and arriving at the best conclusions and forming the best plans in order to advance the work, yet every mind must present the best it has, and there should be no hesitancy in doing this. No one is to lose his individuality and be lost in the individuality of another man, whatever may be his position or tact.

The Lord has given to every man his work. One man's work may show that he is adapted for a certain line, and [he may] work in that line with better results, than his fellow workmen, while the co-laborer may be fitted to do another line of work with equal success. But God's blessing in the ministry is not to be looked upon as centered in the earthen vessel.

Lt 17, 1894

Daniells, Brother and Sister [A. G.]

No. 3 George's Terrace, Melbourne, Australia

March 6, 1894

Dear Brother and Sister Daniells,

I have a deep interest and love for you both, but I must present to you some things that have been presented before me. You are both in need of constant connection with God. Bro. Daniells is in a responsible position, and the Word of God is to be his guide, his directory, his textbook. He must be constantly looking unto Jesus, who is the Author and Finisher of his faith.

My dear Brother and Sister, do you believe the Word of God? Are you doers of His Word? Is there on your part a daily consecration to God? Do you, Sister Daniells, realize that you must have a deeper heart-work? Self is often unsubdued, it is not hid in Jesus, and you do not realize the influence your words exert upon your husband's mind. Through defective spiritual eyesight you may, both now and in the future, make mistakes which will result in giving your husband a wrong impression in regard to

persons and things and will lead to a course of action that is not of the right order, because not prompted by the Spirit of God. You are in danger of viewing things in a wrong light; that which you regard as light and wisdom will often prove to be but sparks of your own kindling. The ideas and views which you have entertained are woven into your husband's mind, and unless he is constantly in connection with God, receiving light from the Holy Spirit, he will be led into the same criticisms, and a mold will be given to the work that is not according to the divine similitude.

I am terribly afraid of the spirit that is so ready to criticize, so wide awake to discover defects in <others, but especially> the workers whom God has used to His own name's glory. I am sad, for I see no reason for the spirit and feelings and thoughts that have been expressed toward Sister Starr; and if two women can unite, as Sister Daniells and Sister Rousseau have done, to create so much that is objectionable in regard to Sister Starr, why should they not do the same in regard to me? I am no more safe from their criticism than she. I am afraid, I have been afraid, that the words I would feel it my duty to speak would be wrested and misapplied. I have feared to present to them personally as the light God has given me in reproof of wrongs, lest the truth should suffer by being mingled in their minds with rubbish, and thus have no effect.

I have seen the net woven so artfully about both Sister Daniells and Sister Rousseau that it seemed impossible for them to break the spell or to discern the true nature of the accusing spirit with which Satan has imbued them. They have built up a structure without foundation. They could do the same with any other person, should they get on their track, who did not exactly meet their ideas. They have become hard of heart through envy, evil surmisings, and jealousies, and have, to a great degree, become unsusceptible to the influence of the Spirit of God. This spirit and habit of seeing others' faults and commenting upon them is satanic in its origin, and when persons have once been overcome on this point, Satan's magnifying glasses are before their eyes, to create mountains out of molehills.

The opinions of Sister Daniels have a strong influence upon her husband, and he will be disqualified for his position unless he shall have clear discernment and refuse to listen to evil speaking. We should be careful how we question and criticize the course pursued by those who are not left in darkness, but are walking in the light as Christ is in the light. Elder Daniells, you must guard against allowing your wife's feelings and impressions and imaginings to shape your discourses or leaven your mind. This has been done many times. If the enemy has access to the mind of Sister Daniells, then you are in peril. "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." [1 Peter 4:7, 8.] Read 1 Peter 4:9-19.

Now, Brother Daniells, I wish to speak to you particularly. You have been called to fill a responsible position as president of the Australian Conference but you should not feel that because of this you possess wisdom superior to that of your brother workers in the ministry, in whose record you have reason to feel confidence. If they are under God's teaching, do they not receive wisdom to act a part in His cause? Do not cherish a spirit of criticism toward them. They must receive their orders and impressions from God. He is using them to do his work, and they have the cause just as much at heart as you have.

When you think that one is making a mistake, your very first move should be to go to that fellow laborer, tell him your fears, and talk the matter over as brethren. Never, never bring one fault or supposed error before other brethren, or before your wife, until you have first gone to the one you think has made the mistake. Since I came to this country I have been writing to some of our good brethren in America, Elder Smith and others, in regard to this matter; therefore the principles are kept constantly before me.

Be very careful on this point. Do not stand apart coldly and criticize. You may not always be on the ground where decisions must be made at once; in many matters, things will have to be carried forward without consultation with you. This principle the Lord presented to me distinctly in the case of Elder Butler. He was placed where God should be. His brethren should have considered that they were under the Captain of our salvation, that they must look to him, be guided by him, and use the wisdom God had given them to devise and to plan the work. But instead of doing this, they depended upon Elder Butler to be mind and judgment for them. Warnings were given of a character similar to that which I am giving you; yet Elder Butler came to feel injured, as if due respect were not shown him, if he was not consulted in every particular.

I have been shown that this is not the prerogative of the president. The workers must have a chance to act upon their own judgment <under the moving influence which the Lord gives His workers> when a special work is assigned them. God will lead and guide and bless them. He will give them light as to what the people need. You are not the one to decide what shall be their course of action, and the portion of meat that is to come to the children of God. No man's hand must be laid upon them, to hinder them. If mistakes are made, and the president of the Conference is aware of these things, let him not move a stone, or take one step to condemn or to criticize on account of any story he has heard from the lips of others, until he shall either see or communicate with the one that is thought to be in error.

"Neither as being lords over God's heritage, but being ensamples to the flock." [1 Peter 5:3.] 1 Peter 5:1-10. One man's mind, one man's judgment, is not to be a controlling power, even though he is in the position of president, for that position does not give him infallibility. He is human and fallible, and will often need counsel from his brethren. The sharp traits of his character will be liable to appear, and will be as much more dangerous in him than in others as his responsibilities are greater than theirs. When, under trying circumstances, or in an emergency, ministers whom God is using in His cause exercise the best judgment they have, be careful how you censure or criticize. Even presidents of conferences have censured unjustly, when if they had been in the place of their brother, they might not have done as well as he did. This was the case in New York and in many other places, and decided testimonies have been given on this point.

Let not evil speaking so leaven the mind that unjust suspicions shall be entertained. Let there be no variance between brethren, no discord, no emulation, no strife. We are called to think the best of all. If Elder Butler had done this, if he had refused to listen to the suggestions of his wife, and not been influenced by what he thought to be her superior discernment, he would never have made the record he has made, but would have carried the banner of truth forward to complete victory. Let the workers be loyal and true to one another. God abhors the evil surmising, the withdrawal of sympathy and

affection for one another because of some supposed mistake. How much better to go in faith and love to the brother we think to be in error, and say, "Let us talk this matter over," and then consider the matter fairly, in brotherly love, with the spirit of Jesus. O how near the heavenly angels would come to brethren who should thus practice the words of Christ! There would be manifested a most precious phase of the perfection of Christian character.

We are called to work circumspectly toward all. We are not required to search the characters of our brethren, as many search the Scriptures, in order to make apparent the differences that exist between us and them. God calls upon all who name His name to be one. We are called to walk in love one toward another as dear children, and in so doing this door that so often flies open to criticism will be firmly closed. The Lord would work in mighty power with His children if they would be kind, respectful, ever tender and loyal to guard one another's interest.

God sends the dew, the clouds, the showers, and the sunshine upon the just and the unjust, and He desires us to manifest the same beneficent spirit. Shall we practice the principles of true godliness? The Lord calls upon every individual worker to search and see what manner of spirit controls him. If God were as exacting toward us as many human beings are toward their fellow men, probation would have ended long ago, and we would now be in hopeless despair.

Let us individually study what manner of spirit we are of, and be very careful that we do not misrepresent Jesus. God requires that every one who believes in Jesus shall aim at perfection of character. Ample provision has been made, that the fallen sons and daughters of Adam may fulfill the Saviour's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] The wise man says, "He that walketh with wise men shall be wise." [Proverbs 13:20.] Be sure that the effort will cost us something; it will require strict watchfulness over ourselves.

We need to realize more fully the dignity conferred upon us in that we are accepted as the sons and daughters of God, as a part of the great firm that is to represent Jesus Christ to a dark, disobedient, sinful world. It is of no use for us to preach grace and righteousness if we do not bring the same into our practical life. God has not laid it upon human beings to deal with others in highhanded justice, to catch up one or another for a supposed wrong, and judge and condemn him. The Lord requires that those who have the light of grand and holy truths should practice the truth, for we are to be the representatives of the truth, else it is no truth to us.

We shall have associates, and necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one answers to the heart of another. One catches the ideas, the sentiments and spirit of another, and as friends are thrown into each other's society, the same character is, to a great degree, developed in both. If this companionship is pure and holy, it is a great help, but if it is tinged with selfishness, with bigotry and self-righteousness, it cannot build up a healthy character, but is a power that will tend to destroy.

My sister, the Lord calls you to come up higher. Your close intimacy with Sr. Rousseau has been an injury to you both. You have not been gathering light but darkness to your souls. The confidences you have exchanged have not imparted to you clearness of perception to discern the true and valuable traits of

character in others. Your conversation has not been spiritual; your souls have not been surrounded by a pure and holy atmosphere. You have climbed upon the judgment seat and have encouraged and strengthened unholy surmisings, evil speaking, even borne false-witness. Example always tells decidedly for good or for evil. If your conversation is not upon truth and righteousness, you reveal that the fountain of the heart is not pure. The Lord reads the heart.

Be not deceived in fancying it a blessing to have a bosom friend. In the name of Jesus I testify it is a snare. Turn your attention to Him who is first and last and best in everything. It is not safe to depart from the Word of God in anything. Search the Scriptures; we have there a standard by which to estimate character, even the divine similitude. By this perfect model let conversation and character be fashioned. I urge upon you as missionaries who have come to this far off land, practice the truth, carry out its lofty principles in your life. Ever remember, "Ye are laborers together with God," moral representatives of Christ. [1 Corinthians 3:9.] Let your life be hid with Christ in God. 1 Peter 1:1-3; 1 John 1:4-10; Revelation 3:1-5.

It is no benefit to us to have a name as Christians and not to be Christlike. To claim to live [a Christian life] while the eye is not single to the glory of God, makes the professed Christian a snare to souls. I may preach the gospel, give Bible readings, teach in the Sabbath school, visit the sick, help the poor, and be full of religious activity, and yet never enter the heavenly courts and sing the song of Moses and the Lamb.

Sr. Daniells, less activity and more devotion and consecration to God, a daily conversion, being emptied of self and made by the Holy Spirit a vessel unto honour, will enable you to be good and to do good. To maintain a good name, a reputation for piety, is in itself of no value. Self-righteousness may secure the approbation of men. You may be esteemed as an active worker, a gifted talker, a zealous missionary, as one possessing faith, but the soul is in imminent peril. Strenuous efforts are made to keep up the activity, but scarcely a jot of glory flows back to God; you do not, in all things, labor as if you knew that His all-seeing eye is upon you, and all your works are done in the presence of the angelic host. There must be much humility, a daily emptying of self, and drawing nearer to God by earnest supplication, that the vacuum may be supplied by His Holy Spirit. Self is the great enemy you have to wrestle against.

Lt 18, 1894

Daniells, Sister [A. G.]

George's Terrace, Kilda Road, Melbourne, Australia

March 23, 1894

Dear Sister Daniells:

In their religious life many act in some respects as though Jesus had not given them special words of instruction to enlighten them and to guide them in all the difficulties they encounter. But if they pass on heedlessly, and are not doers of His words, they do not follow Him who is in the light. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no

light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.]

We cannot be sanctified through the truth, and cherish selfishness in any respect. We cannot prosper while striving for our own way, indulging self-will, giving up to petulance of temper, cherishing pride and sensitiveness. When we yield to the temptations of the enemy, indulging our natural traits of character and hereditary tendencies, we are exercising our powers in a manner to reproduce our own deficiencies in others. Irregularities, inconsistencies in the course of those who stand as the representatives of Christ, are detrimental to all with whom they associate, and react upon their own life and character. Shall these things be cherished? Shall they be allowed to taint and corrupt the soul when Christ has given His precious life that that soul may reflect His own divine likeness? Shall the human agent allow the soul to be the habitation of sin, and act as if there were no God, no Christ, no Holy Spirit? God forbid!

In the little matters where there is no human eye to see, the course of action is often weak and inconsistent. The active mind is devising and planning things that are not in accordance with God's will. Religion has to do with even the details of life. A so-called faith that does not actively work by a pure and holy love, to purify and sanctify the soul, is a faith that is dead, being alone. It is powerless to transform the character after the similitude of Christ. Conversion is needed. The affections must be refined, the religion of Christ must control all the so-called little things of life.

Christian—what does it mean? To be Christlike. There is not one of us but needs the grace of Christ moment by moment. There are those who will be especially helped by our practical Christian life, and there are many who will be injured by a practice or habit in us which shows that we are hearers and not doers of the words of Christ. The Lord Jesus is greatly dishonored by those who have had great light and precious opportunities to learn what constitutes Christian character.

Christ has declared, "Ye are the light of the world. A city that is set on a hill cannot be hid. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.] This language is simple and plain, and my heart is pained when I see that those who have had large opportunities and special privileges give evidence to the world, to men and angels, that they do not make Christ's life and character their own. Their lives show that they are not doers of the Word of Christ, and therefore are growing away from the only true copy. They are neglecting the only means whereby they can become partakers of the divine nature, and grow up unto the full stature of men and women in Christ Jesus. Christ is not correctly represented in them.

O, how far short have we come of imitating our holy Pattern! This is because we study so little the definite features of that character. So many are full of busy plans, always active, and there is no time or place for the precious Jesus to be a close, dear companion. They do not refer every thought and action to Him, inquiring, "Is this the way of the Lord?" If they did, they would walk with God as did Enoch.

Many who bear with fortitude the great calamities of life, are overcome in little matters. By giving unrestrained license to the natural disposition, some trivial thing, some supposed slight, which, if carried

to Jesus, the grace of Christ would enable the soul to overcome, is magnified into mountains of difficulty. As a man thinketh, so is he. Therefore molehills are magnified to large mountains; a supposed slight or discourtesy is allowed to cause heart burnings. Failing to conquer a dishonorable habit, the poor, sensitive, proud soul stumbles over a pebble of offense. A little thing, which should be forgotten, is construed into a grievous inconsistency in a brother or a sister. If Christ were visibly among us, He would address the one who is speaking evil, the accuser of the brother, as of old He spoke to the Pharisees, "He that is without sin among [you], let him first cast a stone." [John 8:7.]

Read carefully the third chapter of James, especially verses 13-18. How carefully should we learn the lessons which Christ has given us. "Where envying and strife is, there is confusion and every evil work." [Verse 16.] Then how carefully should we watch, not our brother, our sister, or our friend, and become their accuser, but our individual selves, examining our own selves, to see whether indeed we be in the faith. The great standard of righteousness, the law of God, is often transgressed, its sacred principles are entirely ignored, and yet the one who does this is not aware of his own disobedience, because he does not take time to consider his ways.

My sister, very many things which your hands find to do, which are of a trifling character, and are really nerve taxing rather than nerve quieting, might better be left undone. Like Mary, sit at the feet of Jesus, learn of Him who is meek and lowly in heart, and the promise, is, "Ye shall find rest unto your soul." [Matthew 11:29.] Regulate all your words and actions by the principles of the holy law of God, which is to judge you in that last great day. You separate the large portion of your life from God, and rob Him of the capital of talents entrusted to your hands. This has produced numerous difficulties in your life and your work, which would be avoided if you would consent to bring yourself into subjection to Jesus Christ.

Even your thoughts are not to be allowed to run riot. They must be restrained, brought into captivity and obedience to Christ. How little is the law of God studied, how little practiced in the daily life! What is to be done? The little things are to be strictly guarded. The little things must be brought to Jesus as well as the larger things. It is the little foxes that spoil the vines. It is the little things which seem so small and unworthy of notice that work mischief in the life of those who believe. These things enter into the habitual train of thought, and shape the character. When the great things come to try the soul, the oil of grace is wanting.

In the great emergencies of life, can we expect persons to act on principles to which they have not educated and trained themselves to act? The affections have not been trained, and the course of Christian consistency becomes a matter of difficulty when it crosses inclination and habit. The untrained, undisciplined nature, allowed to act its will in little things, will be most difficult to bring under restraint and subjection in larger things. Thus the whole life is scarred and warped, and the great danger is that the name will be blotted from the book of life. The soul does not find delight in real heart service for Christ, and the grace of Christ can bless only where it influences.

My sister, you have failed to bring yourself into the channel of light and rich blessings. When you first connected with the school, your habit of constant activity made it next to impossible for you to listen

interestedly to the very things you had the privilege of hearing; and that which you did hear, did not profit you, not being mixed with faith which would lead you to appropriate these truths to your own soul as the bread and water of life. Precious instruction was brought within your reach, but you did not prize the opportunity sufficiently to make any sacrifice in order to obtain the light which God desired to shed on your pathway. What excuse will you render to God for these neglected opportunities? You failed to receive the precious blessings you might have grasped. Will you please to consider the words of Christ, for they were presented to [me] as applicable in your case: "I am the bread of life: He that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. ... Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." [John 6:35, 36, 47, 48.]

O that every soul might be impressed with these words! "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life." [Verses 53, 54.] See John 6:55-57. These words of Christ seem so full, they embrace so much, that I am amazed as I see how little influence they have upon the life and character of those who claim to believe the Word of God. The explanation is given: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Verse 63.] The life of Christ is to become our life; our spirit is to be one with His, as the branch of the vine is one with the parent stock, nourished by the sap which flows from the stock to every branch.

Who of those who have a knowledge of the truth answer the Saviour's representation? If the professed followers of Christ did live thus in communion with Him, what Christian consistency would mark the life and be revealed in the character! To eat the flesh and drink the blood of the Son of God is to hear and to search His Word and then give the Word entrance into the life and the character by becoming a doer of the Word. Had you possessed the spirit of Mary, to sit at the feet of Jesus and learn of Him when you had every opportunity, you would have been far in advance of what you are at the present time. If the privilege granted to both yourself and Sister Rousseau had been improved, you would have learned the way of life more perfectly. You failed to improve the opportunity placed within your reach.

Both you and Sister Rousseau made many excuses, but these were mere subterfuges; God will in no wise accept them. Your souls did not hunger for an experimental knowledge of justification by faith. "The entrance of thy words giveth light; it giveth understanding to the simple." [Psalm 119:130.] As you two associated together, as you began your privacies to each other, there began that hunger which is death to spirituality. The desire to find spot and stain in Sister Starr extended to Brother Starr, and the word to which you listened was not mixed with faith; in them that heard it. It found no genuine love for the truth.

If this close intimacy had never existed, if these carnal communications had never been made, if you both had been hungering and thirsting for righteousness, the bread and water of life would satisfy every soul-longing; but the power of principle was neutralized by your practice. The temper and disposition of you both were influenced by that which you fed upon. You indulged in evil thinking and evil speaking until the testimony of one was the testimony of both, that Sister Starr was the most selfish woman you

ever saw. The recording angel wrote in the book concerning you, "Sister Daniells, and Sister Rousseau, False accusers. Ye have borne false witness against Christ in the person of His children."

All these things reacted upon yourselves. Truth, precious, sacred truth, was made of no effect to you. The bitterness of your words, the eloquent, unspoken language of your manner; the repining state of your feelings, the wicked suggestions of Satan which you have entertained, the vivid imagination that was fruitful in inventing things which had no foundation in truth—all I have seen; the Lord has caused the burden to rest upon me, so that I have felt deeply.

Your thoughts of dress and of deportment have been a hindrance to you. Your lack of Christ's meekness and lowliness of heart witnesses against you. This is why you did not receive special light and make special advancement in obtaining a knowledge of the truth. You did not place yourselves in the channel of light, that you might receive the precious heavenly current, to be in you as a well of water, springing up into everlasting life. You have lost more than you can now realize. You placed yourselves in the channel of darkness. The spirit with which you were imbued, I leave you to name.

For the sake of your own souls, for the sake of Christ, for the sake of the human beings whom He loves, I beg of you never to place yourselves in the same attitude again, for it would be at the peril of your souls. See that the evil is corrected, for it is without excuse. However you are disposed to look at the matter, you could as easily fall into temptation in regard to myself or others of your brethren and sisters as in regard to Sister Starr. Let not one fiber of this root of bitterness be left to spring up again, lest many be thereby defiled. Until the love of Christ shall reach out through all the lines of your life, you will continue to reveal this same weakness of character, appealing to your own sympathies, indulging yourself in appetite and dress and in many ways that you regard as harmless, but which have placed you at physical and spiritual disadvantages. And you are looked upon as missionaries from America.

The word I heard spoken concerning you was, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Matthew 18:3.] "Neither will I be with you any more, except ye destroy the accursed from among you." [Joshua 7:12.] I sincerely hope that you both may have the curtain withdrawn, and that the Lord may present to you as He has done to me the grave things of an objectionable character which I have tried to present to you. I have nothing but love in my heart toward you, but I am compelled to speak the words of warning which I give you in these letters. I could write much more that has been presented before me in regard to these things, but I have not time nor strength.

Lt 19, 1894

Daniells, Sister; Rousseau, Sister

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

March 7, 1894

My Dear Sisters,

At the very time when your minds should have been drawn away from self and selfishness, when you should have been seeking God with all the heart, in order that you might know by your individual experience what the words of the great Teacher mean when He says, "Seek ye first the kingdom of God, and His righteousness" [Matthew 6:33], you were studying yourselves. You did not commit to God your souls or your bodies. Your ideas, your imaginings became perverted. You dwelt upon your weakness, your individual inconveniences and little trials, forgetting the example you had been given in the work and mission of Christ. You thought you were having a hard time when you were not.

Your imagination was fruitful in your own behalf, and on your own account. But you did not understand fully what it means to give yourselves without reserve to Jesus, to suffer, not supposed inconvenience, but real genuine inconvenience for the truth's sake. You were not willing to do this, your thoughts were altogether too much upon yourselves and you have not committed yourselves, soul, body, and spirit to God for Him to mold and fashion and purify and prune back your natural inclinations. In few words, you desire to please yourselves in many things, and therefore you do not surrender yourselves to God unreservedly.

As followers of Jesus Christ we are to live in this world to His dear name's glory. There are many objects that solicit our attention, and we may make idols of ourselves. We may allow the enemy to thrust an idol in between our souls and Jesus, and this idol may gather our thoughts, and hold them, so that we shall devote the service, the attention to earthly, selfish considerations, that belong alone to Jesus, and thus have the heart's affections divided.

Some things to which we may thus devote our energies concern the mind and some the body; but when it is done, time, precious time, and golden opportunities pass away; and the soul thus engaged is on the losing side. You have allowed your tendrils to find something earthly to entwine about, so that they are held back from God and do not entwine about Him. Satan prepares, ready to your hand, things of minor importance to so engage the mind that you do not obey the requirements of God.

"And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Christ in His wisdom returned the question to the questioner for an answer, saying to him, "What is written in the law? How readest thou?" Every scribe claimed to be wise in expounding the law, "and he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live." [Luke 10:25-28.] Here are presented before us the conditions upon which salvation will be given.

God requires that in this life every son and daughter of Adam shall have supreme love for God and unselfish love for his fellow men. And any soul, or any object that shall come in to divide the affections, to engage the mind and be enthroned in the heart, takes the form of an idol.

There is more worship of idols than we imagine there is; it is the idols we have set up that divert the mind, the strength, the affections from the service of God, and God obtains very little of the heart's true worship.

Self and selfishness form the god that many worship. They consult their own selfish pleasure, and permit inclination to rule their spirit, soul, and body. They give strength and time to unimportant matters, to anything and everything that diverts the mind from God. The Word of Christ has very little place in their experience, and they do not heed the command, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Matthew 6:33.]

Sister Daniells, you need to have the converting power of God upon your soul. You know very little of God and His righteousness, for self has not been surrendered to God. Although you do not realize it, you have made very hard work for yourself spiritually. You have taken, largely, the burden of both yourself and your husband in your own hands. But Brother Daniells needs a different mold from the one he has had, and God alone can give him this mold. My sister, when you sink self entirely in the will of God, then like Mary of old, you will feel that to learn of Jesus is the very best portion you can have in this life. The common and the sacred are too much upon a level in your mind, and eternal realities have not that solemn, sacred importance to your mind that it is essential they should have for your own eternal interest.

According to your own measurement, you think that the evil things you do are small in comparison to your good actions, and that on the whole you have an average good record. But God does not measure the character according to a human standard. He weighs the thoughts, the motives, in the golden scales of the sanctuary. He that offends in one point in transgressing the law, He says, is guilty of all. [James 2:10.] The spirit and principle that causes him to be guilty in one particular would cause him to fail should temptation overtake him on any other precept. He would break the commandments of the law just as readily on the second instance as on the first.

I have carried the burden of your case and the case of Sister Rousseau for a long time. I have not physical strength to carry it farther, and it appears to me that all I can do is to drop you into the hands of God. It seems longer than two weeks ago when we had that meeting, when the Lord was drawing nigh, but His blessing was ruled out by the lack of a full surrender to God, by the spirit that was entertained against light and knowledge. I care not to go through another such an ordeal, which was so little understood by you, and which meant so much to me. I dare not now engage in any interview, whatever might be the result. I know now that I must carry the load no longer; your spiritual discernment is so clouded in regard to yourself that I have little hope that anything I might say would do any good. My words would be misconstrued, misinterpreted, and perverted, so I want no conversation on these subjects, and I am glad that I shall leave for Sydney soon.

I will write you that which I know will seem to you strange and severe. But I speak for your soul's sake, for your husband's sake, and for Christ's sake. Your husband is much better able to comprehend the matters which have been presented to me, than you will be. I bear my messages, and leave the case with God. You have cherished these things so long that an atmosphere has been created about your soul which makes it difficult for you to comprehend the danger to yourself or to others.

Your mind and heart need to be renewed before you can view these things which I have presented before you in any other way than from your own standpoint. Your pride will be touched. You will

compare your busy activities with the lives of others who seem to do so little, and you will be led to question why you should be found in need of reproof. I must have relief, and I can do no more. I can only warn you to make thorough work for eternity without delay.

You spoke of going to America. It may be best, but I cannot tell the mind of God. It was new to me when you presented the matter before me. But if you expect relief and health in making this move, I fear you will be disappointed. You need to humble your heart before God, to fall on the Rock and to be broken. Then you will be better able to understand whether or not you should make the journey to America. Do not take one step in the dark. You will not be happy if you go in your present state of mind. You will carry your unhappy self with you.

You need to plead with God for divine wisdom to cherish all that is true and lovely, and purge away the dross. You need now to be very distrustful of self and not view matters and things, as you have viewed them for years, from your own standpoint. You have been keenly alive to see and to magnify the supposed errors of others, but because your own selfish prejudices and feelings were uppermost, it has been impossible for you to render an impartial judgment in regard to the cases of others. But it is a dangerous matter to you that you do not see and correct your own imperfections of character. It is necessary to be a doer of the words of Christ, and not seek to take the mote out of your brother's eye when there is a beam in your own.

Will you cease to compare yourself with others? Will you look to Jesus in humble contrition of soul, and no longer have the quality of love for your husband that you have had? This idolatrous love, which is sickly sentimentalism, must be purged from your heart; you must love God supremely, and your husband with that love which bears the impress of the divine. The heart is the treasure house of good or evil, and its condition is made manifest by the words that are spoken.

A good man out of the good treasure of his heart bringeth forth good things, while an evil man out of the evil treasure of his heart bringeth forth evil things. The character of our words is declared by Christ to be the test of our spiritual condition. He says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] And still the Lord carries the matter farther, and says, "I say unto you, That for every idle word that men shall speak, they shall give account thereof in the day of judgment." [Verse 36.]

The end is near. You have had great light, great opportunities, but you have not improved them in a way that has worked [for] your spiritual advancement. The unselfish love that dwelt in the bosom of Jesus Christ has not been the quality of the love which you have cherished. Love, pure and Christlike, is not a feeling, but a principle. You have not known what manner of spirit you were of. Love is a precious plant which we receive from Jesus. When we are quickened by His strong motive power, taught by His Holy Spirit, we shall love God supremely and our neighbors as ourselves. Will you weed out the vanities and grasp in your life the realities in order that there shall be no dead fly in the ointment?

Oh, the end is near! I will pray for you, for I have a sincere love for your soul, and know that you may be a vessel unto honor, fit for the Master's use. Be careful how you speak, for we may judge a person's character with almost certain accuracy by the character of his conversation. Habits have been acquired

that need to be changed decidedly. Words have been spoken that never should have been uttered. Hasty passion warps your judgment. By encouraging the utterance of words, we encourage and strengthen the feelings that prompted them, and a person comes under the influence of his own words. Thoughts produce words, and our words react upon our thoughts and control mind, soul, body, and will.

Lt 20, 1894

Eldridge, Brother and Sister

Williams St., Granville, Australia

April 14, 1894

Dear Brother and Sister Eldridge,

Your case is urged upon my mind—your spiritual condition as it was after you accepted the truth, and as it is at the present time. Your principles are not now what they should be or what they might have been if you had appreciated the light of [the] Sun of Righteousness and had walked in its rays as they shone upon your path. The Lord brought you, Brother Eldridge, in connection with His established institutions because He had blessed you with talents, which, if sanctified, would be a blessing to His cause and work. But without the Holy Spirit of God to bless and encourage your advancement as a learner, you would not obtain the experience essential for you as a wise manager in a line of work demanding faithfulness in every particular. Unless you should submit yourself to be educated and taught of God, you could not fill successfully the position to which you were called. There must be no confederating together on the part of any of the workers to carry out their own purposes, for one would surely mislead another.

The union between yourself and Frank Belden did not aid either of you in gaining the experience essential for you individually. You were both entrusted with sacred responsibilities. You were both on trial, under the proving of God. This responsible position called for daily and hourly experience in spirituality, in devotion to God. There was no lack on the part of God; every provision had been made whereby you might individually receive the power essential for the perfection of Christian character. The Lord does not desire that our individuality shall be destroyed. It is not His purpose that any two persons shall be exactly alike in tastes and dispositions.

All have characteristics peculiar to themselves, and these are not to be destroyed, but to be trained, molded, [and] fashioned after the similitude of Christ. The Lord turns the natural aptitude and capabilities into profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, not to get a name or to secure large wages, but for the glory of God and the good of our fellow men. Under the training of God the understanding is to be opened to receive the impress from God.

The light of truth is to be a working agent, for true faith works by love and purifies the soul. All selfish purposes are to be expelled from the soul. The truth, if fully accepted, will prove all-sufficient to mellow the soil of the heart, making it ready for the precious seed to be sown continually by the Husbandman,

that there may be a harvest for the Master. Heavenly influences are at work to build up and to improve the mind, enabling it to appreciate high and holy interests. The mind that is ever reaching upward, heavenward, will form [a] correct estimate of men and of the business connected with the work. Under the control of the Holy Spirit, it will look at a subject on every side, and will be enabled to judge correctly.

In the offices of publication at Battle Creek, as in the conference at Minneapolis, diverse influences arose. In the providence of God these are a test of character. Will men be influenced by men, or will they have the fear and glory of God in view? Will they give evidence of real depth of piety, praying and seeking God that they may form a right estimate of men and of subjects, appropriating all that is good, and refusing to garner the chaff?

God designed to work mightily by His Holy Spirit in that Minneapolis meeting for all who would submit their way and their will to Him. He would make that occasion a most precious school for all who would be teachable. However weak and imperfect in themselves, if they realized their weakness and their spiritual ignorance, they would receive divine strength and enlightenment. In that time of perplexity, if instead of sporting, jesting, and ridicule, there had been earnest prayer and an effort to promote harmony and unity, most precious victories would have been gained, which would have placed the work years ahead, and saved many souls. But the giving up to Satan's arrangements, and acting out Satanic attributes on that occasion, caused the record to be entered in the books of heaven, "Untrustworthy when important interests are at stake."

God would have His people sensible at all times, moving as under the eyes of the whole heavenly universe. Then when differences arise, there will be a burden of responsibility upon every soul. The fear of God will lead to solemnity, care-taking, and earnest prayer, not to lightness and trifling, not [to] playing upon words, not to jesting and joking. All will be weighted with a sense of the consequences depending upon their own individual actions and decisions. If all the brethren at Minneapolis had been seeking the Lord with humility of mind, there would have been no conflict, no clashing, no uncourteous words, nothing unwise advanced. But men who were capable of being entrusted with great interests desired to reveal their executive ability in guiding the vessel through the breakers to the harbor. They did not wait for divine guidance.

After we left Minneapolis, the battle had to be fought over and over again. Time was lost, souls lost, lives imperiled, all because men felt sufficient in themselves and were not careful to keep the way of the Lord. The testing process is going on with every individual. Every movement is made before the whole heavenly universe. Whatever position men occupy, just as soon as they lift up their souls unto vanity they are left to make their own way without the help of God. He cannot co-operate with them.

The Lord laid upon me a burden in regard to the publishing house at Battle Creek. In the council room at the tabernacle, I read a message to a large number assembled. The same matter was afterwards repeated to the managers of the publishing house. All was done that I could do. I had the matter copied and placed in the hands of responsible persons, to see that the will of the Lord was carried out. But time passed, and the necessary changes were not made.

The message laid out in clear lines, the principles that should ever govern the office of publication. It was stated that if selfishness should be developed, if the men in office should accept large wages, the blessing of the Lord could not attend the institution until these things should be corrected. The spirit of the councils was not approved of God. There were unholy confederacies, one worker upholding and sustaining another. God was displeased. "Let the potsherd strive with the potsherds of the earth." "But woe unto him that striveth with his Maker." [Isaiah 45:9.]

The Lord was testing and proving men. O, if they had been divested of self, if they had turned from the course of selfishness, and as God's peculiar people had chosen to carry out His wise and gracious purposes, what a blessing would have resulted, not only to the individuals themselves, but to their families and to the church and the institutions that God had established. But alas, instead of obeying the voice of God, listening to the warnings and admonitions He had given, they gave heed to the counsels of their own hearts, and to words from the lips of men. Thus they imperiled not only their own souls, but the souls of others through their influence.

O that they had humbled their hearts in penitence and contrition! Then the divine shekinah would have poured its precious, glorious light upon the Lord's instrumentalities, and every heart would have been made to rejoice. If they had walked in His way and kept His statutes, the Lord would have confirmed them in their petition, and would have given them His grace and wisdom. Prosperity would have attended them just as long as they walked in humility, taking Christ as their Pattern. Their prosperity would not have been as the fluctuations of human power. O, why do not men look into the mirror of God's Word, and read their character? Why do they not heed the divine instruction with reference to the friends they make, the intimacies they form, that mold and fashion the character?

The Lord looks with pitying tenderness upon Brother Eldridge. He has been commander so long that it is very difficult for him to submit to be under the discipline of God. His ways seem right in his own eyes, but he cannot be commander in institutions where God presides, unless he shall first learn to obey.

Lt 21, 1894

Eldridge, Sister

Williams St., Granville, Australia

April 1894

My Dear Sister Eldridge,

I feel deeply over your case. I am very sorry that temptations have come in your way that you had no power to resist. Pride has compassed you about as with a garment. When the large wages were accepted by the leading managers in the office, these brethren went directly contrary to the will of the Lord. In the confederacy formed in these matters they were virtually opposing their own finite will to the will of God. This action presented temptation before you; pride flourished, and as selfishness and pride compassed you about, the love of Christ, the love of the truth, died out of your heart.

The extra amount paid to their workers should have been left in the treasury of God, to do its work in bringing the truth before many souls, and then the principles of self-sacrifice manifested in the office at Battle Creek would have exerted an influence in all places where our institutions are located.

How quickly was the heart fired with unholy ambition for extravagant display, in the furnishing of the house, in the robing of your person, and all this at the expense of holy principles. "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God." God has given me a message for you: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:14-18.]

The line of demarkation between the children of God and the world is distinct, it can never be obliterated. We are to be in the world, but not of the world. Are we to follow Baal? No! Shall we serve mammon as God? No! God requires you to be a follower of the meek and lowly Saviour if you would inherit the mansions He has gone to prepare for all who love Him. Jesus went about doing good. This is our work.

The Lord God of heaven singled out Israel from the surrounding nations to be the depositories of His holy law, and to communicate it to the world. He erected barriers about His people, giving special injunction that they should not mingle with the idolatrous nations and follow their ways, for this would lead to their separation from God. It was a positive necessity for them to observe the words of the Lord, to obey them in all their ways. He had given His people landmarks which they were always to respect both for their own good and the benefit of the world that knew not God. Through their faithful devotion to God, the Lord could bless them and make them living channels of light to reveal Him to the world as the only true and living God. If they would obey God, keeping His statutes and His laws, they would be a continual witness to the world of the power and majesty of the Lord God who created the world and all things therein.

There is a lesson for us in the history of Solomon. The early life of this king of Israel was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, from character to character, ever approaching nearer the similitude of the character of God, but how sad his history. He was exalted to most sacred positions of trust but he proved unfaithful. He grew into self-sufficiency. Pride, self-exaltation, the lust for political power and self-aggrandizement, led him to form alliances with heathen nations.

The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trusts. Associations with idolaters corrupted his faith, one false step led to another, there was a breaking down of the wise barriers which God had erected for the safety of His people, his life was corrupted by polygamy, and at last he gave himself to the worship of false gods. A character that had been firm and pure and elevated became weak, marked with moral inefficiency.

Evil counsellors were not wanting who swayed that once noble, independent mind as they chose, because he did not make God his counsellor and his guide. His fine sensibilities became blunted, the conscientious, considerate spirit of his early reign was changed. Self-indulgence was his god, and as the result, severe judgment and cruel tyranny marked his course of action. From the wisest king that ever swayed a sceptre, he became a despot. His extravagance to please and gratify himself and his many wives exerted an influence upon the nation, the result of which can be fully known only when the works of all shall come in review before God and every man shall be judged according to the deeds done in the body. King Solomon was the idol of the nation, and that which he did and said was copied. The extravagance practiced in selfish indulgence necessitated a grinding taxation of the poor of the nation.

O, how can God bear with the misdeeds of those who have had great light and advantages, and yet follow the course of their own choosing, to their eternal harm? Solomon, who had solemnly charged the people at the dedication of the temple, "Let your heart be perfect with the Lord your God" [1 Kings 8:61], chose his own way, and in his own heart separated from God. The mind that was once given to God and inspired of God to write the most precious words of wisdom (the book of Proverbs)—truths which are immortalized—that noble mind, through evil associations and yielding to temptations, became inefficient, weak in moral power, and Solomon dishonored himself, dishonored Israel, and dishonored his God.

I present this picture before you that you may see what human beings become when they venture to separate their souls from God. One false step prepares the way for a second and a third, and every step is taken more easily than the last. Thus souls are found following another leader than Christ. My sister, you have gone far away from God. The warning given me for you I dare not withhold. It becomes every dependent human being to love and fear God. We should beware of accepting any influence that would endanger the simplicity of our faith and grieve the Holy Spirit of God by perverting the affections which belong to Him alone. If the Lord is our strength, if we love God supremely, we shall love our neighbor as ourselves, and we shall make the most of our God-given abilities to exert an influence that will be a blessing to those with whom we associate. We shall draw others to Jesus and shall make straight paths for our feet, lest the lame be turned out of the way.

Said Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Who is it that speaks? It is the self-denying, self-sacrificing Redeemer, the Majesty of heaven, the Adored of angels. Seraphim and cherubim bow to do His bidding.

I entreat of you, my sister, to repent of your backslidings and return unto your God with full purpose of heart. Had you wealth, had you position, have you intellectual gifts, whose are all these, and who requires their service? He who so loved you that He gave His only begotten Son to pay the ransom for your soul. You are not your own; you are bought with a price; therefore God calls upon you to glorify Him in your body and spirit, which are His. Certainly you have not been glorifying your Lord.

The incarnation of Christ was an act of self-sacrifice; His life was one of continual self-denial. The highest glory of the love of God to man was manifested in the sacrifice of His only-begotten Son, who was the express image of His person. This is the great mystery of godliness. It is the privilege and the duty of

every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples.

When the resolutions were proposed and accepted to pay the large wages to those working in the Review and Herald office, the enemy was succeeding in his plan to turn aside the purposes of God, and to lead souls into false paths. The selfish, grasping spirit accepted the large wages. Had the workers practiced the principles set forth in the lessons of Christ, they could not conscientiously have received such wages. And what was the effect of this increase of wages? The expenses of the family living were greatly increased. There was a departure from the instructions and examples given in the life of Christ. Pride was awakened and indulged; means were invested for display, for needless self-gratification. Love of the world took possession of the heart, and unsanctified ambition ruled the soul temple. The large wages became a curse. The example was not after Christ, but after the world.

Love to Christ will not lead to self-indulgence, it will not lead to any unnecessary expenditure of means to please and gratify self or to foster pride in the human heart. The love of Jesus in the heart ever leads the soul to humility and entire conformity to the will of God.

In the education and training of their children, parents have a sacred responsibility. By precept and example they should repeat the lessons which Christ gave to His disciples to give to the world. The salvation of the souls of both parents and children is to be the first great consideration of life. These children are the Lord's heritage, and they are to be educated, trained, and sanctified for the Master's service. The Lord Jesus has claims upon all that he has ransomed, having paid the price of his own life to redeem them. Children need to have this lesson often repeated to them by both precept and example. How mysterious the process by which they become absolutely the Lord's property—soul, body, and spirit bought and paid for by the life of the Son of the infinite God. Parents who understand that eternal interests are here involved will make diligent work in their home life. They will discern that loveliness of character is of far greater value than all the outward adorning.

We have no right to use our time, our strength, or our money for selfish gratification; because all that we have and are has been bought with a price. We are dependent upon God every moment, deriving our life and being from Him whose we are by creation and redemption. In body and soul and life we are God's; He claims all there is of us, and we cannot appropriate our time, our strength, or our money to serve our own inclination and pleasure without practicing robbery toward God. A great and solemn lesson is learned when individually we recognize the Lord's claims upon us, our time, talents, and property. This claim upon the human agent is the claim of love as well as right.

Shall we not, my sister, give to God all that He has redeemed—the heart, the conscience, the undivided affections? He has made every provision whereby we may be purified from all the dross and be refined, elevated, and ennobled to become members of the royal family, children of the heavenly king. Is not this exaltation higher than any earthly ambition? I do not present to you a cheap, spurious kind of spirituality. I present the pure principles of truth. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] This conversion testifies to all the heavenly intelligences our loyalty to God.

The grandest missionary work that a truly converted soul can do is to love God with the whole heart and our neighbor as ourselves. It is Christ working in and through the human agents that makes them Christians. He works to promote spirituality and heavenly affection; and the receiver, quickened by the vitalizing current, the Spirit of God, communicates the same to others. This is pure and undefiled religion.

My sister, I cannot consent that you should become the sport of Satan's temptations, that you should choose to set your affections on earthly things and neglect the great salvation offered to us in a personal Saviour. The love of God must be first and last and best in everything. The Lord calls for you. Will you give yourself to Him? Will you open the door of the heart to Jesus, that He alone may occupy the throne of the heart? Shall every rival influence that holds the affections away from God be given up? God grant that your eyes may be anointed, that you may see it is not for your happiness or safety to follow inclination in any one thing; it is dangerous business. You have a soul to save or to lose, and you are required to be a faithful sentinel over your own soul's interest, lest lower and defective things shall steal the heart from God.

Christ is inviting you. Will you heed His voice? Will you open the door of the heart to Jesus? O, you must learn to maintain strict watch over yourself and over your affections, for the temptations of Satan have been gaining the ascendancy, little by little, until the heart has been stolen from God and has come to love the world and the things of the world. But you are not really and truly happy. In the words of Holy Writ I bid you, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [1 John 2:15.]

I can pursue this matter no farther now, but will try to write you again. The American mail will close tomorrow and I have several letters still to write. Please tell me, my sister, will you give your undivided affections to God? I love your soul; Jesus loves your soul; all heaven is interested in the salvation of your soul. Will you watch? Will you pray?

In much love.

Lt 22, 1894

Eldridge, C.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 12, 1894

Dear Brother,

I received your letter yesterday, and was very glad to hear from you. Your words give me much relief of mind because I know that the Holy Spirit is striving with you. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." [Hebrews 12:6.] In the press of a multiplicity of responsibilities, we frequently fail to devote a period of time each day to meditation and prayer, when we can closely, critically examine the motives which prompt us to action. We often fail to seek God at

the very time when we need divine wisdom in order that we may be braced for duty, and fortified for trial. Thus we are led to walk in self-confidence, not realizing the necessity of being kept by the power of God moment by moment, lest the enemy steal a march upon us.

Those who are called upon to be leaders in the cause of God must realize the positive necessity of being led themselves. Christ says, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] The truth for our time must transform the character. It is when the heart is wholly surrendered to God, that we learn both its waywardness, and how effectual is the grace of God to bring it into subjection, that the character may be fashioned after the divine similitude. If the truth is planted in the heart by the Spirit of God, it will be revealed in the life, and its beauty will be apparent in the character.

I had not learned until I read your letter that you had suffered a severe illness. I know what it is to suffer, and my heart sympathizes with you. It would be a calamity for both time and eternity should you give up your mind to devotion to earthly pursuits, and make God and heaven a secondary matter. Better far would be the cross, the disappointment, the shattered earthly prospect, the neglect of friends, the disapproval of the world, than to sit with princes, and lose heaven.

The greatest riches this world can bestow would only leave us wretched, hopeless, and miserable in the estimation of God. From the light given me of God, I know the prince of this world, the father of lies, has taken possession of many lines in business, and manipulates many matters in harmony with his own attributes; and even those who suppose that they are serving God are infatuated and deluded by his policy. They speak lies, they practice deception, and conscience strives in vain to make her voice heard.

One passion after another, one project after another, sways the heart and expels the Holy Spirit from the soul. The love of the world is permitted to come in and take possession of, and rule, the heart; but the Lord Jesus would have us, as rational creatures, place a right estimate upon eternal things, so as not to lose eternity out of our reckoning.

My brother, let me tell you, if you and my nephew, Frank Belden, had been willing to gratefully accept the counsels of God, you could have been used to His name's glory. But refusing to come under the discipline of the Holy Spirit, the Lord could not permit you to continue your connection with His work; for you would both have given the work a wrong mold. I was much relieved when I knew that you had both disconnected yourselves from the office by your own action. This was of the Lord. You did not adopt a course of action in managing the affairs of the office that God could approve.

Words were spoken by you, actions were performed, and arrangements were sanctioned in the departments of business which were not in accordance with Bible principles. It is true that they would pass current with the world; but the world's standard is to be no criterion for those who are the elect of God, who are chosen to do a special work after God's order. There were threads of selfishness running through the business lines, that God could not approve of, or place His superscription upon, and the same threads of selfishness are apparent still in the management of the office. Selfishness will die in the management of the office just as soon as every managing agent is fashioned and molded after the similitude of Christ.

Christ is to be represented in every business transaction throughout every department of that office, for it is God's great instrumentality for conveying the light of heaven to the world. There can be no double dealing permitted, no confederacies formed to cloak a wrong. There must not be a particle of injustice done to one man by his fellow man for the purpose of enriching or benefitting the cause of God. God will not serve with the sins of those who handle sacred things. The Lord has no gentle name to apply to any shade of deception. There has been oppression practiced by men in high position. Those who should have had tender regard and sympathy for the erring, who should have spoken kindly words even to those who made mistakes in some things, failed to do this.

Those who needed help often did not receive the courtesy, the regard, the help which they needed. So unprincipled a thing as receiving large wages should never have been carried into action in the office. Selfishness has tarnished the publishing institution, and spots dark and forbidding have been made upon the cause of God because of the perverse spirit that animated some who were in responsible positions.

Those who are called of God should be in touch with God, in order that they may have fine, keen, clear perceptions of what constitutes equity in judgment. Men in responsible positions should remember that the ten commandments are to be practiced in every line of work lest the cause of truth shall bear the imperfections of the mold of man and God be dishonored and stumbling blocks be laid before the precious souls, over which they will stumble to their ruin. The followers of Christ must watch, pray, and work, having the eye single to the glory of God, knowing that they are working in the sight of the universe of heaven.

Men have made the cause of God an excuse for allowing oppression and suffering to come to souls. The cause of God must be represented by men whose hearts are as tender, pure, true, and compassionate as is the heart of Christ. Those who handle the sacred work in Christ's stead must have a pure heart and clean hands. They must adopt Christ's maxims, for if they fail to do so, they will be deceived, betray Christ and dishonor the truth of God. Men have cherished an ambition to be considered keen and sharp in working for the financial interest of the Review and Herald office. They have not considered that they must love God supremely and their neighbors as themselves, but have permitted business to crowd out love.

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Revelation 3:4, 5.] "Thou hast a few names even in Sardis which have not defiled their garments," is a correct description of the moral atmosphere of the publishing house.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will

come upon thee.” [Verses 1-3.] These statements of the True Witness have for years been applicable to the Review and Herald office.

If the love of Jesus had been a living, acting influence in the Review and Herald office, how different would have been the record in the books of heaven. Had those who were in responsible positions cultivated the love of Christ, that love would have had a controlling influence over human nature, and the actions of men would have been brought into conformity to the will of Christ. The affections would have been sanctified, and the workers would have been led to exercise the love of Christ not to a few only, but to all who were needy. It is an easy matter to show respect, to manifest sympathy for one who we think is deserving; but to act out the principles of love and compassion revealed in the life of Christ, to manifest sympathy toward the erring, to reach a helping hand to the needy who do not seem deserving, is not so easy. This work cannot be done suddenly by those who professedly keep the commandments of God, while they do not practice them from the heart.

God will work for you if you will only consent to the operation of His Holy Spirit. I feel sorry that so large a number desire to work the Holy Spirit, in place of permitting the Holy Spirit to work in molding and fashioning them. I have often heard from your lips the expression, “You know I have not an experience.” God has given you an experience. I have more faith today that you will be an overcomer than I have ever had before, for the Lord is working with you, and through trials you are learning what it means to trust in God.

I read this incident, “At the battle of Alma when one of the regiments was being beaten back by the hoards of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors but the reply of the ensign was, ‘Bring up the men to the colors.’” This is the work that devolves upon every faithful standard bearer, to bring up the men to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professed followers of Christ is that they lack the courage and the energy to bring themselves and those connected with them up to the standard. However urgent may be the message coming from the Lord, they fail to act up to its requirements.

I have faith to believe you will not stop at the halfway house, but will follow on to know the Lord, that you may know His goings forth are prepared as the morning. The Lord loves us, and all He asks is that you respond to His love. He is goodness and truth, and we have need to call upon our soul and all that is within us to bless the Lord and praise His holy name. The Lord is good and does not willingly grieve or afflict the children of men, yet we are admonished to “think it not strange concerning the fiery trial which is to try you.” [1 Peter 4:12.]

The blacksmith puts the iron and steel into the fire to test them, that he [may] know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction in order that He may see what temper they are of, and whether He can use them and mold and fashion them for His work. “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor [and] glory at the appearing of Jesus Christ.” [1 Peter 1:7.]

You did not know how to be tender hearted and pitiful to the very ones who needed your compassion. The Lord saw that yourself, Frank Belden, and others must learn this lesson of compassion, and you are now placed in the training, educating school to learn the lesson that has not been agreeable to you to practice. God saw that it was impossible for you to have the tenderness of Christ, to be pitiful and courteous, until you should yourself be placed in trying circumstances, in order that you might sympathize with those who needed your attention, in kind words and tangible help. They have not received this in the past.

God saw that you could not become qualified to work the works of Christ, manifesting tenderness to all, exerting a thorough Christlike influence, until you were melted over, until every fiber of the root of selfishness was extracted from your life and character. He has permitted the furnace fires to kindle upon you, because He loved you and would mold you through fiery trials into the image of Christ.

I have sought to present before you the principles which should mold the actions of those who bear responsibilities in His cause. There was much dross, much chaff, to be separated from your spirit and character before your course of action could represent the character and work of Jesus Christ. Everything you did was deeply corroded with selfishness, and your influence and that of Brother Frank Belden was of a character to mar the experience of all those who looked to you for an example. Neither of you realized the necessity of attaining to a high experience in divine things so that at all times and under all circumstances you might "keep the way of the Lord to do justice and judgment" [Genesis 18:19], mingling with your exercise of justice the mercy, the love, the goodness, the long forbearance and tenderness of Christ.

When a sufficient time for test and trial had been given you, and you failed to make a wise use of your capabilities and talents to glorify God, I was shown that He would separate you from His work. But I feel so grateful to God that He has been trying you with His refining fire, for without His discipline, you would not be fitted for any branch of the work. I feel the tenderest heartfelt sympathy for you, my brother, and for my nephew Frank Belden. God has entrusted to him special <valuable> capabilities and talents; but his self-esteem, his independence, his self-confidence, has led him to rely upon himself instead of the Lord God of Israel.

O, how poor we are in ourselves, and how rich we might be in Jesus Christ. The Holy Spirit is light and love and power, and God wishes to endow us with the Holy Spirit. Christ desires to make us channels through which His grace and righteousness shall flow in a rich, full current of life and blessing, of peace and joy to refresh the souls of others. The command is given to us, "Bear ye one another's burdens." [Galatians 6:2.] "Pray one for another that ye may be healed" [James 5:16], have a heart that is softened by the Holy Spirit, which will make us kind and tender to, and thoughtful, one of another.

We are to be forgiving one to another and to be to each other in all our intercourse and connection all that we possibly can be. We are to be to others, as far as we are capable, what Jesus was to His disciples when He walked with them and talked with [them] on earth. I know that you will have trials. The very condition of things which your own course of action created in the office through your failure to learn in the school of Christ, through your lack of experience in divine things will react upon yourself.

Had you been filled with tender regard for every soul who needed your help, had you put forth painstaking effort to inspire the erring with hope and faith, had you practiced self-denial, and manifested the love of Jesus, which is positively necessary for all in positions of truth to manifest, your experience would have been of a different character. The Lord has no pleasure in the work of those who do not represent Christ, and after opening before them their defects of character, after bearing long with their mistakes, He will remove them from the work, and test and try others. For even in this life Christ is judge of all the earth and measures characters by the divine standard.

Those who delight in the law of God are not under the law; for the law of God is an instrument of strength to them, a wall of protection, a refuge for guardianship, and does not bring condemnation; for to those who are in harmony with it, it is holy, just, and good. They can declare that "the law of the Lord is perfect, converting the soul." [Psalm 19:7.]

In every institution the chaff and the wheat are mingled in an indistinguishable manner. But when some crisis comes, when test and trial passes over the people, those who are symbolized by chaff are driven away; but those who are represented by wheat remain. When God takes us in hand He will accomplish His purpose for our good. Though our past course may not have been in harmony with the way of the Lord, though our paths have been turned aside from the ways of God, yet if we will cling to Him He will change our course so that we shall keep the way of the Lord.

In your board and council meetings when self and self-importance was the main spring of action, there was a vast amount of imaginings expressed, many things were said, and much talking done, and angels stood by, veiling their faces and turning away. What was needed in those meetings was the heart of Christ. Some were filled with an ambition to have a telling influence upon the world, and their manner and spirit of working were such that Christ, the center of all power, was largely expelled, as one for whom they had not particular use.

Sanctified activity has an effectual influence, for it is a force that molds after heaven's order. But the love of Jesus must pervade the hearts of those who would serve Him. Love is born of God. The managers of the institution at Battle Creek have for years been striving to make the progressive work of the institution all absorbing, the beginning and ending of everything. In this lust for power they have been walking in the sparks of their own kindling, and not in the light of the message from the throne of God.

All plans for reform, all activity, must be under the authority and supervision of God. Unless the fruit of Christian character appears, we can trust no man's mind and no man's judgment. The right temper of soul must be cultivated; we must become Christlike in character, partakers of the divine nature, having overcome the corruptions that are in the world through lust.

Selfish ambition is not the fruit that grows upon the Christian tree, which is for the healing of the nations. Christlike propositions will not bear the semblance of selfishness. Those who are workers together with God with one hand lay hold of needy, sinful, helpless, fallen humanity, and with the other they grasp the throne of God, and lift, and build men up in the most holy faith. They manifest a perseverance that will not be defeated or discouraged by failure.

The work of saving souls will not be successful if carried on simply by men's finite methods. Let God work. Yes, let God work by His own conditions and plans and ways, and let men wonder and admire. The branch grafted into the vine will flourish and bear fruit to the glory of God, because the vital forces flow from the living vine to the branch. Christian religion is today on trial for its life; but it will not live through the multiplicity of men's plans in turning things upside down, but through the life giving properties that are in Jesus Christ. "Draw nigh to God, and he will draw nigh to you." [James 4:8.]

The universe of heaven is calling upon us, the world is calling upon us, to give a reason of the hope that is within us. We shall not do this by originating many plans in our human wisdom, but by unselfishness, by self-denial, by being full of grace and truth, <by accepting God's plans and living by every word that proceedeth out of the mouth of God.> We are in great danger of losing Christ, the vital essence of the message. We shall not work the works of God because of possessing <excellent> talents or having great knowledge; far more than mortal ability must be brought in to the devising of successful plans. In their supposed human wisdom, men may turn and overturn, and yet not cure existing, discouraging evils. While professing to preach Christ we are in sore danger of losing the spirit of Christ because of neglecting to practice His words <and His works,> which is called eating His flesh and drinking His blood. We need more of Christ's love in our life to transform our characters. It is a vitalizing current from Jesus.

I write with pain of heart that the love of God is very feebly represented among us. God Himself is not in our assemblies because the cold iron of self remains unmelted. We know little of the midnight struggles of Jacob in surrendering all <of his self> to God, and exercising conquering faith in God. The religion of Christ is well nigh choked out of many of the hearts of those who stand in positions of responsibility, and they are putting their own ideas and their own works before the words and works of their professed Master. The woes of God's creatures are passed by as unworthy of their attention. "Ye will not come unto me," says Christ, "that ye might have life." [John 5:40.]

What can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem; they are digging in the earth for hidden cities, and to find inscriptions which the Lord has seen fit to bury with the corrupted, defiled inhabitants; but the Lord has not laid it upon man to search out these mysteries. "We cannot find out God by searching," by seeking to understand mysterious problems. [See Job 11:7.] Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried up inscriptions, will not bring a greater knowledge than that which Christ has brought to our world. His prayer to His Father is, (and I would that you would listen as for your life,) "and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent." [John 17:3.]

Union with Christ is a union with God through Christ. There is a life in the soul of every one who has formed this mystical, spiritual union with Christ that never fades or fails. We need an abiding Christ, yet many comprehend it not, and the world doubts whether we have the truth or any divine message from God. They judge us by the fruit we bear, <unsanctified ambition.> Through self-love, through self-indulgence, the love of Christ is extinguished from the heart. But let us weave Christ into our plans, and let self have far less importance. Let the voices that have been heard so frequently in your councils be

heard less frequently, and let Christ, the light, the truth, the way, preside in your midst as your counsellor. <Then shall the truth triumph.>

Lt 23, 1894

Edwards, W. H.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 18, 1894

Battle Creek, Michigan

Dear Brother:

I have just received and read a letter from my son Edson White. He knows that I have a deep, intense interest in his mission to the colored people, and that I have confidence that the Lord has heard the many prayers that I have offered to Him day and night to open the way so that Edson could work in the very lines in which God has presented to me that he should work. He has written me in regard to the fact that parties have opened his mail and taken therefrom a donation of money that was to be used in the missionary enterprise in the southern field. Can you explain by what precept in the law of God you were acting in so doing? For years the Lord has been revealing to me the fact that the perception of those who were carrying forward business in the office was not after God's order. The Lord could not approve the course of action which men took, and which they classed in their minds as just and right. When their actions were weighed in the balance of the sanctuary, they were wanting in justice, equity, and the love of God.

I have several pages written concerning these things which I cannot possibly get into this mail, because there is not time to have it copied. What rule do the parties in the Review and Herald Office follow in dealing with their fellow men? Has the voice of God in His Word directed you to pursue a course which would have a tendency to weaken the hands of any one in carrying forward His work? I will say little now on these points, as the Lord has presented before me some things which I will present to you in the next mail.

There are very few who feel any spirit or burden of labor for the cause and work of God. Prayers are going up to heaven, or ought to be, for the Lord to raise up laborers to go into the harvest. For years the Lord has had a work for Edson to do; but he was too proud to move out, because there were hindrances in his way. Again and again the movements that have been prompted by satanic agencies to discourage in place of encouraging him have been opened before me. Those who ought to have been his wise counsellors have tried to lay stumbling blocks in his way. The Lord selected him before he was born to do his part in the work of saving souls. He has given him insight into the Scriptures. Time and again He has moved upon his heart; but he has been unwilling to take hold of the work because he did not receive encouragement from his brethren who were in the proper positions of trust. The Lord permitted him to go very low, in order that he might see his great wretchedness, misery, and helplessness [so] that his heart might be broken, and that he might call on the Lord and give himself to His service.

I know that the Lord has been moving upon my son Edson. I also know that the Lord has let His hand, the right hand of His power, lift him up, and make him independent of the help which he ought to have had from those who would have helped him if they had had the love which Jesus has to the sinful and erring. He receives the wandering, straying, lost sheep. He takes him in His arms rejoicing at every step, and exclaiming, "I have found my sheep that was lost." [Luke 15:6.] The heartless, indifferent hardheartedness which has been revealed by those whom God has placed in positions of sacred responsibility and has expected that they would be co-laborers with the tender Shepherd, has led them to drive souls into the snare which Satan has prepared for them.

The Lord in His mercy, through His Holy Spirit, has been fitting Edson White to do a work that for years he would not surrender himself, soul, body and spirit, to do. The transaction in regard to the money is only another evidence of the truth of that which I have presented before the workers in the office. There is need of the converting power of God upon the heart and character of those in the office. The Lord has not led those who have done this action, and they must answer to God for perverting the means from the channel in which God designed it should flow.

Because some thought their judgment perfect, they have turned aside the means which God impressed some soul to give to a certain work to His name's glory. How dare any one take such a liberty? How dare any one presume to judge in these matters? How dare any one to climb on the judgment seat and do that which Christ has told them not to do? "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" [Matthew 7:1-3.]

Please read the words that come from the lips of Christ, and inquire, Do I believe my Bible? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things." [Romans 2:1.] The very ones who have neglected those who are in peril, and who have left them to wander and perish by their course of action, who have driven them into Satan's snares, are the very ones who will not rejoice with Christ when He brings back the lost and wandering sheep. They will act as did the elder brother in the parable. Time and again many in the office have reenacted his part. They have been jealous as he was, and have complained of the favors shown to the poor prodigal by his Father in heaven who appreciates and values every soul for whom Christ has died.

Again and again on my knees I have said, "I thank the Lord that Jesus the tender Shepherd has hunted for the lost sheep and has brought Edson White back to the fold." I have not questioned at all, but have been assured that there would be those who would pursue a course to dishearten and discourage, and who would, like the priest and the Levite, pass by on the other side when a poor soul needed sympathy and restoring. I knew that there would be those who instead of pouring oil into the wounds would pour in vitriol.

I must speak, I cannot hold my peace. I am moved not with anger, but with indignation against those who have not the love of the true Shepherd, who have made no self-denying, self-sacrificing efforts, as

did the good Samaritan and the true Shepherd. They have not gone out to seek for the lost. But when there was no eye to pity, no hand stretched out to save, God's own arm brought salvation and He upheld. God alone brought back His lost sheep. But when those who claim to be children of God, neglect a soul for whom Christ is working, not imputing [his] sins unto him, but imputing unto him His righteousness, when they speak and act in a way to discourage that soul, God will require their deeds at their hand, and requite them for their injustice and un-Christlikeness.

Will the workers in the Review office carefully consider these words: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth, me.

"But whoso shall offend one of these little ones which believe in me, it would be better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh." [Matthew 18:1-7.] "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man has come to save that which was lost.

"How think ye? If a man hath an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Verses 10-14.] Read the whole chapter verse by verse, solemnly and reverently, and then repent before God, and be converted, and have the humility of a little child.

For Christ's sake do not cause the feet of my son to stumble on the dark mountain of unbelief. I gave Edson to God before he was born. At the time I was placed in very discouraging circumstances; but the Lord kept my soul from despair, and I have for Edson the tenderest regard. When only eighteen months old Satan strove day and night for his life. He would battle in terror for hours against unseen foes, and so did his brother Henry. The satanic agencies were seen by the little ones though our eyes could not behold them. We prayed night and day and peace came, and life was spared.

Edson's life has been one long battle against unseen foes. Is he less precious in the sight of God on account of this? No, I tell you no. His case has been a revealer of characters. Those who thought or claimed that they were far advanced in Christianity have shown that they know not how to deal with human minds. They have revealed the fact that they have no spiritual intuition or discernment, but have blindness that is wonderful.

Lt 23b, 1894

Evans, I. H.; Testimony to Battle Creek

Granville, Australia

July 20, 1894

I. H. Evans:

I wish to remind my brethren of the cautions and warnings that have been given me in reference to constantly investing means in Battle Creek in order to make a little more room, or to make things more convenient. New fields are to be entered, the truth is to be proclaimed as a witness to all nations. The work is hindered, so that the banner of truth cannot be uplifted, as it should be, in these new fields. While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed that the Lord called for, to be used in "regions beyond." [2 Corinthians 10:16.]

I have presented the warnings and the cautions as the word of the Lord; but my heart has been made sad to see that notwithstanding all these, the means has been swallowed up to satisfy these supposed wants; building has been added to building, so that the money could not be used in places where they have no conveniences, no building for public worship of God or to give character to the work, no place where the banner of truth could be uplifted.

These things I have set before you, and yet you have gone on just the same, absorbing means, God's means, in one locality, when the Lord has spoken that too much was already invested in one place, which meant that there was nothing in other places where there should be buildings and facilities to make even a beginning. What call had you to invest thousands of dollars in additional school buildings? You supposed you needed all this outlay, but did not the entreaties come for you not to do this?

I was shown that a terrible condition of things is soon to exist in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and the power of Satan is working in the world to stir up the religious elements under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshalling under the leading of the prince of darkness, and this is only the beginning of the end. The law of God is made void.

We see and hear of confusion, perplexities, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of a world that is fast becoming as corrupt as were Sodom and Gomorrah. Already fires and floods are destroying thousands of human beings, and the property that has been selfishly hoarded by the oppression of the poor. The Lord is soon to cut short His work, and put an end to sin. O that the scenes which have come before me, of the iniquities practiced in these last days, might make a suitable impression on the minds of God's professed people!

As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing His restrictions from the earth, and there shall be death and destruction, and increasing crime and evil, cruel working against the rich who have exalted themselves above the poor. Those who have not God's

protection will find no safety in any place or position. Human agents are being trained, and are using their inventive power to put in operation all the most powerful machinery to wound and kill. Instead of our enlarging and erecting additional buildings in Battle Creek or other places where our institutions are already established, there should be a limiting of the wants. Let the means and workers be scattered to represent the truth and give the warning message in "regions beyond." [Verse 16.]

When the children of Israel were on their journey through the wilderness, the Lord protected them from the venomous serpents; but there came a time when, because of Israel's stubbornness and impenitence and transgression, the Lord removed His restraining power from these reptiles whose sting was deadly, and many were bitten and died. Then it was that the brazen serpent was uplifted, that all who repented and looked to it in faith might live. In the time of confusion and trouble such as never was since there was a nation, the uplifted Saviour will be presented to the people in all lands and in all places, that all who look may live.

But in view of the terrible crisis before us, what are those doing who claim to believe the truth? I was called by my Guide, who said, "Follow me," and I was shown things among our people that were not in accordance with their faith. There seemed to be a bicycle craze; money was spent to gratify an enthusiasm in this direction that might better, far better, have been invested in buildings, houses of worship, where they are greatly needed.

There were presented before me some very strange things in Battle Creek. There seemed to be a bewitching influence which was passing as a wave over our people there, and which will be followed by other temptations. Anything that can absorb means in meeting supposed wants in any direction, Satan will use with intensity of purpose to induce our people to invest their time and money. It is all a species of idolatry. The example will be followed; and while hundreds are starving for bread, while famine and pestilence are being seen and felt because God cannot, according to His own name's glory, protect those who are determinedly working contrary to His will, shall our people who profess to love and serve God be acting as did the people in the days of Noah, following the imagination of their own hearts?

While you have been gratifying your inclination in the appropriation of money, God's money for which you must give an account, missionary work has been hindered and bound about for want of money and workers to lift the banner of truth in localities where they have never even heard the message of warning. Will God say to those who are selfishly pleasing their own imagination and gratifying their own desires, "Well done, good and faithful servant, enter thou into the joy of thy Lord. Thou has been faithful over a few things, I will make thee ruler over many things"? [Matthew 25:23.] What kind of a witness for the truth are you in Battle Creek bearing to the unbelieving world? I have been shown that the Lord does not look upon your course with favor, for your practice contradicts your profession of faith. You are not doers of the words of Christ.

I was told by my Guide, "Look ye, and behold the idolatry of my people, to whom I have been speaking, rising up early, and presenting to them their dangers. I looked that they should bring forth fruit." There were some who were striving for the mastery, each striving to excel others in the swift running of their bicycles. There was a spirit of strife and contention among them, as to which should be the greatest. The

spirit was similar to that manifested in the ball games on the College grounds. Said my Guide, "These things are an offense to God. Both near and afar off, souls are perishing for the bread of life and the waters of salvation. When Satan is defeated in one line, he will be already with other schemes and plans which will appear attractive and needful, and which will absorb money and thought and encourage selfishness, so that he can overcome those who are so easily led into false paths and selfish indulgence."

The question will arise, What burden do these persons carry for the advancement of the work of God? Wherein do they realize the importance of the work for this time? Christ said to His disciples, "Ye are the light of the world. ... Let your light so shine before men that they by seeing your good works may glorify your father which is in heaven." [Matthew 5:14, 16.] Is this investment of money, and this spinning of bicycles through the streets of Battle Creek, giving evidence of the genuineness of your faith in the proclamation of the last most solemn warning to be given to human beings on the very verge of the eternal world?

Brethren and sisters in America, I make my appeal to you. God is not mocked. Whatsoever a man soweth, that shall he also reap. The lives of many are too delicate and dainty; they know nothing of bearing hardness as good soldiers of Jesus Christ. They themselves are obstructions in the way of soul-saving. They have many wants, everything must be convenient, and easy and nice to suit their taste; they themselves will not move, and those who would move they hinder by their suppositions and imaginary wants and their love of idols. They think themselves Christians, but do not know what the practical Christian life signifies.

What is the definition of Christian? It is to be Christlike. "He who will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] When the Lord sees His people binding about their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, then the work will go forward with power.

Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the searching of the Scriptures, or from most earnest prayer. Watch unto prayer, live your own requests, cooperate with God by working in harmony with him, expel everything from the soul temple which assumes the form of an idol. Now is God's time, and His time is your time. Fight the good fight of faith, refuse to think unbelief, or to talk unbelief. There is a world to hear the last warning of mercy.

Lt 23c, 1894

Evans, I. H.; Testimony to Battle Creek

Granville, Australia

July 20, 1894

I. H. Evans:

In the night season I was in a dream or vision which revealed some things in Battle Creek. My Guide said, "Follow me." I was directly in Battle Creek; the streets were alive with bicycles ridden by our own people. There was a witness from heaven beholding our people indulging their desire or selfish gratification, and using the money that should be invested in foreign missions to unfurl the banner of truth in the cities, and in the highways and byways of the land. There was an infatuation, a craze, upon this subject. The course of those who invest money in these things when starvation is at the very door of thousands, does not bear a telling testimony to the truth that the end of all things is at hand. These things are counterworking against the messages that God has given His messengers [to] proclaim in order to arouse the world to the great event which is just before us.

The witness from heaven said, "I will turn my face from you for your pleasant picture and your selfish practices which are misrepresenting the religion of Jesus Christ and preparing a people, through denying Him in practice, to be ensnared by the deceptions of these last days. Every device that Satan can invent to make our people disloyal to Jesus Christ, the Captain of our salvation, will be ready at hand. The notices given in our papers, extolling bicycles, might better be cut out, and in their place the destitute foreign fields be represented. My people, saith the Lord, do err and separate from the source of their strength. In their works they deny Me, and I will turn My face from them unless they repent and do their first works."

America, and especially Battle Creek, where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light. What was the meaning of the movement last winter in giving up jewelry and ornaments? Was it to teach our people a lesson? Were they prompted by the Holy Spirit to do these things, and to use the avail [proceeds] in the advancement of the work of God in foreign countries? And has Satan been counterworking the movement or the Holy Spirit upon human hearts, [so] that reaction shall be allowed to take place and another evil exist? The present manifestation is strikingly inconsistent with that movement of stripping of the ornaments and giving up selfish indulgences which absorbed the means, the mind, and the affections, diverting them into false channels.

The light given me of God is that there is a work to be wrought in the heart which will not permit the mind and means to be thus diverted from the great subject which should absorb every mind, the kingdom of God and His righteousness. Prepare, prepare, for the great day of God. How can the people in Battle Creek interpret such movements, so difficult to harmonize one with another? May the Lord help His representative men to turn their influence into channels which He can approve.

It is the work of the Holy Spirit to act as a reprove. This I am bidden to say to you is the work that has been done and must continue to be carried on in every church in the land. The more nearly we approach the closing scenes of this earth's history, the more pronounced will be the work of Satan. Every species of deception will take the lead to divert the mind from God through Satan's devices.

The imagination will be intensely awakened in human minds to absorb money in buildings for convenience or to expend it unnecessarily through some excuse or invention of Satan, so that there will be less money to support laborers in the field, and less money for the opening of new fields. And money

will be unwisely appropriated, to do things that are <made to appear as> really good works but by doing which, the larger and more essential work is cramped, and many things cannot be undertaken at all, in the lifting of the banner of truth in new fields with the proper dignity that should characterize the proclamation of warning to be given to our world. If at the great heart of the work pulse beats are violent and erratic, the peril to spiritual life affects the whole body.

Brethren and sisters in Battle Creek, I inquire, Who hath bewitched you, that you should not obey the truth, not only by profession, but by practice? Shall the idols be expelled from the heart, and Jesus be enthroned there? He is standing, knocking at the door of every heart; do you hear His voice saying, Open unto Me; I have heavenly treasures, the goods of imperishable value; buy of Me gold tried in the fire that you may be rich, buy white raiment and eye salve. These are the goods you need, which, if you possess, will open to you the pearly gates of the city of God. He has been calling, calling, in the rich gospel feast He has presented to you, that you may be fed with the bread of life, and Christ is still knocking at the door of hearts.

Many go to Battle Creek expecting to find an influence similar to that of heaven, but they soon find practices not at all in accordance with their ideas of truth and the separate, peculiar people who are to represent the most pure, holy principles of religion that were ever given to the world. Many have been led to walk in false paths through being brought in connection with those who are not consecrated, self-denying followers of Christ. These false professors have served as decoys to divert souls from the principles of truth and righteousness.

Where are the faithful sentinels in Battle Creek to keep the fort? Where are the minutemen to be on guard and not relax their vigilance for one moment, men who watch, men who pray, men who walk humbly in meekness and lowliness, after the example of the greatest Missionary that ever visited our world, who is our Pattern?

My soul is weighed down continually as a cart beneath sheaves. O why do men become so spiritually blind? Poor triflers prefer their idols to Jesus Christ, admitting them into the heart, while Jesus is left standing without. Will you compel God to work, and dash one after another of your idols to the ground, that those who claim to be Christians may be driven from the perishable to the eternal?

You have been made the depositaries of sacred, solemn messages of warning to an idolatrous, impenitent world, and the Lord is not pleased with your ways; He cannot prosper you in thus misrepresenting the truth, denying the message by your own course of action. Will our people awake? Will they continue to strain every nerve, to purchase things they do not positively need, which are making them a byword before the world? The Lord has money in the hands of His stewards, which they are misappropriating, binding it up in idols of some description.

We have set before you our wants in this foreign field, but you have not had ears to hear and hearts to feel, and instead of considering our position in this new region beyond, instead of denying yourselves that we might have facilities, you bind up the means of God in the things which He names idols. It is time that there was a different era of things in Battle Creek, else the judgments of God will surely fall upon

the people. His blessing has rested upon you in large measure; has it made you laborers together with Him?

Are not our people in Battle Creek demonstrating to unbelievers that they do not believe the truth that they claim to advocate? God has been calling them away from every species of self-indulgence and all manner of extravagance. When the church has had great light, then is her peril, if she does not walk in the light and put on her beautiful garments and arise and shine; darkness will becloud the vision, so that light will be regarded as darkness, and darkness as light. When the believers in Battle Creek shall not only be penitent occasionally, but shall walk in humility, doers of the Word, the world will take knowledge of them, that they have been with Jesus. O how can the Spirit speak to impress hearts so that they will obey His voice!

Lt 24, 1894

Haskell, S. N.

April 1894

Bro. Haskell,

We received your short but interesting letter. We feel very thankful for the interest you have manifested in securing money for the missionary work in this country. There are doors opened all around to work in cities and country places, and we seek to live as economically as possible, that we may have something to help students to attend school with the purpose of qualifying them to engage in some branch of the work in the Lord's great vineyard. Then every place where a little company is raised up there must be a house of worship built, if it be ever so humble, and in every place we need to make an investment, if we would inspire those newly come to the faith to work in earnest activity to "Arise and build" [Nehemiah 2:20], when they first decide for the truth. When any enterprise arises calling for investment of means, we must lead out, with a donation of four or five pounds and upward, if we [are to] see the work advance.

Again I thank you for your disinterested efforts in securing means for the various enterprises that must be entered into if the work shall progress and the kingdom of Christ be extended. I will try to send you a short article I wrote just as our people were contemplating the purchase of supplies for the school. This is our principle, to work economically in every line; and I believe that if we do this, means will be forthcoming to sustain the work. It has cost us a large sum to move to this place, but as there are workers in Melbourne now, we deemed it to be our duty to go into the regions beyond.

The Lord's vineyard embraces the world, and we are to see the various necessities in all places and try to supply these demands as far as possible. A good work is begun in Melbourne, and the work is only started. "Men and means" is our cry. As far as possible we are educating the workers to make the work self-sustaining by their contributions and by the practice of strict economy. This we present by our own practice. Not a piece of furniture is purchased merely for appearance. We buy at auction odd pieces of furniture, not seeking to have the pieces harmonize, if they will answer the purpose. If they are odds

and ends, defaced and worn, we touch them up with stain and varnish, which costs but little. We are determined to maintain the principle that we are pilgrims and strangers, and we are soon to move <from this earth> to a better country, even an heavenly.

Bro. Starr came from a sale of goods a few days ago. He said, "I did so want to purchase a wardrobe, a beautiful piece of furniture, with mirror <in front,> that went for <less than four> pounds <when it must have cost ten,> but I remembered we are pilgrims and strangers, and decided not to buy it." I said, "You did right. I do not want even the appearance of costly furniture in my house, for it would contrast strangely with the other articles." He bought <two> plain, old-fashioned little bureaus for me, <one costing five, the other> three dollars, and a secondhand washstand for himself for <a small sum.> This is the way we have worked. We are getting everything for durability, things that will bear rough handling and transporting from place to place <and not break or come to pieces.> We have been and still are very <hard pressed> for means. <The Lord sees it all, He will not leave us in destitution, although in strait places. The one thousand dollars which you say is forthcoming will supply our present necessities and keep the machinery moving.>

Bro. James of Kellyville had a nice little farm, on which there rested a debt. When hard times came, he could not meet the interest, and the farm was sold from under him. He now takes his family to "regions beyond." [2 Corinthians 10:16.] In my talk last Sabbath I encouraged him that this might be the very way the Lord was working to bring the truth to those who would receive it into good and honest hearts. He would permit trials to come upon His people in temporal things, uprooting them from their homes and sending them into new places to let their light shine forth to others in moral darkness who must be warned. All who have been converted from error to truth have a sacred responsibility to lift the standard for Jesus, wherever they may be. "Ye are my witnesses," saith the great Teacher. [Isaiah 43:10.]

Bro. McKenzie has been a real estate agent, a bookkeeper; he earned large wages, but in the land boom he ran in debt in purchasing a farm, building a house, and buying expensive furniture. He has an excellent wife. When they accepted the truth he lost his position, and then the banks failed, he had nothing to meet his pressing necessities, and he was sold out. A pressing call came to the Echo office for a loan of a few pounds to buy some of his furniture. When bid off at auction, a man not of our faith bought the whole lot. He will give any one the privilege of buying back for McKenzie any articles that went very low, so that he may not be left entirely destitute. Ten pounds was sent him from Melbourne for his present relief, and his brethren in Parramatta raised what they could for him. I learn they have been three days at a time without food, <with the exception of a limited supply of dry bread.> Thus the practice of running in debt which prevails in this country, ends in disaster. After Bro. McKenzie embraced the truth, the doors for labor were closed upon him. He has now nothing the man calls his own. We see the folly of a man's having only one trade.

These cases are multiplying. Another Bro. named McCann came to me for assistance. Bro. McCann is a worthy member of the Parramatta church. He has nine living children, the eldest a young woman about twenty years of age. He had a small, rocky farm <of only ten acres, but a good house upon it,> and could raise but little on it. He mortgaged it, and since the hard times came, he finds it difficult to raise the

interest money, which is to be paid quarterly. This brother came to me and said, "Sister White, I have not a soul that can help me. Will you do it?" He asked if I could lend him seven pounds, ten [shillings], for three months; but not one of our party had money enough even to pay for the transportation of our goods from Melbourne to this place. We had to borrow from the Tract and Missionary Society in Sydney, and they were short. The Echo office could not even let me have of my own money deposited there. As soon as the canvassers make their delivery, then the office will have means.

I told Bro. McCann I expected Willie from Melbourne, and if he brought me money, I would let him have what he asked for, even if I had to do without purchasing what little fruit is still to be found in the market for a supply [for] the coming winter. But Willie brought no money from Melbourne. I could not bear to see this family sold out of house and home <as the keen, hardhearted sharpers would like to do.> The railroad was negotiating for one acre of his ten, and the claim had been sent in; if he could get the pay for this acre, he could wipe out a portion of the debt, and then the station built near his home, the property he still held would be increased in value and would sell readily. I puzzled my brain to know what I should do.

I thought of one family who might have money. I solicited them to lend me ten pounds; that would give me enough for my present necessity and the seven pounds ten, would save this man from foreclosure of the mortgage. I readily secured the money where, if he had asked for it, he could have obtained nothing. They had so little faith that he could repay it. They knew I would pay them. Bro. Starr and I went up last Monday, and one grateful man and his godly wife received the favor. We might have delayed and hesitated, and the next day or two the summons would have been received to vacate the house and premises <and he be left with his large family destitute.>

So you see how essential it is to have something on hand just at this time to meet present emergencies. If this large family had been bereft of home, some of us, if Christians, would have had to help him more than seven pounds to relieve his distress. Now he hopes to sell out in a few months and get a cheaper place. He has a nice house, and will, we hope now, tide over the difficulty.

Two of their children have been at service. The young woman twenty years old had received three dollars per week before they accepted the Sabbath. They found a place for her, where she now is, nursing a sick woman. The conscientious mother made the engagement for her daughter with the express agreement that she should keep the Sabbath. She is a member of the Parramatta church. But the employers paid no attention to the agreement and set her to washing all day on Sabbath. Now her parents have given notice that she cannot work for them. If she leaves the place without notice, she loses the wages <she has earned.> The girl was to receive only six shillings <in the place of twelve,> with the understanding that she was not to work on the Sabbath, except to prepare food for them to eat and care for the wants of the sick woman.

Bro. McCann and family say that however straightened their circumstances they must keep the Sabbath according to the commandment. The father secured a place of service for his son, with the agreement that the son should do no servile work on the Sabbath day. Well, the employer set the boy to cutting up chaff on the Sabbath. The father sent a second son to work all day Friday to help cut up the chaff, to

place things in a favorable condition, so that the first boy could keep the Sabbath, but the employer set him to doing still more servile work on the Sabbath, so that the father, who fears God, has given notice for his son to leave. The employers are pleased with the boy's faithfulness and begged the parents to let him stay at least two weeks, till they could find another boy.

Thus you see how difficult it is to find work and keep the Sabbath. Unbelievers think our brethren overscrupulous. Bro. McCann says his boy will have to work by the day, here and there, as he can pick up something to do. Now this little history tells the story in a mild form for all who are left at the mercy of the people who fear not God nor regard man.

Thus you see in purchasing land for school purposes, plans must be laid that shall enable parties to hold a large tract, so that poor brethren may come and purchase little farms, where they can support their families and educate their children. This is in accordance with that which I have ever had presented before me. It will have to be done in many places, simply acting the example of Christ. The pressure is coming stronger and stronger on the Sunday question, which will place our people in <far more> trying circumstances <than those similarly situated in America.> All these things must be considered.

We have not ceased to present these subjects to the Lord in earnest prayer, that He who led the armies of the children of Israel in the wilderness should guide His people in the present state of things. We pray that He will indicate where our school shall be located, and what measures must be entered upon to secure sufficient land for cultivation, that the Sabbathkeepers who love and fear God may be made self-sustaining. <Brother Lawrence and Willie have been on this business, searching for land, three days and nights absent; today we hope to see them.>

Poverty, poverty abounds everywhere. The Lord has given us full directions in Isaiah what course Christians should pursue toward their fellow men in building up the old waste places, raising up the foundation of many generations. Keeping holy the Sabbath seems to be closely connected with the works of mercy and necessity <plainly marked out,> bringing "the poor that are cast out to their house, when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh." [Isaiah 58:12-14, 7.]

And then the promise is, "Then shall thy light break forth as the morning, and their health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shall they call (offer up supplications to God), and the Lord shall hear and answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;" [Verses 8, 9]—What does this mean? just this: when one is brought into straight places, men are not to become judges of their fellow man, and accuse him of making mistakes and reproach him for his course of action, and pass sentence upon him, while they exalt their own superior wisdom because misfortune and disappointments and blasted hopes have not been the bitter cup they have been compelled to drink. Their brother is not to be thus judged, for he may have done the very best he knew how to do, and stands innocent of all condemnation before God. Then his brethren are not to do this wicked thing, and press the afflicted soul whom Satan is seeking by his temptations to

dishearten and discourage and destroy. <Let us remember, Satan is an accuser of the brethren day and night.>

Why should men, who are wholly dependent upon the mercy of God, be so hard and unsparing toward their fellow men? Why should they take it for granted that the Lord loves them and regards them as so much better than the soul afflicted because of <peculiar> temporal embarrassments? The Lord is looking on, all the universe of heaven is marking the words and the actions of man toward his fellow man, to see if the mercy and the love of Christ are revealed in character, in compassion, tenderness, and helpfulness. If words of reproach are spoken to the unfortunate and oppressed, be assured that man has not Christ abiding in his heart; Christ is not working through him, He is not imparting to him His attributes, which are love, tenderness, and benevolence. All of us are working out a character before the heavenly universe. If men help Satan in oppressing their fellow men, those men will receive and reap the harvest they have sown.

The religion of Christ is no inefficient element; it is a wonderful working agency to uplift, to bless and to relieve human suffering. The love of God we must have in the heart; we must cultivate love for suffering humanity. Nothing can take so strong a hold on the heart as the abiding, growing sense of our responsibility to our God who is constantly imparting to us. Nothing reaches so fully down to the deepest motives of conduct in the treatment of our fellowmen as a sense of the pardoning love of Christ <in the soul.> In the cross of Calvary, the law and the Gospel meet; mercy and truth have met together, righteousness and peace have kissed each other.

We read in Isaiah, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity: and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought and make fat thy bones; and thou shall be like a watered garden, and like a spring of water, whose waters fail not." [Verses 10, 11.] And the psalmist says, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." [Psalm 41:1-3.]

Lt 25, 1894

Haskell, S. N.

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

August 3, 1894

Dear Brother:

I received your letter, and was glad to hear that yourself, Brother Smith, and his companion Wilton, were in usual health. We have had a remarkably mild winter in New South Wales. It is now midwinter, and for a few weeks past the weather has been a little colder than usual; but we have had no rain in this section. We have been in our new home, which is a large two story house, for five weeks, and we shall

be very glad to welcome you, Brother Smith, and Wilton, or any of our American brethren to our home. We certainly think that you should not return to America without visiting Australia and New Zealand.

We are much better pleased with this country than we were with Melbourne and vicinity. We have seldom been obliged to kindle a fire. Fruit is cheap in the market. Last week oranges were sold in the market for nine pence a bushel. Farmers get so little for their fruit that they are not paid for their trouble in cultivating, picking, and preparing their products for the market. At Kellyville there are many orange, lemon, and mandarin orchards. They also cultivate passion fruit and persimmons. Fruit is abundantly cultivated in this section, and as a consequence, the markets are glutted in fruit season, and the fruit growers receive very little in return for their labor and expenditure. This makes money very scarce. If the fruit brought in a good price, it would be very much better for the farmers. If they cultivated grains and vegetables, as well as fruit, there would be some prospect of better times for them; but they do not make the best use of their land in cultivating that which would bring most profit to them.

We have purchased fifteen hundred acres of land on which we hope to locate our school. All who have visited the place are much pleased with it. Elder Wilson, Elder Corliss, and Brother Teasdale visited the school grounds this week, and were highly delighted with the location. Bro. Rousseau is to visit the ground next week. I intend to make my home on the school ground, and if possible save expense by so doing. It now costs me \$155 per month to pay my rent, and board my workers. House rent is a little less than six dollars per week. This sum of expense does not include the expenditure for horse and carriage, firewood, and oil. So you see it would be far better for me to go to some place where I could either board for myself, or live with less expense than I can here. The grounds upon which the school is to be located can be cultivated so as to produce good crops.

At present I am not able to write much on The Life of Christ. There is much other work to do. Letters of appeal constantly come in to me from persons who are in want and under oppression. Some make complaints even of hunger, and many think that the conference does not treat them in a Christian manner. O, how long shall we have these things to meet? The Lord does not bring oppression, it is another power that makes souls cry out to Him for redress with tears and woe. Oppression of brethren by their brethren is a consequence that results from the action of those who are unsanctified in mind and heart, and thus brother wounds brother, but the Lord will judge for all these things. I am not able to sleep at night because I am called upon to ponder over the painful thought that wrong is practiced by brother upon brother, and actions are performed that are inconsistent with our faith.

How can those who profess to believe the truth, practice oppression, when they know that every work will be brought into judgment? O, the hardness of the human heart! How it grieves me, and causes me to weep between the porch and the altar, and to cry, "Spare thy people, O Lord, and give not thine heritage to reproach." [Joel 2:17.] Selfishness and stubbornness of heart, avarice and covetousness prevail to an alarming extent. Robbery is found even in the courts of the Lord's house. Those who are engaged in the most sacred work pollute the temple, so that the courts are in need of cleansing.

Were Christ upon the earth, the indignation of His soul would be made manifest in the same manner as when He was in the temple at Jerusalem. Divinity would flash through humanity, and with a voice of authority, He would exclaim, "Take these things hence." "It is written, My house should be called the house of prayer; but ye have made it a den of thieves." [John 2:16; Matthew 21:13.] As Christ wept over Jerusalem, He saw not merely the retributive judgment of God about to fall upon that apostate nation, but His prophetic eye beheld Jerusalem as a type of the whole world, and He saw in her inhabitants those who professed godliness from her day to ours, and who practiced the evil doings of the ungodly. The seething rebukes that fell upon Jerusalem are applicable to all those who practice injustice, who are greedy of gain, and who feel at liberty to oppress their fellow men. They also are they who have despised His counsels, who have desecrated His temple court, and who, if they do not repent, will meet the retribution of God.

Jesus Christ is to be our pattern in everything. We are ever to look to Him and imitate His virtues. God has not withheld His only begotten Son. In His great love for the world, in His great compassion toward sinners He gave Him up freely for us, and laid help upon One who was "mighty to save." [Isaiah 63:1.] He expects a response from every one who believes in Jesus Christ as his personal Saviour. He expects those who love Christ to manifest the same tenderness, sympathy, compassion, and love towards their fellow men as God has manifest toward them. Every species of oppression, every disregard for the want, the suffering, and woe of our fellow men is a manifestation of our ingratitude toward God. Those who do not feel a keen interest in the welfare of others prove themselves unworthy of mercy and compassion and love. Indifference to others misrepresents the character of God, and when it is indulged by those who claim to be serving Him, it brings dishonor to His name.

The promises of God are yea and amen in Christ Jesus. God never fails to keep His promises. Satan works upon the mind of the human agent in such a way as to thwart the will and purpose of God. The enemy works through the inherited and cultivated objectionable traits of character so that God is not honored, faith in His power is not increased, and His name is not magnified. Man interposes himself between God and the souls of his fellow men, and turns aside the mercy and the goodness of God, which should come through His human agents. This is the reason that suffering, want, and woe are so prevalent in our world. But those who have received the riches of the grace of God, who have been blessed with great light from His Word, should manifest great gratitude, and reveal "grace for grace." [John 1:16.] The hard hearts of men should melt and break; but many forfeit the freedom that God designs they should have, because they fail to make a right use of the blessing that God gives them, and do not bless others. They fail to break every yoke, and to let the oppressed go free.

God has favored human agents, by admitting them into the circle of His divine compassion. Shall any of God's people insult His love, make of no effect His goodness and mercy by manifesting the spirit and action toward their neighbors that is exactly opposite to that which is Christlike? Christ has manifested great condescension toward us in permitting us to enjoy God's rich gifts and blessings. But it is expected that we shall mete out to others that which has been measured to us. It is expected that we shall bestow upon our fellow men that which God has bestowed upon us. If we fail to do this the rich grace of God will be removed, and His precious gifts will be bestowed upon those who will make a right use of them.

He who is unmerciful, he who closes his heart to pity and compassion and love, is always working away from Christ's example and giving unmistakable evidence that he is not fitted for the family of God above. He reaps the result of his own actions in the formation of a character in which are inwoven the attributes of Satan. He is found with a critical exacting spirit, a selfish, hard unimpressable mind, that cannot discern and approve the things that are excellent. He does not represent in character the principles of the love and mercy of God, and there is for him no place in the heavenly courts. As Christians we are to reflect the image of Christ. We are to manifest His meekness, goodness, tender compassion, deep and earnest love. Those who are sons and daughters of God will manifest the Spirit of Christ toward their fellowmen, and as they exercise grace, more grace will be given, even "grace for grace." [Verse 16.]

The grace of God has been bestowed upon us in an unlimited degree. All our unfaithfulness toward God is blotted out, all our debts are cancelled, by our Substitute and Surety. But if we do not keep the heart with all diligence, if we do not permit the sweetness of the grace and righteousness of Christ to fill the soul, so that the image of Christ will be reflected in our character and life, the soul will lose the divine impression, and the inheritance of grace will not be for us. We shall represent the character of the adversary and become lifted up in self.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou coverest him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not." [Isaiah 58:6-11.]

Brother Wilson leaves today for Melbourne from this place. Since writing the foregoing, the postman has brought me a card from W. C. White who is in Melbourne. You will be glad to learn that the one thousand dollars has come to the Echo office, and Willie says that he will bring the money with him. I thank the Lord that it has come, for we need it very much. I believe that my pledges are now all paid. [To] my wages from the conference, after paying tithe upon it, I added enough, to pay the \$1,000 pledged for the school land. Outstanding debts are being paid so that I shall be out of debt with the exception of the \$5,000 that I owe the Review and Herald office. [Omitted on some copies: "You speak of sending me \$300 more. Now I beg of you not to do this. I am in debt to you \$1200 now, but I shall be able to pay you this money at any time when you shall need it. I am thankful for this \$1000 which must go to pay the money that has been borrowed to pay for the school land. We will use the money for a short time."] We have been terribly hard up for means, and have borrowed money from different persons so that we could pay \$5,000 on the land. I think you will feel better now when you see that your efforts to obtain the \$1,000 for the cause in this field have not been in vain.

I feel very sad at times when I see how shortsighted are our brethren in America. They only see the necessities that are nigh. I hoped that much would result from Elder Olsen's visit to this country, but I think that his eyes were holden or that he was deceived by some power, and could not take in the situation as it was.

I hear that there is a dearth of means in the treasury, and this is the reason that two dollars per week have been cut off from my wages, and one dollar per week from Willie's. But if ever there was a time when the work done deserved all that we receive and more, it has been during the time we have spent in this country.

Willie has struggled on alone. For about three years he has not seen the faces of his motherless children. He suffers in silence. I often find him weeping. He overworks all the time. He does not spend money in traveling to gratify himself. He denies himself everything in order to use the means as the cause of God demands it. If he keeps on laboring as he has done for years, I fear he will break down and become a physical wreck. He has yoked himself with the care of duty, and nothing can turn him aside from the path of obedience. He keeps himself in the attitude of one who is listening for the Saviour's voice. "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock." [Luke 6:47, 48.]

Lt 26, 1894

Haskell, S. N.

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

November 22, 1894

Dear Brother,

I have just learned that a steamer leaves for Cape Town on the morrow. I will write a short letter directed to you, and will send you copies of letters that were written during the camp meeting but have just been copied. I am now preparing to go to Sydney on business. We are bending our energies to helping Bro. and Sr. Belden prepare for their journey. The steamer leaves in three weeks. I think I wrote to you that they were going to Norfolk Island to make it their home. We think this is a good field for them. Brother Belden is adapted to work in various lines, as carpenter, blacksmith, agriculturist, etc. He can educate others by precept and example.

We received your letter stating definitely that Bro. Lindsey and his wife, with her mother and brothers, were to start for America Nov. 20. We shall be looking for them. At last it is decided to locate the school at Morrisett, or Dora Creek. We feel sorry for the delay, but must accept this as one of the "all things" that work for good. [Romans 8:28.] My worry in regard to the school matter ended some time since. I am no longer on the anxious seat so far as the question is concerned.

For one week I have been ill with an attack of malaria, and I might better give up trying to write, but this is a hard matter; my heart is full, my pen must, it seems to me, be expressing the thoughts of my mind.

O, the Lord is very precious to me. I am so grateful for the love I feel in my heart for my heavenly Father. I want to do His will, to glorify His name upon the earth. I want that love which Christ has told us we must have for our brethren and sisters. I have felt more pain over this absence of love than anything else. Love is power. To see professed Christians so regardless of the command of Christ to love one another as He has loved us is most distressing to me. They do not seem to comprehend what this love means. If one differs from another, they feel and act as though this difference was a personal offense and should be an excuse to withdraw love and tender sympathy, and to be distant, unsympathetic, enclosing themselves within a cold wall of granite. O, so many act in this way, testifying to angels and to men that they have not the love of Jesus abiding in their hearts. How can they suppose that they are in any way representing Christ? Self needs to die, to fall on the Rock, Christ Jesus, and be broken; then the Lord Jesus can mold and fashion them after the divine similitude. The Lord will soon come, and if we do not obey His command to love one another in this world, what evidence do we give that we would manifest an entirely different character in the world to come?

A converted man will in life and character reveal the fruits of the Spirit; he will obey the commandments of God, for he is under the controlling influence of a principle that emanates from God. He will love God supremely, and his neighbor as himself. Boundless gratitude will fill his heart. Love will be the abiding principle; it will be exercised toward his fellow men, because God is love. The contemplation of the cross of Calvary has stirred his soul and transformed his character. He is no longer quick-tempered, overbearing, harsh and dictatorial, proud, and fond of maintaining his own opinion independent of others. The world has lost him. He sits at the feet of Jesus, and beholding His attractions he is held to willing and delighted allegiance.

Brother Haskell, I am sorry that there are so many professors of religion, while there are so few Christians. This is why the world is not moved. We must live and talk the commandments of God. See (John 13:34, 35); here is a positive requirement that the followers of Christ love one another as He has loved them. Their character is to be a reproduction of the character of Christ. The unselfish, disinterested love which appeared in Christ will appear in the life of His true followers. The tenderness, the patience, the goodness of Christ will be revealed in the Christian. If we are His disciples, Christ's solicitude to save souls will be revealed in our tones of entreaty, in our persevering, untiring efforts to save the perishing.

The salvation of souls is above every other consideration. He who is a worker together with God wrestles with God in prayer that he may be imbued with His Spirit, that under the constraining power of the Holy Spirit he may win souls to Jesus. He denies self as did Jesus; he lifts the cross through evil as well as good report. If tempted, through flattering presentations made by human agents, he has one answer for them: "I am not my own, I have been bought with a price. I live, yet not I, but Christ liveth in me." [See 1 Corinthians 6:19, 20; Galatians 2:20.] Every member of the church may do a good work for Jesus as he works in Christ's lines. Truth will triumph gloriously if self is not introduced into the work and allowed to mar the beauty of the sacred, eternal truth.

Christ engaged to represent to this world and to worlds unfallen the amazing riches of the love of God in the redemption of man. The Son of God alone knew the extent of that love which he had engaged to represent. Christ has demonstrated to the world that the divine and the human nature combined constitutes a sufficiency for all. Nothing that Christ might say or suffer could give an exaggerated conception of the infinite love of God to men. Having in His human nature absorbed the love of the Father, He has, as the source of grace, the fountain of all goodness and compassion, imparted His grace to men and increased their power of comprehension, that through the sanctification of the truth as it is in Jesus, a copy of the character of God should appear in their lives.

In His petition for His disciples before His death, the Saviour prayed: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them; that they may be one even as we are one: I in them, and thou in me, that they may be one in us, that the world may believe that thou hast sent me, and hast loved them as thou hast loved me." [John 17:17-23.]

O how comprehensive, how far-reaching, how deep, how full, are these words! What a position of exaltation is theirs who believe in Jesus. They are the messengers of God. They are Christ's instrumentalities, co-laborers with Him. How earnest should be their determination to live and walk as seeing Him who is invisible. What exaltation is theirs in being one with Christ, one with each other, as Christ is one with the Father. No provision is made for them to be at variance, pulling apart, walking selfishly alone in maintaining their individual independent judgment. Christians are to labor for the oneness for which Christ prayed. In their perfect oneness they are to represent their unity with Christ. Thus they testify to the world of the goodness and benevolence of God in making those who believe in Him partakers of the divine nature. This is designed to be a standing miracle before the world, testifying to men that God has sent Christ to be the Saviour of the world.

Upon every individual who believes in Him, Christ has placed the obligation to represent Him as full of grace and truth, conveying to the world the cheering, uplifting, sanctifying power which characterizes the truth. We are to make it manifest to the world that the Lord God of heaven not only intends our salvation, but the salvation of other souls through our instrumentality. He has commissioned us to go forth to the world and make known that mercy and love and the forgiveness of sin represents the character of God. He is a God of mercy. Christ says to His followers, "You have given yourselves to Me; I now give you to the world as My representatives, that you may express love to one another as I have loved you. Thus the world will believe that God hath sent me to draw all hearts into unity through their love to Me. You are my delegated agents to do a special work, to draw all hearts into unity with Myself. As My work on earth was to represent the paternal character of God, so it is your work to represent Me."

Christ was the foundation of the entire Jewish economy. The Jewish nation was to be a peculiar and distinct people, separate from all the other nations of the earth; yet God did not desire them to be

exclusive. They were a chosen and peculiar people to be made the depository of sacred and eternal truths adapted to bless the entire world. An all-powerful and omnipresent Providence is revealed in their entire history. His laws were not alone for the Jewish nation. The moral law was given before the people called Jews were in existence. The law of ten commandments was of universal obligation. The sacrificial ordinances were devised to represent the one great Sacrifice, the Lamb of God, that was to take away the sin of the world, and in every respect meet the requirements of divine justice in behalf of the transgressor.

The Lord would not have His people exclusive. Christ's delegated messengers are to proclaim the gospel of His grace to all nations, tongues, and peoples. We are to make it known that the great Advocate is giving audience to the whole world. The Jewish church was called to be God's representative to an apostate world, and in order to fulfill this mission the Jewish people were to maintain their own existence as a nation distinct from all the idolatrous nations upon the earth. They were to stand in the world maintaining their peculiar and holy character. They could maintain their own spirituality by doing that which Adam and Eve failed to do—by rendering obedience to all the commandments of God, and in their characters representing God's mercy, goodness, compassion, and love. Thus in excellence of character they would stand above every other nation, for through a pure and obedient people the Lord would manifest His rich blessings. Thus the principles of the laws governing His kingdom were to be exalted through the world. Just as surely as they responded to the mercy, the light, the grace given, they would become the light of the world. They would be constantly directing attention to God, as a wise, faultless, supreme ruler, and the praise of God would be in all the earth. It was God's purpose that his people should be separated from all idolatry, and should fully consecrate their powers to working in harmony with Christ for the spiritual recovery of a fallen world.

The Lord is our God, and He has the same purpose in regard to His believing, loyal people today. He has given them special light; they are to be a peculiar, separate, holy people, in the world but not of the world. One all-important subject is to engross our mind, how we may do the work for the enlightenment of the world so as to be approved of God. This is an individual work. The human agent must co-operate with the divine, else the work will not be accomplished. "The whole multitude of them that believed were of one heart and of one soul." [Acts 4:32.] Hearts were linked together by the ever-abiding love of Christ. What was then demonstrated to the world? When strife and contention had no place, the gospel went rapidly around the world. New churches were raised up, and the converts became witnesses for Christ. Those who had been the bitterest persecutors were converted and bore a living testimony for the Saviour, for they were imbued with the Holy Spirit, and Jesus said, "He shall not speak of himself, he shall glorify me." [John 16:13, 14.]

What can we do to arouse a careless, ease-loving, selfish people? God has made every provision that His followers may be freed from the curse of dissension and become one with Christ and with each other. God requires us to have the spirit of forgiveness toward our enemies. As we look unto Jesus, who is the Author and Finisher of our faith, He will impress upon us [the fact] that love to our fellowmen is an acknowledgment [of the debt] we owe to our Redeemer, which can never be discharged. The piety of God's people is to be diffusive.

The parable of the man who fell among thieves and [was] left wounded, bruised, and half dead, who was neglected by the priest and Levite, but pitied by the Samaritan, is a lesson to bring into our practical life. Every man who needs our help, whether physically or spiritually, is our neighbor. Our field of labor is the world. The belief of the truth takes us from our selfish, narrow worldliness, and shows us that we must be laborers together with God.

All who believe in Him, Christ places upon an eminence, and bids them to behold the whole world as His vineyard. There are no territorial lines, no sects, no nationalities, or distinctions of society, to be observed. We must plan to reach all, using that wisdom which God alone can impart to work these fields. We must begin with those that are nigh. A Jerusalem is to have work done in it. All the regions that have some knowledge of the truth are to be worked as God shall lead by his Holy Spirit. This will develop laborers to go into regions beyond.

Wisdom must be exercised in apportioning the work for every man to do. No one class of laborers is adapted to every field. Danger threatens one class because of constitutional difficulties; in a position unfavorable to health they would surely fail. God would not have any unwise movements made which would imperil life. We are to make improvement in the Lord's work continually. We should study to place the workmen not only according to their spiritual but to their temporal ability. Not only ordained ministers but laymen are to be enlisted in the work. We must not fail nor be discouraged. But while there is work to be done everywhere, we should try to place every one where he may labor to the best advantage. There are those who can do a large amount of work through the grace of God if they are so situated as to preserve health and strength to labor. Let the most favorable climate be chosen for them. To pursue such a course is not an evidence of unbelief.

"Pray ye therefore the Lord of the harvest to send forth laborers into his harvest." [Matthew 9:38.] The sowers of the seed, and also the workers who gather in the harvest, are essential. Agencies of every kind will find ample room to work. Every true Christian can do something. To do nothing means to backslide from God and work against His interest. Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.] By their lack of diligence in working for Christ, His professed followers are ranking themselves with those who manifest positive hostility against Him.

Every line of influence given to man is to be employed to the uttermost. "Why," is the Master's question, "stand ye here all the day idle?" "Go work in my vineyard." [Matthew 20:6; 21:28.] Work while the day lasts, for the night cometh in which no man can work. Our life has been purchased at infinite cost, not to be used selfishly for our own benefit, but it is to become a lamp which is to be constantly supplied with the oil of grace, and to be kept bright and burning.

We are to be found faithful stewards of the grace of Christ. We shall be called to give an account of our stewardship. Let our one pound be used to the very best of our ability, for our accountability is according to our known capacity to trade on our Lord's goods. The man to whom He had lent one talent, He will not require to account for three, nor will He accept the return of the one talent merely. The talents are to be improved by use, and increased. He who has but one may by the exercise of wisdom

and tact gain another. Then with the two he may gain other two, and thus the work goes on in God's appointed way. As we endeavor to communicate the light God has given, it multiplies. Every man is held responsible not only for the right use of the intrusted talent, but for the additional talents which through use [it is his privilege] to gain. We must arouse and be sanctified to God, soul, body, and spirit, holding everything in subordination to the law of Jesus Christ. The New Commandment given by our Saviour, "that ye love one another," is to be practiced. Jesus said, "as I have loved you, that ye also love one another." [John 13:34.] Love to one another is the evidence of our discipleship.

Lt 27, 1894

Haskell, S. N.

Per Ardua, Williams St., Granville, New South Wales, Australia

June 1, 1894

Dear Brother Haskell,

I received your letter last Thursday and read it with much interest. Today I received a short letter from both Elder Olsen and yourself which I read to Elders Daniells, McCullagh, and Willie. I have been much interested to understand more fully the true condition of Annie Phillips. I feel sorry for her. I feel sorry that our brethren have done her so great an injury as they have, by encouraging her in the work she has been doing. I feel sorry that Brother Rice has not followed the counsel of God. I have nothing but tender feelings toward her.

I am indeed sorry both for Brother Prescott and Brother Jones. I have felt very anxious in regard to them both, but especially in regard to Bro. Jones who is so ardent in his faith and does not manifest the caution he should in his statements by pen or voice. I did pray that these dear brethren would be so completely hid in Christ Jesus that they would not make one misstep. I have more confidence in them today than I have had in the past, and fully believe that God will be their helper, their comfort and their hope. Like as a father pitieth his children, so the Lord pitieth those who love and fear Him.

O, how very busy Satan is to destroy; he is never vigilant to build up, but to tear down, to weaken, to leave souls shorn of their strength. When he succeeds in depriving souls of their strength, he finds <agents to> help him in his work in those who claim to be the brethren of the ones he has cast down. In place of the brethren considering their own weakness, and their own tendency to yield to temptation; instead of feeling humbled lest they also should fall, they are lifted up in vanity, and triumph over those who have made, a misstep, when they ought to watch and pray, and fear lest their own feet may slide.

Many things will occur in this day of God's preparation that will be hard to comprehend. I have been shown that the workers will reveal the manner of spirit that moves them to action. Those who manifest the attributes that have been manifested by those who have triumphed over a mistake in their brethren, instead of seeking to encourage and heal, and strengthen those who have erred, reveal the fact that they are walking apart from Jesus and encouraging the companionship of <evil angels.> We are bound to stand by those who have made a mistake, and who see it and acknowledge it. The motives

which the Lord Jesus Christ recognizes as pure and holy, move us to take this position. If we have the Spirit of God, we will think right thoughts, utter right words, and keep the heart with all diligence lest by one unwise impulse we shall grieve and distress one of the Lord's chosen messengers. "Touch not mine anointed, and do my prophets no harm." [Psalm 105:15.]

I have the most tender feelings toward our brethren who have made this mistake, and I would say that those who depreciate the <ones> who have accepted reproof will be permitted to pass through trial which will make manifest their own individual weakness and defects of character. Brethren Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before Him, and to learn lessons which will make them more careful in every word they utter and in every step they take.

These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness and have responded by imparting the heavenly light to others. If they have felt afraid to refuse that which bore the appearance of being light, if they have grasped too eagerly that which has been misleading, believing it to be the counsel of God, should anyone be disposed to find fault, to criticize or complain, when they now acknowledge that they have not been as careful as they should have been to distinguish the tendency of a testimony that had an appearance of being divine?

Shall those who have been manifestly refusing to accept real light, refusing to accept the power of the Holy Spirit, strengthen themselves in their resistance of light, and apologize [excuse themselves] for their hardness of heart, which has brought to them only darkness and the displeasure of God, because some other brethren who have received the light of God's Holy Spirit have made a misstep? Let every soul who has received the theory of the truth now take heed how they treat God's messengers. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ walk in all humility of mind, and let no hard, un-Christlike feelings be cherished in the heart to develop satanic attributes in the character. Those who have <not> been in close connection with God are now put to the test by this circumstance, and they are now being proved to see whether they will lift up their souls unto vanity in self-confidence saying, "I knew it would be so."

If our brethren, who have been betrayed into error, now manifest the right spirit and humble their hearts before God, their mistake may prove a great blessing to them. Some of our brethren have looked to these <ministers,> and have placed them where God should be. They have received every word from their lips, without carefully seeking the counsel of God <for themselves.> I thank the Lord with heart and soul and voice that the trial came upon men who truly loved and feared God, who would receive the warning and reproof of God, who would not refuse the correction of God like stubborn children, and wait long in resistance, as those did who were reproofed at the important meeting at Minneapolis. Brethren Jones and Prescott have made it manifest that they do indeed hear the voice and accept it as from God.

I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams, Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to His disciples, to be given again <by them> to the world. The Word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried, by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time, for delusions and deceptions will come in among us and will multiply as we near the end. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." [Acts 20:30, 31.] Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks.

Our individual safety is in entire consecration to God. Those who shall proclaim the truth in love, and in the demonstration of the Spirit, are in danger of being considered self-confident and presumptuous. God alone can keep His people from the snare of putting confidence in self, and of failing to feel their dependence upon Him moment by moment.

There are men and women who will exalt the messenger above the message, who will praise and extol the messenger, forgetting that it is God working wondrously through him for His own name's glory. They should give God praise that many souls are receiving through the human agent instruction that is making them wise unto salvation. They should give glory to God because they see, through the interpretation of the Word from the lips of the messenger, marvelous things out of the living oracles.

They are filled with admiration, and their hearts burn within them as did the hearts of the disciples, as they journeyed from Jerusalem to Emmaus with a crucified but risen Saviour, who comforted their hearts as He opened to them the Scriptures. He showed them that their disappointment in relation to His mission and work had been a theme of prophecy, and that every specification had been fulfilled. When they had learned that the One who had walked and talked with them was no other than Jesus of Nazareth, the Son of God, they said one to another "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" [Luke 24:32.]

Some will ask why it is that these messengers who fed us with the bread from heaven should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger signal lifted.

There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Elder Butler was president of the General Conference, ministers placed Elder Butler and Elder Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors and to lead them into safe paths.

But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again.

The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to His truth, and the "lo, here! and lo, there!" [Luke 17:21] have arisen on every side, and yet the message has sounded on. Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom He did select to bear this special message. They ask, Why is it that He has not chosen the <men> who have been long in the work? The reason is that He knew that these men who had had long experience would not do the work in God's way and after God's order.

God has chosen the very men He wanted, and we have reason to thank Him that these men have carried forward the work with faithfulness and have been the mouthpiece for God. Now, because they have not seen all things distinctly, because they were in danger, the Lord sent them a warning; and let every soul who loves God thank the Lord for His mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin? No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear His voice, and at once obeyed it.

In this matter, the churches have the greatest evidence that those men are chosen of the Lord. He has given them a message and has wrought through them, for they knew the voice of counsel from heaven and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review and Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done? No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths.

Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We want not thy way, O God, we want our own way. Now, had the men who had been intrusted with God's Word walked with fearfulness and trembling before Him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart. Let them examine themselves as with a lighted candle, for the perils of the last days are upon us.

Let not those who have neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements, for our work is not a passive work; our work is aggressive. Let those men who have not received <the> draught from the wells of Bethlehem <that has been presented to them> consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do.

Had these men of experience, who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were <chosen> to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly <and solidly> than it has <done.> They could have done a most precious work if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to His name's glory.

They grieved the Spirit of God <time and again.> Had they walked in obedience to the light <sent them from heaven,> their experience in the rise and advancement of the third angel's message would have been of <great> value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them; and they <stood as criticizers and> thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren which Christ in His lessons has enjoined upon His disciples, <some> mistakes and errors which have occurred would have been avoided.

But if the men who should have used their experience in furthering the work have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place, whom will God hold accountable for these late errors? He will hold the very men accountable who should have been <gathering light and> united with the faithful watchmen in these days of peril. But where were they? They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity.

God wants an entirely different order of things. He wants these men who think it is their duty to block the wheels to put their shoulder to the chariot of truth, and roll it up the steep ascent. They should remember that Christ says of His disciples, "All ye are brethren." [Matthew 23:8.] Those who have despised the men who have borne the message of God have despised not the men, but the Lord who has given them their message and their work. All this God will require at their hands.

The Lord's work needed every jot and tittle of experience that He had given Elder Butler and Elder Smith, but they have taken their own course <in some things> irrespective of the light God has given. Had Elder Littlejohn walked in the light, he could have been a great blessing <in many ways;> but selfishness has <in a large degree> closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth <to give to the world at this time.> The Lord in His providence has permitted these brethren who have been doing His work to make some mistakes. For what reason? To reveal what is in the hearts of men who have also made mistakes, and whom God has repeatedly, <graciously> pardoned. God is testing and proving them to see what manner

of spirit they are of. He endorses not their work <of holding themselves aloof from light and the Holy Spirit of God.> They will not receive a reward for their opposition in spirit to the work of God.

The very men that should have been years in advance of what they are, who should have learned of God, humbling their hearts before Him, catching the Spirit of Christ, raising their voices in warning, and giving the trumpet a certain sound, have no cause to triumph now. God will hold them responsible for the good they might have done <and did not do> had they kept pace with the messages God has given. If they had day by day been imbued by His Spirit, they might have done the very work that has been done by their brethren whom they have criticized and condemned.

That which is essential for the promulgation of truth is the gift of the Holy Spirit, which is to guide and lead and to keep the soul from Satan's deceptive power in these last days of snare and delusion. The Holy Spirit must do a work for human intelligences that is scarcely yet comprehended by human minds. New aspects of truth are to be opened to our view. O the riches of the Word of God are but dimly appreciated! Unless the Holy Spirit shall do its office work upon the human heart, the character, will not be developed after the divine similitude.

The Lord will enrich the minds of those who are searching for the hidden treasures of truth. What promise did our Lord Jesus Christ make to His disciples to furnish them with consolation in view of His departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit, for it will bring to the receiver all other blessings in its train. The truth believed will transform the character.

In the light of the truth that is shining in our day, we are reprov'd for the dearth of the Holy Spirit. This lack is an evidence that there is not an abundance of that faith which works by love and purifies the soul. As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion, for they are blind to the work that ought to be done, and do not give the trumpet a certain sound.

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the <visitation of angels and the> performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are drunk with new wine." [Acts 2:13.]

The time is not far off now when men will want a much closer relation to Christ, a much closer union with His Holy Spirit than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one

with Him, then those who are content with the form of godliness, exclaim, "Be careful, do not go to extremes."

When the angels of heaven come among us and work through human agents, there will be solid, substantial conversions, after the order of the conversions <after> the day of Pentecost. Now brethren, be careful and do not go into <or try to create> human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts, in reference to the work of the Spirit of God, for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their <own> hearts are not moved, but are cold and unimpressible.

Conversion among the people is what we must see, before they are made ready to stand in the great day of God. Truth is always aggressive, it is not a passive, dead element; it is a working power that operates upon the hearts of those who believe. The Lord never honors cold Pharisaism and unbelief. Let all our brethren read the first few chapters of Acts, and see how the Lord has worked and how He will work where faith is cherished in the hearts of His people. Let nothing be done through strife or vain glory; but let every one serve God with pure, clean, unselfish hearts, having an eye single to the glory of God. We need power from above, a more than mortal power, to accompany the proclamation of the last message of mercy to our world. With this power victories will be achieved that will make manifest that divine power accompanies the words of the human agents whom God is using to defeat the lying wonders of this degenerate age.

God has intrusted to us our capabilities in order that we may make the most of them for His glory. Christ said, "A little while is the light with you, walk while you have the light, lest darkness come upon you." [John 12:35.] The intellect may be cultivated, and through the harmonious use of our faculties, <under the control of the Holy Spirit,> we may develop a strong, firm character. A righteous character formed after the likeness of Christ's character has a value above that of gold or precious stones. Those who cooperate with the Lord Jesus Christ in the formation of a righteous character will become laborers together with God. They will act their part as the human agents through whom God will reach the hearts and minds of men and women who are separated from Him by sin, and will win them to Christ. No one can copy the Pattern, Christ Jesus, without becoming a channel of light to others. No man liveth unto himself.

God has claims upon us individually, and in our short probationary life, He requires us to put into exercise the powers He has granted us, to love one another as He has loved us. We are not to labor merely keeping this short lifetime in view, but to act as if in sight of eternity, to act as if the curtain between us and the universe of heaven were withdrawn, and we could, with the eye of faith, see Christ looking upon us and encouraging us in our work. Study diligently the lessons He gave to His disciples, for He declared, "The words I speak unto you, they are Spirit and they are life." [John 6:63.] There is marrow and fatness in these lessons. Christ has prayed to His Father for His disciples. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." [John 17:20.]

My brethren, preach Christ. We need to keep Him lifted up before the world, that men may behold His mercy and righteousness. Meditate upon the lessons Christ gave to His disciples to be given again to the world. This is the Word which became flesh and dwelt among us. The world's eternal interest depends upon men knowing Christ as their individual, personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [Verse 3.] The pen of inspiration has traced the words which Christ spoke in order that those who believe in Him may give to others the words which He has given to them. Ministers should set before the people the lessons which are to be brought into the home life. Parents are to be taught to feel a solemn responsibility to teach their children the lessons given them by Christ in both the Old and the New Testaments. The children have been strangely neglected, and the people must be enlightened in regard to what constitutes home religion.

The Holy Spirit is presenting the grand and ennobling theme of Christ and His righteousness, and the eyes of many are being anointed to discern spiritual things. Many are gaining a fuller comprehension of the lessons contained in the holy Book than they have seen in the past, and they discern a higher standard of piety. They see that there is a work to be done for the world which will require earnest zeal and energy, self-denial, and self-sacrifice for Christ. A higher, holier type of Christianity than we have seen for many years will be revealed. We need, O so much, the divine touch, that we may no longer work on according to our, ease-loving, indifferent, low standard. But when the church is properly educated, and its members wisely trained, both old and young will have a mind to work. The great enterprise of sending the light into all parts of the world will require missionaries in much larger numbers than we have yet sent out. Children have not been educated, disciplined and trained as God would have them in order that there might be a great army of workers raised up to advance His cause.

At Christ's first advent the angels broke the silence of the night with acclamations of praise and proclaimed, Glory to God in the highest, peace on earth; good will toward men. He is soon to come again with power and great glory. Those who are not wedded to the world will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the Word, which will arouse the powers of hell to oppose the warnings, God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us.

The promise is, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." [Acts 1:8.] God will accept no sleepy, tame message at this time. In old time "Holy men of God spake as they were moved by the Holy Ghost," and we may expect such teaching in our day. [2 Peter 1:21.] I know that the Lord has wrought by His own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest His power among His believing people; for He will work and none can hinder Him. His name will be praise in the earth.

“After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.” [Revelation 18:1.] Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and His glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave His people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the co-operation of heavenly angels. The power of God will be manifested to hold in check the power of the enemy. God will give victory to the truth.

Lt 28, 1894

Haskell, S. N.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 9, 1894

Pacific Press

Oakland, California

Dear Brother,

I received your interesting letter, and I know that you have done your best in behalf of this portion of the “regions beyond.” [2 Corinthians 10:16.] I hope you will not cease your efforts because you did not succeed in sending the means for the work here. Do not be troubled; you have done that which it was your privilege and duty to do, and if Brother C. H. Jones has stepped out of line, and taken into his own hands the responsibility of appropriating means devoted to a certain branch of the work, he must answer to God for this. I was more sad for the principle that led to such decisions than for the loss of the money, sorely as we needed it. God pity the ones who shall become confused in their ideas, and shall forget the high standard that He expects them to reach.

I hope and pray that you may see it your duty to come to this country when your work in California is done. But my mind is deeply impressed that it will not answer for you to leave your responsible position at present; wait patiently a little longer. Trust in your heavenly Father, whatever circumstances may arise. I do have a desire that as one of the old hands in the cause you should help those in California all you possibly can without exhausting your strength. We are now in perilous times, and there is need in California of a firm, steady, true purpose.

Yesterday in the morning Brethren Starr and McCullagh, Sister Starr and Sister White rode out thirteen miles in the country to visit brethren at Castle Hill. For some reason our own horse was lame, and Brother Caldwell loaned us a large, cheap draught horse he had purchased to use in the canvassing work. The road was up hill, not steep, but gradually ascending. The horse moved much like an elephant, and Brother Starr, in his position as driver, acted very much like a Captain in the Salvation Army, devising

every way to get some “quickly” into the animal, but it was a hopeless case. We were sorry, for there was much visiting to be done, and our brethren were in great need of all the help we could give them. We had been offered the use of that horse to go into country places, if we needed him, but his slow movements decided us not to enter into temptation by trying to drive such an animal. The King’s business requires haste, but we could not dispatch it in haste if we depended on such a horse to take us from place to place.

When we go out to visit in the country, we have no opportunity to send them word beforehand, so we carry our provisions with us, place an abundance of simple food on the table, and <break bread> with the family. This privilege we value highly, because it gives us an opportunity to see the family together, and have a conversation with them; but we could not enjoy it that day, for we spent most of our precious time on the road. When we reached the first place, Brother Whiteman’s, the family had taken their noonday meal. We had a conversation with them, and were convinced that they were <passing through severe trials, [that] Satan would sift them as wheat and shake their faith in the truth> because of discouragements.

Just before Brother Whiteman received the truth, he purchased a place in the country, at Castle Hill. The locality is very beautiful. The land boom was then sweeping over New South Wales, and he paid twenty-five pounds sterling per acre for ten acres of land. He has planted orchards of orange and other fruit trees, and has cleared and cultivated the land. Then he built a good-sized, two-story house. His brother, who is an unbeliever, pledged himself to help him out, but a few months ago the bank panic struck through this section, and the bank in which his brother had all his money closed. It has not failed, but the brother cannot get his money out. The same bank holds the obligation of Brother Whiteman, and they may come down on him any day and take his all, because he cannot raise five hundred pounds for the necessary payment. This brother sees no way out. He has a wife and five children. He feels that he is under the shadow.

There are only two families at Castle Hill that keep the Sabbath, and they meet together occasionally. They and their horses work hard all the week, and they do not feel that it is right on the Sabbath to drive thirteen miles and back in order to meet with the church at Parramatta, or to go nine miles to Kellyville. They have not been visited, and they are under discouragement. We talked and prayed with [them], and the blessing of the Lord rested upon us. Brother Whiteman’s wife is a feeble woman. They have a nice, helpful family of children. The eldest boy is nearly fourteen; the eldest girl is eleven; she acts like a little woman, bearing responsibilities to save her mother.

The father <has not been able to> get work. He is a stone mason, but the times are so hard that there is little building done. His trees are all young, and it will be two or three years before they will bear fruit so as to yield any profit. We shall do our best to help him. The Lord lives and reigns, and He can help him.

There are lessons to be learned in this country in regard to the necessity of helping one another from the Bible standpoint. Progress in this line comes slowly, but as men take the Bible for their rule of life and it is kept constantly before them, what is comprehended in loving God with all the heart, they will, as the natural result, see the importance of keeping the last six commandments. These are all comprised

in the one precept, "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] Wonderful requirement! And this love is to become part and parcel of our very being. How brief is the whole period of human life, how short is our probation, and how earnestly should we copy the self-denying, self-sacrificing life of Christ. He will have those to compose His kingdom who will not only enjoy the bliss of heaven themselves, but will add to that bliss by reflecting the character of Him who is the light and joy and glory of heaven <upon all around them.>

<We need> not be discouraged, though we may be in heaviness through manifold temptations. The trial of the faith of every true child of God will develop a Christlikeness of character which reveals to the world what is the fruit of genuine faith, and which will "be found unto praise and honor and glory at the appearing of Jesus Christ." [1 Peter 1:7.] Brother Whiteman is passing through the most severe trials of his life. He is assailed by the fiercest temptations. But there is One who knows how to pity. He "was tempted in all points like as we are," and the inspired Word tells that "He suffered being tempted." [Hebrews 4:15; 2:18.] At times the conflict in the great controversy was so terrible that He prayed all night with strong crying and tears. At times all souls are thus tempted, <but> they <will not> fail or be discouraged. Temptation is not sin, and it is not an indication of the divine displeasure. The soul that resists temptation reveals to the universe of heaven and to the world the strength and virtue of Christian principle.

The stability and nobility of the Christian character is estimated in heaven by the strength drawn from the armory of heaven to war successfully against the mighty foe. The soul who thus battles with the enemy makes manifest his reliance upon a power mightier than the strong man armed. He is registered in the books of heaven as uncontaminated by the pollutions of the world. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. When we patiently endure temptations, standing strong in His strength who hath said, "Fear not; I have overcome the world" [John 16:33], we reveal the development of the graces of the Spirit which makes us complete in Him.

Will <any> tempted brother <or sister> fail <now,> with all the encouragements of the Word of God to sustain him in heroic endurance? "There hath no temptation taken you but such as is common to man." Every trial is weighed and measured by the Lord Jesus Christ, and it is not beyond man's ability to endure through the grace given unto him. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." [1 Corinthians 10:13.] Will these dear brethren, who are so young in the faith, lay hold upon the promise? "The Lord knoweth how to deliver the godly out of temptations." [2 Peter 2:9.] This means that, while everything may appear overwhelmingly dark, the Lord will bring forth the tried one with firmer faith and a richer experience.

Our gracious heavenly Father does not willingly afflict or grieve the children of men. He will accomplish the work of purification by the furnace of fire of trial, and will overrule every event to His own name's glory in the good of the afflicted one. He will communicate grace and strength, and will manifestly interpose His own power to restrain the cruel power of the adversary. But we must be steadfast in the faith, demonstrating to the world a devotion to Jesus and a love for Him that nothing can <break or> destroy.

After our visit to Brother Whiteman's family, we rode across the field, by a short cut, to reach the house of a brother who is just taking his stand upon the truth. His wife is a Sabbathkeeper, an excellent Christian woman, and now if she has her husband with her, what a blessing they can be in letting their light shine forth to their neighbors.

This brother (I think I may call him thus) has a large orchard of orange, lemon, <mandarin,> and other fruit trees. The orange trees are twenty-five years old, and are loaded with fruit. He <does> not take <his fruit> to market until summer, which is winter in America. We had a timely visit with this family. After a season of prayer I conversed with them, showing that the only way we can grow into assurance and solidity of faith, is to become interested in our neighbors, and be a living, shining light in the world. Thus we reveal to others the fruit of the truth in our own life. We had a precious interview. I felt called out to urge them to be doers of the Word. We <had a precious season of prayer and> did not reach home until after dark, but were glad that we had made these visits.

Lt 29, 1894

Haskell, S. N.

Norfolk Villa, Prospect St., Granville, N. S. W.

September 2, 1894

Dear Brother in Christ Jesus:

I send you a little account of my journey to Morisset, where we intend to locate our school. For a few weeks I was quite sick with influenza. This epidemic has caused the sickness of many in the community, and many deaths have also resulted from it. It has been especially fatal to the aged. Not many children have been sick.

Last evening we received your letter. We were much interested in it. Brother Masters and his wife and son visited with us today, and Bro. Hardy took dinner with us. Your letters interested them all very much. Bro. Masters, wife, and son leave for Melbourne tomorrow enroute for India to do missionary work there. May Walling leaves tomorrow on the boat for America. Mr. Walling is pushing on the trial, and May must be on the ground as witness.

Trials come thick and fast, and we must have a firm and determined hold upon the Strength of Israel, or we shall be overwhelmed. I cry constantly to God for the wisdom which He alone can give me. He has promised that He will make a way of escape in every trial. I am pleased to hear that you are of good courage in the Lord. Look away from self, away from darkness and shadow and cloud to Jesus Christ, the Sun of Righteousness. When we do this, our hearts are filled with praise to the God of all grace, who has magnified the name of His Son Jesus. We are to behold Him, the Lamb of God who taketh away the sin of the world, by saving precious souls. We do not have a realizing sense of the dignity, reality, and importance of the sacred work.

The Lord is pleased when we trust in Him, and our usefulness as His workmen will be proportionate to our trust and faith in Christ as our personal Saviour. If we will have faith in Him every hour, be completely emptied of self, and depend wholly on God who is the supplier of all grace whereby we may be complete in Him, not having our own righteousness, but the righteousness of Christ, our peace and rest of soul will be secure. We then carry with us credentials that advertise us as living children of God. We can then say with Paul, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance." [1 Thessalonians 1:5.]

We have been urged to go to Africa, but I have not been willing to go. I see much to be done here in Australia, and I feel very loth to leave the work in an unfinished condition. Our great need has been men and money. If the Lord says, Go, I will go trusting in His holy name. I am looking now and then toward Africa. If we remain here to see the work done that needs to be done, we shall probably not go to Africa at all. We have been held here for nearly three years. The work is receiving a better mold, but if there is to be a delay in men and means, the work will advance slowly. It would be better for us to leave here now than wait here in uncertainty, and be delayed no one knows how long. We should have to work at disadvantage and under suspense and in uncertainty.

We wish to move when the cloud moves, and tarry when the cloud tarries. We want the holy unction, the living earnestness and the deep moving of the Spirit of God. We know not now but that it would be better for us to move to some other field if the work is not to go straight forward "in regions beyond." [2 Corinthians 10:16.] If this is to be our part, we shall be content. I would not move in any direction unless the Lord impresses my mind that we should move. We see a large work to be done in this field, and there is little help to do the work. I have labored beyond my strength and see no relief ahead.

Too much dependence is placed upon preachers, while the house-to-house work is much neglected. Paul, the faithful apostle, says, "I kept back nothing that is profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ ... Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he has purchased with his own blood." [Acts 20:20, 21, 26-28.]

I bow my soul in humility before God, seeking for that wisdom which He has promised to give to all who ask in faith. In our daily habits, in our daily practices, we must be living exponents of sacred truth. My prayer is that the Lord may revive His work in the hearts of those who know the truth. Those who are laborers together with God will ever work in Christ's lines. Christ says, "Without me ye can do nothing." [John 15:5.] All the work we do for the conversion of souls will be effectual only as we depend absolutely upon the presence and power of heavenly intelligences. "Not by might nor by power, but by my Spirit, saith the Lord." [Zechariah 4:6.] Every vessel that is meet for the Master's use is clean and pure, emptied of self. O for the refining, cleansing power of God that we may be used to His name's glory! We must not falter now, but press forward from victory to victory.

I know not where we shall go, whether we shall leave Australia in 1895 or not. If we are to go to Africa, we would prefer to be there while you are there. If you have any word to say to us in regard to our coming, please send [it]. We want to weigh every question concerning the work here, and the work in Africa, in the scales of the sanctuary. In every department and stage of the work, we want to see the divine similitude.

It has been within only a few weeks that we have failed to have peace and assurance concerning our duty to remain in Australia. But within a few days I have been thrown into great perplexity. As yet I have not responded to the many calls that have been made in the many letters I have received from Africa. I have seriously questioned as to whether it was not my duty to remain here during the rest of my lifetime, or to go to America, or to Africa. It is not a pleasant thought to me to think of entering a new country. The remark has been made in regard to certain land, that it is a hungry land, requiring enriching.

I thought that Australia through and through is a hungry, spoiled land through the mismanagement of men. A dearth of means stares us in the face, and yet the General Conference saw fit to cut down my wages two dollars a week, and to cut down Willie's wages one dollar a week. I have not withheld my means, but used money everywhere, in every place where there has been a need for it. My housekeeping expenses run up to a hundred and fifty dollars per month, and this does not include the expense for horse and carriage, clothing, wood, and light. You may see that there is a constant outgo.

I gave one thousand dollars at the last camp meeting to buy land for the location of the school, and paid my tithe, and this was considerably more than my whole year's wages. Besides this I have helped the poor, invested in churches, contributed to camp meeting expense in New Zealand and Australia, and during the years 1893 and 1894, I have expended two thousand dollars in this field, and hungry Australia is still to be fed, and must be fed. Much more money must be expended than has been expended for the last three years. I have expended the twelve hundred dollars you loaned me. The additional three hundred dollars you have just sent has come to hand, and hungry Australia can swallow [that] at one bite, and yet cry out for more. I now wish that others would come in and use their means to advance the work in Australia, while I go to regions beyond, that have already been worked.

If God would have me go to Africa, He will strengthen me for the journey. We have offered many prayers to God for His guidance, and I believe He has heard these prayers, and answered them. But I do not choose to go to another renewal of a state of perplexity and uncertainty similar to what I have experienced here. I do not choose another experience in which I shall have to answer a call for time, strength, and money to begin a new work. Willie must not have any more of this brain-taxing kind of labor he has had here.

I cannot work unless I work in faith, and I am studying duty. I am listening for marching orders. In reference to the fifteen hundred dollars you have loaned me, twelve hundred of which I have already consumed, I would say that at any time you would want the whole or any portion of it, let me know, and you shall have it as soon as it can be obtained from America. I thank you sincerely for your loan. We

have put it out to the exchangers, and in the great day when God reckons with His servants, I believe you will receive back the goods you have intrusted to me, with both principal and interest.

In one of the letters sent to you in last mail, I mentioned that we had had a most precious season of prayer while at Dora Creek for Bro. McCullagh. The Lord graciously heard our prayers, and the inflammation left his throat and lungs, and he was healed. He has been improving ever since, and the Lord has sustained him in doing a large amount of work. For the blessing given on that occasion, we send back praise and thanksgiving to God. I am afraid that we do not always appreciate the blessing that God gives us. We pass by the blessed tokens of His goodness and love, and look upon His special providences as common occurrences, and scarcely make mention of them. We do not place them in memory's hall, and reflect glory to Him who hath done abundantly for us. O that the Lord will give us thankful hearts, that we may praise Him, and be joyful in God. I hope to hear from you as soon as possible after you reach South Africa.

Those who can move in faith can move forward. I am ready to strike my tent at any time. The time we ought to be improving in putting in crops into the land purchased by the school is passing away, and because of this delay we shall be left a year behind. If this is after God's order, then a mist is over my eyes, and I cannot work in courage and hope. I send this letter to you. You and others have congratulated us on the securing of land for our school, but it is not yet an assured thing that the school will be located at Dora Creek. There is some hesitancy on the part of the committee in taking up the land for this purchase!

I have received letters from Africa in which it is stated that they are willing to postpone their camp meeting to any time that we will specify, in order that they may have our presence at the meeting. They urge that we make no delay; but arrangements have been made here for the camp meeting, so that if we remain for that meeting, we must make a delay. We do not feel clear to break away from this field of labor so suddenly. After the camp meeting, I think we will join you in Africa. I have not consented to go to Africa until within a few days; but the turn that things have taken leads me to almost prefer to come to Africa, rather than to remain in this country. I dread the future, and have little courage to remain.

I shall do as I wrote you. I promised to take the school ground as my property, and I will not consider it a hard matter. I think no better missionary work could be done than to settle poor families on the land. Every family shall sign a contract that they will work the land according to the plans specified. Some one must be appointed to direct the working of the land, and under his supervision orange trees, and fruit trees of every appropriate description should be planted. Peach orchards would yield quick return. Vegetable gardens would bring forth good crops. This must be done at once. We have some six weeks yet to set things in running order, and with God's blessing on the land, we shall see what it will produce.

The question was asked of Moses, Can the Lord spread a table in the wilderness? The question may be asked, Will this land at Dora Creek produce as abundantly as Sister White believes that it will? Time will tell. We must test the matter before we can speak assuredly, but we are willing to risk much, provided we can place the supervision of this enterprise under an understanding American farmer. We do want to demonstrate what will be done with the land when it is properly worked. When once this is done, we

shall be able to help the poor who live in Australia in a far better way than by giving them money as we have had to do in the past.

I lay out this matter before you, that you may understand the situation and be able to advise us in regard to leaving here for Africa. We shall have to enter into the plan suggested in order to know what can be done with the Dora Creek land, for great ignorance prevails in this country as to how to make the most of the land. The Dora Creek land produces the best oranges we have tasted since coming to Australia. In Kellyville, land is very dear, and much money has been invested in purchasing there. The fruit growers have lemon and orange orchards, but the oranges from these orchards are far inferior in flavor to the oranges that have been produced from seedlings in the locality of Dora Creek. These splendid oranges have been produced even where the soil has not been cultivated. It may be that we shall not see that it is our duty to leave here as soon as camp meeting is over, but we cannot say what we shall do. We shall pray, we shall not move impulsively; but as soon as you shall ascertain the state of things relative to the cause in South Africa, write us fully.

Lt 30, 1894

Haskell, S. N.

Norfolk Villa, Prospect St., Granville, N. S. W., Australia

August 13, 1894

Dear Brother:

We are in the midst of stirring times just now. Bro. Shannon, who lives in Sydney, has been arrested and prosecuted for working on Sunday. He owns houses and builds houses. He is a stone mason, and in and out-of-the-way place was stirring up some mortar, in a quiet way that could offend no one, on Sunday July 29th. It seems that spies were watching him, and he was reported to the officers, and arrested. A fine was imposed in accordance with the law made by Charles the II, and it was required that he either pay the fine or submit to confinement for two hours in the stocks.

Elder McCullagh and several others brethren were present at the trial. My secretary, Sr. Emily Campbell, was also present to take shorthand notes of the proceedings. If I can get the reports from the secular papers, I will send them to you.

The authorities of Sydney find that they have an elephant on their hands, and they are at a loss to know what to do in this affair. They do not covet the record that it would give them in carrying out a punishment invented under the profligate rule of Charles II. Bro. Shannon refuses to pay the fine, and as all his property is in his wives name, the authorities can find nothing on which to levy to pay the fine. The papers are publishing the matter extensively and are expressing their indignation at such legal transactions in no soft style.

We think that now is the time to take advantage of the circumstances, and proclaim the truth to the people. Magistrates, lawyers, and men in high position are anxious to know something of the Seventh-

day Adventists. They desire to be enlightened as to our views, and principles. Bro. McCullagh is the only man on the ground at present to do anything. Last Thursday he was in conversation with the magistrate and the officers in the court room, and one of the officers coming out made the remark that if that man kept on talking, he would convert them all. Yesterday Bro. McCullagh was visiting the prominent men in Sydney, and he laid the case before them in a true light, showing them that this prosecution was nothing short of religious persecution. He represented it to them as a repetition of the spirit and actions of the dark ages when religious intolerance was triumphant, when dissenters from the popular faith were robbed of their goods and tortured for their religious principles.

Just now there is a wonderful stir in Sydney. This prosecution has awakened an intense interest. The authorities are collecting the statements that were made in regard to the persecution of the Firth Brothers in Parramatta, and they say that they will present these things at the next parliament and work for the repeal of that miserable old law. They are much perplexed to know what to do in regard to carrying out the sentence concerning Bro. Shannon's case—that of collecting his fine or placing him for two hours in the stocks. I think that they will probably not carry out the sentence.

We are expecting some brethren from Melbourne every day. In response to an urgent call, Bro. Corliss went to Tasmania to labor. Willie was called to Melbourne to attend important meetings there, and he has now been away three weeks. We all feel that either Elder Corliss, Colcord or Daniells should be here, to make as much as possible out of the interest created by this prosecution. We are expecting that someone will arrive today, and shall be disappointed if no one comes.

Elder Wilson came from New Zealand some days ago, accompanied by Bro. Teasdale. He tarried in Sydney a few days, and then visited the school grounds at Dora Creek with Bro. Teasdale. Both of them were much pleased with the location. Both of them then went to Melbourne. I will enclose a letter that was written to me by Willie. More than one hundred have embraced the truth in Melbourne and its suburbs. The work is still advancing in Victoria. The Echo office seems to be in a healthful condition now, but as the times are very hard, they do not yet really meet expenses. They are now setting into operation plans by which they may stand on vantage ground.

It is early morning, and Emily has just come in and has informed me that last night she went about two miles to visit Bro. McCullagh, to see what could be done about getting help for holding meetings in Sydney. The brethren are trying to get a hall. Some one should be on the ground just now. Bro. McCullagh reports that there is a wonderful excitement created over this case. The facts of the case were placed before the governor, and he has sent in his decision to "go no further with this case." What turn matters will take it is impossible for us to determine. We are waiting developments.

There are souls embracing the truth between Castle and Pennant Hills. Bro. McCullagh has just visited the school teacher who lives at Pennant Hills. For weeks he has been reading books that have been furnished him by Bro. and Sr. Goodman. He is deeply interested in Great Controversy, and says that he never has read such a book. He wants Mrs. White to come to Pennant Hills and hold meetings in his house, and he will insure her a congregation. Another man who keeps a store has a large room above his

store which he has offered to hold meeting in. At the time it was offered there was no one who could accept the invitation, but we think that there should be no longer any delay.

The Lord is at work. His Holy Spirit is striving with hearts, but there is such a scarcity of laborers that we cannot respond to the calls. Two very nice persons have recently taken their stand upon the truth. Two Sabbaths ago he closed up his shop, and said that no more work should be done on the seventh day Sabbath at his place. Before Elder Corliss left for Tasmania, he had meetings at his house in the early hours of the morning for the benefit of the church, and this brother rode down to his place to obtain instruction from the Bible; for Elder Corliss was giving Bible readings.

Twenty precious souls have accepted the truth at Seven Hills. Adults and children number forty who assemble on the Sabbath for Sabbath School and meeting. They are now building a neat, little church. O, how thankful I feel that I had some means with which to help them in this enterprise, for every one of them is very poor. I first pledged five pounds, thinking I could do no more on account of the various calls that were made for money to advance the work; but when I found that the small sum of three hundred dollars could not be raised, I doubled my subscription. Still the money could not be raised to the required sum, and I again doubled my subscription, which made my donation twenty pounds; but they were unable even then to meet the amount, and I gave five pounds more. The building is now well along, and all are of good courage.

How thankful I am for the goodness of God, because that in His great mercy and love He has made me a steward of means, so that I can do something to advance the work in its different lines. We are grateful to God that even one soul is interested and is found taking his position upon the platform of eternal truth. If all heaven rejoices that one soul is saved, what rejoicing must there be in heaven that twenty souls in one region have decided to obey the truth. This means the salvation not only of themselves but of their children, the consecration of entire households to God.

Canright's book has been sent in through all this country; but better it be sent in here while I am on the ground, than after I am away or than before I came. Some have been confused by his statements; but their confusion has lasted but a little while, and then the dark atmosphere of Satan's creating has been dispersed, and the experience they gained because of the trial was of a character to settle, strengthen, and confirm their faith rather than to move them away from the solid rock foundation. On every hand we see opportunities for using our means. Poverty and distress are everywhere. I will not see the people suffer for the want of food and clothing so long as the Lord give me something to do with. I will dispense to the poor.

Throughout New South Wales we have been tested and tried with the influenza epidemic. Nearly every family has been afflicted in the cities and country towns. Some are now very, very sick. Their lives are hanging in the balance. We pray for the sick, and do what we can financially, and then wait the result. When patients are under the doctor's care we can do little by way of treatment, for should the case prove unfavorable, we should be charged with taking life. One day last week there were eleven funerals. Those who eat meat do not recover from the attack as readily as those who do not eat meat. Children do not seem to suffer so much as the adults and the aged. I have been severely attacked, and have not

been able to attend meetings for four weeks; but have not given up to take to my bed one day. I have written my number of pages nearly every day, though I have been coughing and sneezing and bleeding at the nose. Bro. Rousseau has been sick, and for some weeks Bro. Colcord has been confined to his bed.

Nearly every one around has suffered but I thank the Lord I am improving and am of good courage in the Lord. We shall do all we can in the name of the Lord. I am full of thankfulness to the Lord that I do not have to look on helplessly, and groan and pray in seeing my brethren and sisters in distress for want of food and clothing. I do not need to say simple, Be ye warmed and be ye clothed, and yet do nothing to relieve them. I have experienced the truth of God's word, "It is more blessed to give than to receive." [Acts 20:35.] God's people are being tried and tested, and may God grant that I may be able to help them through the trial they have to endure for the truth's sake, and by so doing be able to cling to Jesus more firmly than ever.

<Let Elder Olsen see this. You may make what use of these [letters] you please. Some of these will be published, I'm sure.>

Lt 30a, 1894

Harper, Walter

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

July 8, 1894

Dear Brother Harper:

I will send you a copy of a letter written to Elder Olsen, so [I] need not go into particulars here; but I feel it my privilege and duty to address a few lines to you. Our brethren in America can have no idea of our necessity in this "region beyond." [2 Corinthians 10:16.] They seem to be only able to see nigh, but not afar off. Many of our people here possess good ability, they are intelligent people, but they are poor in this world's goods, though rich in faith. New churches are being raised up, and in every place they must have a small house of worship to accommodate those who embrace the truth. In this country, school houses and meeting houses are rarely to be obtained for service by our people.

I have tried to do what I could to supply this pressing necessity. The present of about forty dollars made to me by some in California, I have given toward meeting the debt on the Parramatta church, making the donation up to fifty dollars. The debt is still large, and I greatly fear our brethren here will lose their place of worship if money cannot be raised to cancel the debt. We are living in Granville, about a mile from Parramatta. If you could find it in your heart to invest in some of these new churches, it would be pleasing to the Lord. Send what you can to these needy churches, and as faithful stewards we will appropriate the means where there is the greatest necessity for help.

We are interested in the little companies newly come to the faith. In Kellyville they have a comfortable little church built in an orange grove. There is no debt on it. It was in this place that some of the "orthodox" Pharisees worked as spies and stirred up the officers of the law to arrest the Firth brothers

for Sunday breaking. These brethren were found guilty and sentenced to pay a fine or to be put in the stocks.

The work must now be carried on at Castle Hill, ten miles from Kellyville. The tent was once pitched there, but the opposition was so intense that the meetings could not be carried forward at that time. The farmers even refused to supply our brethren with water from their cisterns. There are but few wells; zinc tanks are built, holding a large quantity of water. Brother Steed's family had to get water from the irrigation ditches for household use. But since then our publications have been circulated, and the bitterness has been largely removed by reading. An effort must be made in that place. Castle Hill is a beautiful part of the country, abounding in groves of orange, lemon, and passion fruit. We want the banner of truth uplifted in this locality, twelve miles from Granville. An opening is now made; a man who is interested offers the large chamber over his store as a hall for meetings, and they call for me to speak there. One brother, who has recently embraced the truth, is out of debt and in possession of a profitable orange orchard.

The poor are everywhere. The banks have ruined the country. They invested the people's deposits in various speculations, exceeded their funds, and as the result some have failed, and others have closed, so that the people are poor and helpless. Thousands are destitute of money; they are thrown out of work, and distress is everywhere. The country is in financial ruin. We need not have felt the pressure we are now under if the books could be sold, but not much can now be done in this line. People are so poor that canvassing is not a success. The horse-racing, the multiplied holidays, the theater-going, the gambling, the public houses (called saloons in America) gather up a large share of what little means there is, and the country is made no better for it. If the public houses were but closed, how much suffering would be saved.

Now I come right to the point: if in the providence of God you have means, will you help the truth to advance in this country? Queensland is just being entered, and money is needed to do the work that will open this new field. In one place thirty have accepted the truth, and until very recently they have never seen a living preacher. Elder Starr and his wife are now on the ground, but our treasuries are empty. We have now purchased land for the school. We could not get more desirable land, for we had not means to invest; it is a question how to raise the money even to pay for what we have.

One brother has just sold his home in order to settle where the school will be located. He will loan what he has—a hundred and fifty pounds—for a few weeks, to make the first payment. The whole amount is only about five thousand dollars, but nowhere is there money sufficient to make up that sum. The price of the land was four thousand, five hundred dollars. The expense of examining title and having everything done in a legal manner increases the expense, so we shall have to raise about five thousand dollars. Now the workmen must be put onto the land, and they must have their pay, for they depend on the little they can earn to support their families.

We are not situated as are our people in America, and I wish they could understand our difficulties. They can call on their brethren who have means; they can draw money from the banks, but our resources seem cut off. We have not money in our possession to pay the workers in our own family.

I have pledged money toward building houses of worship in both New Zealand and Australia. A church must be built at Seven Hills, and we must have means. Will you help us? In America they do not come into such desperate straits as here. We have cut down our family expenses until we do not see how to do more in that line. We use neither butter nor meat. My wardrobe is in need of replenishing, but I dare invest nothing for this. Our phaeton is altogether unsuited for this region. It was built to run on city streets, and is too heavy for country roads. In Melbourne I purchased a poor run-down horse for forty dollars. With good care he has come up on our hands. He is perfectly safe, never plays us a mean trick, and is not afraid of cars or anything. So we transported him from Melbourne to this place.

I have so much wanted a light carriage in which we could drive to the different churches off the railroad lines. Kellyville is a distance of eleven miles, Castle Hill twelve miles, Seven Hills eight miles, Sydney thirteen miles. This last place can be reached by rail, but in going to our place of worship we have to shift from cars to tram, and then are left to walk a considerable distance. By using our own carriage we save much confusion. We have seen good carriages sold for a low price, but we had no money to invest, and so our heavy carriage has been dragged about the circuit until we are tired of the slow progress we are compelled to make, and the injustice done our faithful horse.

Again I ask if you have any of the Lord's money invested in any place that you can draw from, we urge you for Christ's sake, for the truth's sake, to help us in our emergency, and try to interest others to help us just now. You have done something for our school, for which the Lord will be glorified. Every dollar you have given me I have invested in the school, and I see so many ways to work, and nothing to work with, that I ask you to help us.

Since writing the above, Willie has come from Sydney. He reports that he succeeded in borrowing money from some of our brethren to make up the sum of four thousand, five hundred dollars for the land. But we should not be left to such straits. There is money in someone's hands, and some of this borrowed money must be paid in a few weeks, for it is all their "living." [Mark 12:44.] I sincerely hope and pray for deliverance from this pressure.

While in our tent, pitched for the accommodation of those who should visit us, for want of room in our rented house, one of our family came to me saying that a boy about fifteen years old was at the door with a small basket of apples and oranges, for which he asked one shilling—twenty-four cents. He was told that we had a supply of this fruit, for we buy at auction. He pleaded with the girl to buy, for, said he, "We are starving." The question was asked, "Where is your father? Cannot he get work?" He said sorrowfully, "My father is dead. My mother is in poor health, but does what she can to support her children. I am the eldest of the family, and the responsibility of earning something comes upon me. Won't you buy? I have taken but thirteen pence today." I told the girl to buy his basket of fruit, and to give him some food to eat.

Our own people are in a similar situation. Obedience to the truth puts them in a trying place. Generally, if they keep the Sabbath they are thrown out of employment. This is a sad picture, but to have the work of God at almost a standstill is terrible. "What can be done?" is the question that comes up again and again. God lives, and He knows all things. If our people in America who believe the truth are lacking in

economy, He knows all about it. If they are selfish and will use means merely to gratify themselves, He is acquainted with all this, and will reward every man and woman as their works shall have been.

Well, I write you these things that you may be on your guard and not use your means unwisely, or bestow it where it is not essential. I want you to make an investment for the erection of our school buildings. We must go at this at once. May the Lord impress your heart to set some of the Lord's money flowing in the channel of Australia. You have already made donations, but as the Lord is constantly intrusting you with His capital of means, it is that you shall set it flowing heavenward to advance the grand work of saving souls.

Brother Harper, help us now if you possibly can. If you can, make a donation as soon as possible, and lend us money at low interest or without interest. We will be so thankful. Now is a critical time; no less than four churches have been raised up since the camp meeting in Victoria last January. These additions lay weighty responsibilities upon all the missionaries in these fields. You cannot know how we carry the heavy burden as we see these souls tested, thrown out of employment, unable to obtain labor unless they will give up the Sabbath. We must comfort and encourage them; we must help them as they shall be brought into strait places. There are many souls as precious as gold, and every sinner saved causes rejoicing in the heavenly courts. We cannot see how we can do otherwise than write to California for means, or ask anyone in America who has means to help us. We cannot be silent now. We feel constrained by the Spirit of God to write to our brethren for help. I will send you copies of letters if I can get them. Tomorrow the American mail closes. I remain your sister in Christ.

Lt 31, 1894

Harper, Walter

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 23, 1894

Dear Brother:

I received a check for one thousand dollars from you, and I thank you for the same. I think you will feel it your privilege and duty to donate this sum to the missionary work "in this region beyond." [2 Corinthians 10:16.] We cannot expect to obtain money from any source that I know of in this country. If the Lord has made you a successful canvasser, and by this means you cannot only obtain your livelihood, but at the same time impart light to others, you have much for which to be thankful. I am thankful that you are trading on your Lord's goods, and putting out your money to usury, in order that you may double your entrusted talent.

I know of no field that is more needy than this one. My brother, I have not called for means from others, and failed to impart myself to the cause. I have invested my means with a free, willing mind, in order that I might help the cause in every department. When I have seen young men and women of ability whom I thought God could trust to work in some part of His vineyard, I have sent them to school, and have paid all the indebtedness for board and instruction. Several of these have been fitting up for the

work, and I hear most excellent reports of their faithfulness. We see other youth who would be promising subjects to be educated to engage in the work of the Lord. Our hearts take them in, but our means is not sufficient to accomplish all that we would like to for them.

I will send you a dedicatory discourse that was preached at the opening of a little meetinghouse in Prospect, a small village eight miles from Granville. Bro. Hickox labored in this place faithfully, and as a result twenty souls have embraced the truth, and have been organized into a church. As there was no place in which the people could meet, this small church had to be erected. The people are very poor, and could do but little toward building the church. I invested one hundred and fifty dollars in the enterprise. I gave the last five pounds just before entering the church on its opening, in order that we might dedicate the church free of debt.

Every member of my family have done what they could. Emily Campbell and Mattie Lawrence gave one pound, Marian Davis gave two pounds, Fannie Bolton two pounds, and May Walling one pound. Brother and Sister Belden are earning such small wages that they could not give. About seven dollars was collected at the time of the dedication by passing the plate around.

The people insisted that Sister White should give the dedicatory discourse, the report of which I will forward to you. The church is small, but is very neatly built. The people had decorated it with beautiful natural flowers and evergreens, and trimmed it with appropriate mottoes. The house was well filled with believers and unbelievers. Bro. McCullagh made the dedicatory prayer, Dr. Merrit Kellogg helped in the services and preached a very interesting discourse in the evening. This was a day long to be remembered by the believers at Prospect.

We think that several more who are halting will yet take their position on the truth. They are thoroughly convinced of the truth, but have not faith to step out, for this would mean no work, no bread for their families. They have been hoping that some way would open so that they might see their way clear to take their position on the truth, and yet have a way of maintaining their families. Each family has given of their meager earnings to help build the little church, and they were at the dedication to see the church open. We shall pray and labor that the Lord may impress their minds with the peril of delay, and increase their faith so that they may have courage to take their stand. There are hundreds of people who are longing to step out on the truth, but having large families, they dare not venture, for they see starvation staring them in the face.

On last Sabbath, Dr. Kellogg, Sister Campbell, and myself drove to Prospect and again met with the little flock there assembled. While Dr. Kellogg spoke to the people in the new church upon the plan of salvation, I sat in my phaeton and wrote a discourse that will preach to thousands. My subject was the love of God. If I can get it copied on the typewriter I will send a copy to you.

We have our own horse and carriage and are enabled to help others in meeting their appointments in various places. The Parramatta church is one mile from our home, Prospect is eight miles, Kellyville eleven miles, Castle Hill twelve miles, and Sydney thirteen miles. Between Castle Hill and Pennant Hills, a very nice family have just taken their position on the truth. The father is a school teacher, and himself, wife and children have embraced the truth. He has property enough so that he can keep the Sabbath

without suffering embarrassment. He was convicted and converted to the truth by reading the Great Controversy, loaned to him by Sister Goodman. I frequently receive letters in this country informing me of the fact that souls have been convicted and converted by reading Great Controversy. Some have taken their position on the truth who have never seen a Sabbathkeeper. I am [as] glad as I can be to hear of these cases. Recently such cases have been reported to me, to my great encouragement. This teacher and his wife are desirous of receiving baptism, and will soon have the privilege.

Bro. Harper, we need more men who are working on the plan laid out in 2 Corinthians 9th chapter. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." [Verses 6, 7.] If we act in the spirit of this counsel, we may invite the divine One to audit the accounts of our temporal matters. We may feel that we are only giving offerings from that which is our Lord's entrusted gifts. All our offerings should be presented with cheerfulness, for they come from the fund which the Lord has seen fit to place in our hands for the purpose of carrying forward His work in the world, in order that the banner of truth may be unfurled in the highways and byways of the earth.

If all who profess the truth would give to the Lord His own in tithes and gifts and offerings, there would be meat in the house of the Lord. The cause of benevolence would no longer be dependent on the uncertain gifts of impulse, and vary according to the changing feelings of men. God's claims would be welcomed, and His cause would be considered as justly entitled to a portion of the funds entrusted to our hands. The Lord is our divine Creditor, and He has made us promises through the prophet Malachi that are very plain, positive and important.

It means very much to us whether or not we are rendering back to God His own. He allows His stewards a certain portion for their own use, and if they will trade upon that which He claims, He will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Malachi 3:10-12.]

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of His cause to the honor of man. With an eye single to the glory of God, men are to give to God the proportion which He has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through His poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven which will never suspend payment or fail.

The Lord has given Jesus to our world, and the question is, what can we give back to God in gifts and offerings to show our appreciation of His love? "Freely ye have received, freely give." [Matthew 10:8.] How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in

the Lord's treasure house, than to decrease his offering one jot or tittle. Who is he serving? For whom is he preparing an offering? For the One upon whom he is dependent for every good [gift] which he enjoys. Then let not one of us who are receiving the grace of Christ give occasion for the angels to be ashamed of us, and for Jesus to be ashamed to call us brethren.

Shall ingratitude be cultivated, and made manifest by our niggardly practices in giving to the cause of God? No, no. Let us surrender ourselves a living sacrifice, and give our all to Jesus. It is His; we are His purchased possession. Those who are recipients of His grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God.

Time is money, and many are wasting precious time which might be used in useful labor, working with their hands the thing that is good. The Lord will never say, "Well done, thou good and faithful servant" [Matthew 25:21], to the man who has not taxed the physical powers which have been lent to him of God as precious talents by which to gather means, wherewith the needy may be supplied, and offerings may be made to God. The rich are not to feel that they can be content in giving of their money merely. They have talents of ability, and they are to study to show themselves approved unto God, to be earnest spiritual agents in educating and training their children for fields of usefulness.

Parents and children are not to regard themselves as their own and [to] feel that they can dispose of their time and property as shall please themselves. They are God's purchased possession, and the Lord calls for the profit of their physical powers which are to be employed in bringing a revenue to the treasury of the Lord. Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the treasury.

Many purchase idols with money that should go to the house of God. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says, "If any man will come after me, let him deny himself, take up his cross daily and follow me." [Luke 9:23.] Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice even to the laying down of life itself, if need be, for the sake of Him who has given His life for the life of the world?

Christians who view Christ upon the cross are bound by their obligation to God, because of the infinite gift of His Son, to withhold nothing which they possess however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to freely use it for this purpose. The Lord employs human agents to be co-workers with Him in the salvation of sinners.

All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations and tongues. If those who profess to have been truly converted do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been kept back from His treasury to be devoted to the indulgence of self in pleasure seeking and self-

gratification. We need not reckon up how many agents have been sent forth, but rather recount how many have closed the eyes of their understanding so that they might not see their duty and minister to others according to their several ability.

How many might now be employed were there means in the treasury to sustain them in the work! How many facilities might be used in extending the work of God as His providence opens the way! Hundreds could be employed in this field in doing good in various branches, but they are not here. Why? Selfishness keeps them at home. They love ease, and so remain away from the vineyard of the Lord. Some would go into regions beyond, but they have not the means to take them, for others have left undone that which they ought to have done. These are some of the reasons why a few workers have to go loaded down as a cart beneath sheaves, while others take no burden.

Those who ought to be laborers in the vineyard will not undertake the work in faith and hope. The stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with Him of His trials, of His humiliation, and of His burden-bearing. They do not wear His yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until by study and prayer they might become skillful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching Him for His Holy Spirit to mold and fashion them and make them wise to win souls to Christ.

Actual efforts must be put forth to save souls from sin and Satan. Why is it that men and women who know the truth do not work with all their God-given powers while mercy's sweet voice is heard? Jesus is entreating, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] Many of those who are stay-at-home believers, are not taking upon them the yoke of Christ. They refuse to lift His burdens although He says "My yoke is easy, and my burden is light." [Verse 30.] Christ carries the pressing weight, and bears the heaviest end of the yoke.

A large number will not go out without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, but their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who do go forth to labor in the cause of God. They misjudge the workers and depreciate their efforts. They are not prepared to sympathize with them in their trials, in their heartaches and disappointments. They cannot be partakers with their brethren in their sufferings, nor can they be partakers with Christ in His sufferings. Failing of this, they will not be partakers with Christ in His glory, nor enter into the joy of their Lord in seeing souls saved in His eternal kingdom as a result of their self-sacrificing efforts in being laborers together with God.

The blessing of God cannot come upon those who are idlers in His vineyard. Professed Christians who do nothing neutralize the efforts of real workers by their influence and example. They make the grand and important truths they profess to believe appear inconsistent, and cause them to have no effect. They misrepresent the character of Christ. How can God let the showers of His grace come upon the churches

who are largely composed of this manner of members? They are of no manner of use in the work of God. How can the Master say to such, "Well done, thou good and faithful servant ... Enter thou into the joy of thy Lord" [Matthew 25:21], when they have been neither good nor faithful? God cannot speak a falsehood.

The power of the grace of God cannot be given in large measure to the churches. It would dishonor His own glorious character to let streams of grace come upon the people who will not wear the yoke of Christ, who will not bear His burdens, who will not deny self, who will not lift the cross of Christ. Because of their slothfulness, they are a hindrance to those who would move out in the work if they did not block up the way. God calls not for an empty charity that is but a name, but for liberal, open-handed charity. The liberality of God demands that His people render to Him His own in tithes and gifts and offerings.

There are many who possess an empty benevolence, who make no retrenchments, practice no self-denial or self-sacrifice. They leave that for some one else to do; but God calls for men who through faith and prayer, will give themselves to the work, who will study, who will plan, and unite with their plans self-denial and self-sacrifice. This is the only kind of liberality that is after the order of Christ, and which will redound to the honor and glory of God. Until this benevolence is brought into active exercise, God's blessing cannot come upon His people in its fulness and power.

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence is so manifest, when a spirit prevails that if put into words would express that answer of Cain, "Am I my brother's keeper?" [Genesis 4:9.]

If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining, will overtake these souls. There is not a semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the Word of God, and thus reveal to a sin-darkened world through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.

It is not the ministers alone, but the laymen who are not contributing all that they can, to persuade men by precept and example to accept the saving grace of Christ. With skill and tact, with wisdom received from above, they should persuade men to behold the Lamb of God who taketh away the sin of the world. When the hearts of the believers are warm with the love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ and display a steadfast purpose that will not fail nor

be discouraged. God will use humble men to do His work; for there is a large vineyard calling for laborers. Why stand ye here all the day idle?

Christ pronounced a woe upon the cities and the people who had been favored with His labors, who had witnessed His gracious works, and listened to His gracious words and had failed to repent. To those who made a great profession of godliness while failing to bring forth corresponding works, He gave His most scathing rebukes. To the Pharisees He said, "Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." [Matthew 23:23.] The mercy and love of God will flow forth from the lips of those in whose heart abides the mercy and love of God.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin, woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." [Matthew 11:20-24.]

If those who have had great light will not respond to the invitation to become laborers with God, then God will take and use those who have had far less light and much fewer opportunities. Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them to will and to do of His own good pleasure. There should be thousands who are fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the Word of God. There is no time to lose.

Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skillful in the representation of the truth and qualified to instruct families in the Word of God. Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! There are families who have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ?

But we can say nothing more than to repeat what has been said. Instruction has been given but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian

families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society and to work wisely and perseveringly for the cause of the Master. To answer this call, self-sacrifice must be experienced.

While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of truth in order that their example may tell upon those who shall see in them the representatives of Christ?

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over and help us" [Acts 16:9], and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of Him who has given His life for the life of the world. Why decline to make decided self-denying efforts in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and He has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible, for the means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches.

The fact that the truth binds souls by its golden links to the throne of God should inspire men to work with all their God-given energy, to trade upon their Lord's goods in regions beyond, disseminating the knowledge of Christ far hence among the Gentiles. Many to whom God has intrusted means with which to bless humanity, have let it prove a snare to them, instead of letting it prove a blessing to themselves and others. Can it be that the property that God has given to you shall be permitted to become a stumbling block? Will you let His intrusted means, which has been given you to trade upon, bind you away from the work of God? Will you allow the trust which God has reposed in you as His faithful steward, serve to lessen your influence and usefulness by keeping you from being laborers together with God? Will you permit yourself to be detained at home in order to hold together the means which God has intrusted to you to put into the bank of heaven?

You cannot plead that there is nothing to do, for there is everything to do. Will you be content to enjoy the comforts of your home, and not try to tell perishing souls how they may obtain the mansions Christ has gone to prepare for those who love Him? Will you not sacrifice your possessions in order that others may obtain an immortal inheritance?

What are the principles of the law of God? "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." [Luke 10:27.] Every soul who obeys the first four commandments will obey the last six commandments and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward every one for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; they derive zeal and energy from the chief Missionary. They will have the wisdom that comes from God, which is neither a blind impetuosity nor a cold, calculating Pharisaism, but springs from trust in God.

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:17, 18.]

What can the universe of heaven think of those who profess to believe that Jesus Christ is the world’s only hope of salvation, when they do so little to make Him known to those who are in the darkness of error? In the great day when every case is decided for eternity, how enormous will seem the guilt of those who have failed to warn their associates in probationary time of the doom that awaits those who neglect so great salvation? What a revelation will then be made of what professed Christians might have done, and did not do! How many souls will they see that might have been saved through their instrumentality had they been laborers together with God!

Many who profess to love God seem to be enclosed in an icy atmosphere, and the love of Christ has never melted their souls. The Lord Jesus says, “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.” [Malachi 3:10-12.]

Lt 31a, 1894

Henry, A. R.

Ashfield Campground, N. S. W., Australia

October 27, 1894

A. R. Henry

Review and Herald, Battle Creek, Michigan

Dear Brother:

I am awakened this morning at an early hour to write to you things which I must bring before you directly. I am much burdened on your account. I tremble before God as I have a sense of things which have for years been presented before me, and which have existed for a period of years. There has been unrighteousness in your course of action toward your brethren in the faith. Satan has surely worked his will through you altogether too many times for the good of your brethren whom you did not harmonize with. Brother Eldridge has had a part in those transactions, and others have been swayed by your decisions and have been led to harmonize with your injustice toward your fellow men. In your councils your perverted, unsanctified ideas in regard to men and things have taken form in decisions that are unrighteous.

It was the duty of the president of the General Conference, when he was convinced that a wrong estimate was placed upon men, to stand firmly against such a course of action; but he has not always done this, because he was afraid of you and of Captain Eldridge. It is because these things stand recorded against you in the books of heaven that I write you this morning. When Elder Olsen's voice should have been heard in remonstrance and rebuke, that voice was not heard. He did not have faith in God to lay His hand firmly upon that which, under the control of the Spirit of God, he knew to be wrong; and without hindrance you have pursued your own course, venturing to do things in your own spirit, walking in the fire of the sparks of your own kindling. You have done many acts of injustice by your voice, and with your pen subscribed for many things which you will not care to meet in the judgment.

There is One who knows all things. While before my ministering brethren in this place, the Spirit of the Lord has rolled a burden upon me to speak decidedly plain things which I dared not withhold; at the same time a book was opened before me, and A. R. Henry's name was standing at the head of long lists of acts of injustice to his fellow men.

I present this for you to consider. My heart is sick and sore, but I dare not withhold the warning. Another list recorded neglected opportunities—occasions when you could and should have been a help and blessing to your fellow men, but were the opposite because your personal feelings, the atmosphere that surrounded your soul, clouded your vision and you could not discern that justice and righteousness were to characterize the words that you spake, and everything traced by your pen. Your positions of trust in connection with the cause of God demanded this from your pen and your voice; but self, unsubdued, unsanctified, unholy, prevailed. You have not walked humbly before God.

I fear for my brethren who are intrusted with grave responsibilities, for I have been shown how difficult it is for human nature to be under the control of the Spirit of God and to bear God-given responsibilities meekly. Those whom God would make representative men, illustrious for good, spoil their own lives because they do not make God their fear and their continual counselor, and do not walk humbly before Him as did Daniel. They indulge selfishness, self-esteem, and do not maintain strict faithfulness, or manifest a Christlike spirit in their dealings with those who are God's purchased possession and whom Christ calls His brethren.

Many men God has tested and tried who, if they had been faithful in the smallest and largest matters, working as if in the sight of the whole universe of heaven, the Holy Spirit of God would have used in a special manner; they would have presented to the world, to angels, and to men an example in good works that would have been as a bright light kindled at the divine altar, and shining forth to the world in no fitful rays, but clear and steady, increasing in intensity, so that men, beholding, should be led to glorify our heavenly Father.

God has written in unmistakable lines the motives that have prompted to action. It was not the practice of pure and undefiled religion that has permeated the office at Battle Creek, that has prevailed in many councils. It is not this that has caused sorrow and oppression, that has led men to cry unto God for justice. God will not be deaf to the prayers of the oppressed. Every action which has caused sorrow to the purchased of His blood He will requite to the actors unless they shall accept the grace of God and

repent. The Lord will not be a party to the least wrong. He will not sanction decisions made against His brethren. He will punish the wrongdoer for all these things. It is difficult for men who begin to walk in the sparks of their own kindling to discern that it is not a sacred but common fire, until they lie down in sorrow. Read Isaiah 50:10, 11.

Here is opened before me a "Thus saith the Lord," which I present before you. God is to be feared, for He is a jealous God. Those who in His providence are placed in responsible positions to do His work have the whole heavenly universe opened before them, from which they may draw. I have been shown of God that His work has been greatly marred because the spirit and attributes of Satan have been allowed to have a controlling power. Silence gives consent, and when men who are engaged in the sacred work of God allow their own likes and dislikes to prevail, so that they themselves do, or allow another to do, the least act of injustice to the brethren of Jesus Christ, it is registered as done to Himself in the person of His followers. These men may not be unerring, they may make mistakes; but let those in positions of trust take heed how they treat all such; let them remember that they themselves are not free from errors and mistakes.

If one whom God has entrusted with His heritage, to watch for souls as they that must give an account, sees any of the sheep and lambs of God's pasture treated in a manner that his judgment teaches him is not right, yet he says nothing, makes no protest against such a work, the sin is charged not only against the wrongdoer, but against the one who had a knowledge of it and allowed the wrong to be done when he could have prevented it. He fears to lose or weaken his influence over the strong, stubborn-spirited workers, and his voice is silent when it should be heard in behalf of truth and righteousness. He is an unfaithful steward. The power of discernment is marred, the clear conception of right and justice becomes confused, and the mind and will of God are hidden by the spirit and propositions of human beings under the control of the enemy.

These words were brought before me in a forcible manner: Isaiah 29:9-24. This is the very description God has given of the course that has been pursued in Battle Creek by men supposed to be trust-worthy. Again and again I have in Spirit been brought into your councils and have seen that the principles of the ten commandments have been violated by men. [They] have not shown supreme love to God nor love to their fellow men as they love themselves. Any one who questioned the course of action they have thought themselves wise to pursue has been heartily disliked and despised.

The very men whom God has entrusted with a message for His people have not been treated with respect; and A. R. Henry and those in harmony with him, had the power been in their hands would have rejected not only the message, as they have done, but the messengers whom God has sent. These men were intrusted with a work to do for the Master, and had their mouths been stopped, had their voices been silenced, God would have raised up others to do this work. If no human voice could be heard, He could have given a tongue to the stones to proclaim the very message He would have come to men.

Will Brother Henry consider what kind of spirit they have cherished in reference to the message and the messengers? How bitter were your feelings against them! Do you think that God was leading you? These feelings are waiting for a revival. If in the history of the men who have borne this gospel message,

anything should take place which should prove them erring, fallible as yourselves, you would not consider your own errors and mistakes; you would manifest the most bitter feelings against them. It is high time you were thoroughly converted, that your sins may go beforehand, and be blotted out now in probationary time, lest it shall be forever too late for wrongs to be righted. Read Isaiah 30:8-13.

I have not dared to speak to you smooth things. I have not dared to prophesy deceit. I have declared to you the word of the Lord, but some things I have not communicated in so plain and sharp a manner as the case demanded. You have not accepted the testimonies of warning and reproof which the Lord has given. You have had a hatred of the message which His chosen messengers have proclaimed. You have acted and expressed the hatred of your hearts just as far as you have dared to do so. If Jesus had been upon the earth, He would have cleansed His temple courts from the buyers and the sellers; He would have driven out the men who were dealing unjustly, and would have said, "Take these things hence; for it is written, My house shall be called a house of prayer; but ye have made it a den of thieves." [See John 2:16; Matthew 21:13.]

Brethren, there are things to be repented of, things to be undone as far as it is possible to undo them. You have made a man an offender for a word. When if God had taken you in hand, and treated you in as pitiless and merciless a manner as you have treated some who appealed to you, and who needed your help, you could not now find mercy or pardon. You have done a work which I will not call by its right name. It is a work that calls for thorough repentance. The persons wronged could expect no justice, for your likes and dislikes have been indulged with controlling power.

Those who should have stood for justice and equity, but who have permitted your decisions to prevail in councils, knew better than to let things go and raise no remonstrance. But they have done this time and again; conscience has been warped, the mind confused and beclouded, so that they do not feel the sin and danger of allowing unconverted, unsanctified men to control in deciding upon measures in God's work.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" [Isaiah 5:20.] Men may possess capabilities given them in trust of God, but if they are not humble men, daily converted men, as vessels of honor, they will do the greater harm because of their capabilities. If they are not learners of Christ Jesus, if they do not pray and keep their natural hereditary and cultivated tendencies under control, traits of character that God abhors will pervert the judgment of those who associate with them.

Has not God been speaking early and late for years, and you have not heard and obeyed His voice? With every one connected with the office the efficiency for good is derived from Christ Jesus; the saving power of grace is not guess work; it consists in an actual relation between sinful man and his heavenly Father, between the sinner and his divine Advocate. Every man in connection with the work of God has his measure of responsibility. In himself he can do nothing, but God is the vital power, and the human agent must work, realizing his personal responsibility and using the oars God has placed in his hands.

Brother Henry, your heart has been at enmity with your brethren. You have had a great amount of light and evidence, and have oft time been convicted by the Spirit of God, but your selfish, stubborn spirit has

refused to bow in humility before God and confess your wrongs. Your heart has become hardened, and I am sorry to say that you and your associates have had so much light which you have refused to receive that you will have no increased light until you retrace your steps.

So long have you trifled with and resisted the Holy Spirit of God, as did Pharaoh, that your peril is far greater than was his. Men of like mind have sustained you, and those who know your danger, yet have not set the danger before you, have an account to render to God for keeping you in positions of trust, when if you had the power, you would hurt and destroy the messengers and message God has sent. You would rejoice to discover in them errors that you could make use of to depreciate all their work.

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me the back, and not the face; though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." [Jeremiah 32:33.] We are amid the perils of the last days, the time will soon come when the prophecy of (Ezekiel 9) will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter.

Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of His prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates.

True religion is the imitation of Christ. Those who follow Christ will deny self; take up the cross, and walk in His footsteps. Following Christ means obedience to all His commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our Model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by His professed representatives! The first three chapters of Hebrews are presented to me as of great importance to enlighten the eyes and to direct the life.

The Lord God of Israel demands an altogether deeper piety than has been manifested by those who have been placed in positions of sacred trust in the Review and Herald office and in the management of the great work in connection with the cause of God. If these men are not under the special influence of the Spirit of God, if they do not recognize His voice, they will work after their own imagination and will set in operation plans that will be entirely contrary to the mind and Spirit of God, and that will counteract the work of God.

In Hebrews it is stated of Christ that He was exalted above His associates because He loved righteousness and hated iniquity. [Hebrews 1:9.] Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, [so] that self and certain ones may be benefited, while in order to secure these ends, others are oppressed. All this is robbery toward God and toward man.

True principles are forsaken; things are twisted out of God's line in order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments, and all who profess to be Christians, and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to themselves. Sound doctrines will be represented by sound practice.

O how few have been anxious, intensely anxious, for their souls' sakes to understand what constitutes true piety! It is the doing of the words of Christ. It is guided and controlled by the precepts of the Bible. The grace of Christ will purify the heart from every defilement of selfishness and phase of sin. Of Christ it is stated, [incomplete sentence].

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they reveal that they could not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in His work.

The action in this matter instituted in Battle Creek robbed the cause of God of money which He would have employed in advancing the work where the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of His work; it was contrary to the example of Christ in His life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle.

Those who change God's order of things in order to follow the counsel of selfish men will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through him their influence is bringing means into the treasury to sustain His cause. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord, without their consent and without understanding their situation. In many cases this action brings families into straight places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in the cause to have a voice in such transactions as it is of men employed in various branches of trade.

God's cause can afford to be fair and true; it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellow men. Men have no right to treat the workers together with God as though they were inanimate objects to be handled about without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment.

Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want into families. Their management has given occasion for the enemy to tempt and discourage the workers, and in some cases have driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life need cleansing, and the human will needs to be under the sanctification of the Spirit of God.

Many know little of what this means, "Putting on the new man, which after God is created in righteousness and true holiness." [Ephesians 4:24.] The work of the Holy Spirit is to fashion the man after Christ's likeness. The man is not to use the Holy Spirit, but the Holy Spirit is to use the man. Read 1 Peter 3:8-12; Matthew 5:7-9, and 13-16; 7:15-20.

"Work out your own salvation with"—a pompous overbearing, dictatorial spirit? If this is to be a "doer of the Word" [James 1:22], many connected with our institutions will receive a reward. But the Word of the Lord is, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk (work) in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [Galatians 5:22-26.]

God sees every transaction; nothing is hid from Him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed their counsel or who may have questioned their course of action or who may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ, and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost.

When the brethren who for some reason dislike these persons have a chance, they will give encouragement to the spirit in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls, and will manage in such a manner as to humble and oppress them. These souls are God's property, precious in His sight, and He will judge those who do things of this character. It is time that all such transactions were repented of, and these sins were going beforehand to judgment, that they may be blotted out. When the Holy Spirit shall work upon the mind of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren?

Let the prayer go up to God, "Create in me a clean heart" [Psalm 51:10]; for a pure, cleansed soul has Christ abiding with them, therein, and out of the abundance of the heart are the issues of life. The human will is to be yielded to Christ. Instead of passing on, closing the heart in selfishness, there is need of opening the heart to the sweet influences of the Spirit of God. Practical religion breathes its fragrance everywhere. It is a savour of life unto life.

The lips that have uttered perverse things of God's delegated servants and have scorned the message they have borne, have put darkness for light, and light for darkness. Instead of watching, as did the Pharisees, for something to condemn in the message or the messengers, something to scoff at and deride, had they opened their hearts to the bright beams of the Sun of Righteousness, they would have been offering grateful praise rather than watching for something which they could misinterpret or twist so as to find fault with. O, when the first ray of light shone upon them, if they had only praised God that the heaven-sent message was truth, then more and clearer light would have shone into the chambers of the mind and into the soul-temple.

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: It is not changed, it trembles not from any shock it may receive.

The men who have been lauded and exalted may reveal the weakness of humanity because they did begin to think they were more than common humanity, but what then? Will they adhere to error? Here is the test. If when they see the danger, they flee from it, they show to the world, to angels, and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description.

Until the heart is surrendered unconditionally to God, the human agent is not abiding in the true vine, and can not flourish in the vine, and bear rich clusters of fruit. God will not make the slightest compromise with sin. If He could have done this, Christ need not have come to our world to suffer and die. No conversion is genuine which does not change both the character and the conduct of those who accept the truth. The truth works by love, and purifieth the soul.

When the character, in both warp and woof, is composed of worthless material, an attempt is often made to patch it up; the motives and impulses and actions, supposed to be good, are to be retained, while other things, the more objectionable features of the character, are to be discarded. Thus thought Nicodemus until he listened to the lessons of Christ. These lessons came home to his soul with solemn power, revealing that his piety was not after the similitude presented by Christ.

Nicodemus had witnessed the miracles of Christ, and he came to the Master by night, for he had not the moral courage to approach Him openly, since this would excite the criticisms of the priests and Pharisees. When he greets Jesus as Rabbi, he thought he was showing Him special honor. He said, "We know that thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him." This was a great step for Nicodemus to take, but Jesus answers him, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of heaven." [John 3:2, 3.]

These words are wholly appropriate for men who have had and still have a connection with the Review office and with many of our institutions. The new cloth cannot be put as a patch upon an old garment.

We are to discard the old garment of character and to receive from Christ the new garment woven in the loom of heaven, even the robe of His righteousness. Here is where the carnal heart has risen in rebellion. Man tried to patch the old garment of Pharisaism rather than to discard his self-righteousness for that garment which is new throughout, the righteousness of Christ.

Man's devices and methods are much more in harmony with the natural inclinations; men choose to have some of self and some of Jesus. To accept the entirely new fabric does not give sufficient honor to the natural feelings and sentiments of the human mind. The religion that must reshape the man, transforming the entire character, is very distasteful, and here man's plans and God's plans come into collision. The apparent good deeds brought into a life that is not Christlike, a life in which justice and mercy and the love of God are not an abiding principle, are only misleading, a stumbling block to the world.

Christ presents the remedy to Nicodemus: "Verily, verily I say unto thee, Ye must be born again." [Verses 3, 7.] These words are addressed to thousands in this age. Verily, verily I say unto thee, self-righteous sinner against God yet claiming to know the truth, Ye must be born again. The Lord says, "Behold, I make all things new." [Revelation 21:5.] "If any man be in Christ he is a new creature; old things have passed away, and behold, all things have become new." [2 Corinthians 5:17.]

The patchwork religion is not of the least value with God. He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil. To be harsh, to be severe, too self-important, selfish, to look out for one's own selfish interest, and yet be zealous that others shall deal unselfishly, is a religion which is an abomination to God. Many have just such an experience daily, but it is a misrepresentation of the character of Christ.

God has been speaking in reproofs and warnings, but these have made very little impression. There has been no decided change with some, and the Lord has lifted up His hands to turn things into another channel. The Lord hates pretense and hypocrisy. The high-handed ruling, the domineering, the daily example that is contrary to the example of Christ, has been borne with long, and because sentence against an evil work has not been executed speedily, the hearts of the sons of men are fully set in them to do evil. God calls for a reformation in the men who occupy positions of responsibility in Battle Creek, the men who are continually misrepresenting Christ to their associates. Unless you repent, He will come near to you in judgment.

No man can serve God acceptably and let his light shine to the world unless he is loyal and true to the precepts given in God's holy Word to guide and control our lives. The statutes of men are contrary to the principles of the law of God, both in the first four and in the last six commandments. These precepts are largely discarded by some who have a part to act in the cause of God. Man-made codes and inventions are many.

Instead of making changes where they should have made them years ago, in their individual selves, instead of humbling themselves to be converted, to put on Christ, to stand for principle and justice and equity under all circumstances, they will propose to change the instrumentalities; but this upsetting of things will not remove the difficulty one whit. Would that my voice could reach to every soul in America

who has had so great light and say, When you are changed in heart and character, then the hand of God will be manifest in the working of all machinery in His cause. Perfect order will come out of confusion.

But it is men that need the change. It is men that have shown their weakness and selfishness in councils that would benefit themselves. Shown it in receiving the large wages which mean the limiting of others below what they should have. The curse of God is on all such inventions. Religion must be carried into all business transactions. "If ye love me," said our loving Redeemer, "keep my commandments." "He that hath (a knowledge of) my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:15, 21.] See John 14:23, 24.

These words should be studied; they are plain, and they decide the character of the religious profession of many who have been placed in positions of sacred trust. God would have made them representative men if they had followed His counsels; but they chose methods and standards of their own, and they have become traitors to the sacred cause of truth and justice and righteousness. The world sets up its standards as our pattern, and men who claim to believe the truth have had an itching desire to meet the world's standard. If God had not again and again sent messages of warning, where would His professed people be today?

The world is not to be our instructor; it sets up its standards which some suppose to be just the thing to be adopted, but they are no rule for us. God has chosen us out of the world; therefore the world knoweth us not because it knew Him not. The motto of every true Christian should be, I must be in the world, and not of the world. We are not to be conformed to the world. The world will be impressed with the gospel only as we speak and act as the representatives of Christ, as the members of the royal family, children of the heavenly King, pilgrims and strangers, seeking a better country, even a heavenly.

It is our privilege to show forth the praises of Him who hath called us out of darkness into His marvelous light. Never is the least injustice to be done to God's subjects, the purchase of His blood. The Lord's way must be kept, and His way is exalted in righteousness. Christians, in their manner and words and character, are to reveal their heavenly extraction. We are never to apologize to the world for being Christians and daring to be right.

Lt 32, 1894

Hartman, Sister

Campground, Middle Brighton, Victoria, Australia

January 28, 1894

Dear Sister:

I received your letter, and will now answer it. I have been sick for a week and am not at all well yet; but will write you a few lines. I am so sorry that you have been so troubled with the painful sayings and doings of one who claims to believe the present truth. But I am likewise sorry that you do not bear in

mind that Jesus our precious Saviour was tempted and tried in all points like as we are, and that He knoweth how to succor those who are tempted. You have a trustworthy Friend, who has said, "I will never leave thee, nor forsake thee." [Hebrews 13:5.]

I am indeed sorry that the shepherd of the flock was not consecrated, soul, body, and spirit to the Lord, in order that he might have ministered to the flock, and strengthened and built them up in the most holy faith. I am sorry that you have been afflicted in any wise by the course of those who ought to have helped and supported those who were in trial, or under temptation. But you should always bear in mind that Jesus knows it all. Please read the first chapter of 1st Peter, and contemplate its instruction and then pray to God. Remember it will not help your present distress to become exasperated, and to let the feelings of the natural heart control you.

Whatever course others pursue, you must not cherish a spirit of retaliation. You will not have to be a sinner for any soul. Thank the Lord that you are innocent of the great transgression of which you have been accused. Cannot you commit your case wholly to Jesus, the One who died for you? If others have done wrong, and have afflicted your soul, will you let go your faith in Jesus, and drop His hand that is always stretched out in pitying tenderness to every suffering child? Jesus is the One who has never failed you, the One who has loved you so much that He gave His precious life in order that you might believe in Him, and trust in Him in every trying hour, under every adverse circumstance. He is sufficient for the present hour of trial under which you are passing.

I am sorry for every tempted soul; but Jesus is drawing you to Himself, saying, "Child, for whom I have suffered and died, cannot you trust in Me?" Listen to His voice as He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Will you carry your heavy burden instead of giving to Jesus to bear? Will you not exchange the yoke you are now wearing and wear instead the yoke of Christ? Will you not put your hand confidently in the hand of Jesus Christ, and say, "Lead me, guide me; for I am weak, and greatly fear that I shall lose my way. I want Thy way, I want Thy peace. I will not allow any reviling to come and abide in my heart. I will empty from my soul every unkind and hateful thought, and open my heart to Jesus."

You are chosen of God to be saved through the work of the Spirit of God, through the exercise of faith in Christ as your personal Saviour, for in the exercise of faith and through the work of the Holy Spirit, you will be able to receive the light that comes to those who faithfully continue in well-doing. Jesus appreciates the efforts of every tried and tempted soul. Please take in the precious words of invitation that have been spoken to you by Jesus. Christ alone can place a proper estimate upon the human soul.

Those who strive for the crown of immortal life will find that the forces of Satan are arrayed against them, but remember that we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." [1 Peter 1:5.] We are living in the last time, and Satan is now working with masterly power in order that with subtle temptations he may overcome those who believe in Jesus. But

we are to be “kept by the power of God,” therefore in temptation give glory to God who is able and will keep the believing soul so that he shall not be overcome by the wily foe.

Look unto Jesus the Author and Finisher of your faith, “wherein ye greatly rejoice, though now for a season ... ye are in heaviness through manifold temptations that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ: whom not having seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” [Verses 6-9.]

I am sure that these words will comfort and strengthen you to hope and to have courage in the Lord. I do hope that in your trial you have not lost sight of Jesus; for if you have there is nothing that I can say to strengthen, settle and establish you. The crafty deceiver has been found to be an accuser, a liar, a tormenter and a murderer; but whatever he may have led others to say concerning you, the Lord can say to him as he said to Peter, “Get thee behind me, Satan.” [Matthew 16:23.] He can say to him, “You shall not come in between this soul and me. You shall not interpose yourself between me and the soul for whom I died a ransom.” It is for you, my tempted sister, to dismiss Satan with his temptations, and to take Jesus. Press close to Jesus, and place your hand in His, and He will firmly hold your hand, and never let go of the soul who maintains His faith in Him. Believe He is “able to save unto the uttermost all that come unto God by Him.” [Hebrews 7:25.]

As one who loves your soul, I counsel you to flee to Christ under every circumstance. Cleave close to Jesus. Rejoice in Him as your strong tower into which the righteous runneth and is safe. The divine command is, “Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him; fret not thyself because of him that prospereth in the way, because of the man that bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.” [Psalm 37:5-8.]

Living faith in the power of Jesus Christ, not in your own efficiency and wisdom, will bring you through every difficulty and temptation. Patiently wait, watch and pray, and hold fast to the promises. However much your enemies have bruised and wounded your soul, forgive them, and by maintaining faith in Christ, you will find Him to be to you as the shadow of a great Rock in a weary land. “In quietness and confidence (in Him whom you believe) shall be your strength.” [Isaiah 30:15.] Be vigilant to resist everything that would mar the simplicity of your faith. Do not be fretful and sour and full of complaint, for this will only make your case harder by cherishing a repining spirit. Wait thou only upon God, and do not have a distrustful spirit.

Jesus has bought you soul, body, and spirit. “Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are his.” [1 Corinthians 6:19, 20.] Attend meeting, and bear your testimony as the witness of Christ, and do not adopt unlawful, doubtful measures with a view of disentangling yourself from your present, embarrassing situation. Endure the pressure. Submit to

wrong, bear the suffering part of religion for Christ's sake, rather than sin against God by seeking to deliver yourself. Transfer not your interests from His hands into your own.

"Beware of desperate steps, the darkest day

Wait but till morrow, and 'tis passed away."

Cannot you be a partaker with Christ in His sufferings? Cannot you endure to have your name cast out as evil, and suffer the loss of temporal interests? You may be falsely accused, but bear in mind that Jesus bore all this for you, and faint not at tribulation. Overcome evil with good. Do not become bitter and estranged from Jesus. He loves you. Put your trust in Him.

My dear Sister, you have completely tied my hands in enjoining upon me such profound secrecy. Those who have done you this wrong should have the matter laid before them in order that they may see their sin and not perpetuate their evil doings against others. Every evil work must be revealed, and every wrong corrected. If you will make a plain statement of the case to someone in whom you have confidence, and the matter is dealt with in the light of the Word of God, the wrong may be remedied, and the evils set in order. But if you insist upon keeping secret these evils, and will not trust the matter to those who should know and adjust the case, then how shall these evils be separated from the church?

I have written to you early this Sunday morning while others are sleeping. The Lord will be glorified by His people, and He permits sorrows and trials to come upon them in order to prove them, and to reveal what manner of spirit they are of, and that they may not be deceived as regards their defects of character. Jesus sees the soul who is tempted, and to the broken and contrite heart, the submissive spirit, He imparts grace and soothing consolation.

May the Lord have tender compassion upon you, my sister, and lead you to have not a harsh, condemnatory spirit, even though a great wrong may have been done you. Cherish love in your heart even for the erring, and let not a harsh, defiant spirit control you; for Jesus dwells not where this spirit abides. "Keep thy tongue from evil, and thy lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." [Psalm 34:13-16.] God help you to walk humbly and trusting is the prayer of [your sister].

Lt 33, 1894

Hall, Sister

Cooranbong North, New South Wales, Australia

August 23, 1894

Dear Sister Hall:

I have received your letter and the one from Edson to you. Please use any money received from the sale of my goods for the money you have invested in Edson's behalf. You must not be out one penny in this matter. Gladly would I have you with me; but you are on the ground, and understand the situation, and must follow the convictions of duty. I understand something of the way in which Ellenor is situated, and I beg of you and of her not to make slaves of yourselves. I see too much of this kind of business. Those who are as true as steel, who are faithful in every situation in which they are placed, are not appreciated as they should be, while those who can make an appearance, whose service is not one-half so valuable, are estimated for all and more than all they are worth. But Lucinda, thus it is, and thus it will be as long as those who claim to be Christians are not Christians in deed and in truth. Those who are actuated by the love of Christ will be Christlike in all their actions; they will be kind and courteous to all and will appreciate real service.

You tell Ellenor to send no more money to me; but to use her hard-earned money in buying for herself good material for her dresses, so that she can dress neatly and show that she has respect for herself. If you sell my furniture, please pay to Ellenor the fifty dollars she sent to me to be used in the cause of God. The Lord judgeth not as man judgeth. I remember hearing mother pray ever since I could remember, "O God thou art too wise to err, and too good to do us harm." The Lord judgeth not by appearance, but judgeth righteously. He looketh at the heart. This Scripture is of great value to me and I want to incorporate it into every letter I write: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

My dear Sister Lucinda, do not put yourself into servile labor in order to save a little expense to the Sanitarium, and do not allow Ellenor, who is a willing servant, to be depreciated and oppressed in the least by anyone if you can prevent it. If Manthas and Ellenor continue to walk humbly with God, they will be precious in His sight, and when the warfare is accomplished, will hear from the lips of Jesus the invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ... Verily I say unto you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me!" [Matthew 25:34-36, 40.] The good and faithful servants are pronounced blessed.

The Lord would have both these children place some estimate upon themselves, because they are of value with God, the purchase of the blood of Christ. It is this fact that constitutes the value of every soul. God looketh upon the heart, and if these children who have ever been toilers, will keep looking unto Jesus whose property they are, they will become like Him in character. If their children commit errors, do not deal with them severely, but seek to win them by patiently advising and counseling them. Now see that Ellenor wears good clothing for her children's sake and for her own sake. This will add much toward gaining from others respect and appreciation. You know Lucinda, we are one in spirit and heart, and you must allow me to speak plainly on this subject. I have ever appreciated Ellenor as a faithful,

whole-souled servant of the Lord, who was ready to do good and to deny self for the sake of others. I cannot bear the thought that the least disrespect should be shown to her, or that the least oppression should be exercised toward Manthas. That which is done to them will be recorded in the books of heaven as though done to Christ in the person of His saints.

We are nearing the end of this earth's history. We have only a short time now in which to perfect Christian character. But those who love Jesus will love those who are the purchase of His blood. Far more patience must be exercised, more earnest efforts must be made to save the erring. Man cannot change his own heart or atone for his own sins. He cannot remove one spot or stain of sin from the character. Human merit cannot elevate the soul and make men fit to meet the favor of God. Salvation is out of and away from ourselves. Salvation is by Jesus Christ, for He alone is our righteousness. Would that every one would cease to look to himself for merit. We are to find in Jesus Christ all we need, and by co-operating with Him we shall be complete in Him. "Ye are complete in Him," not having your own righteousness, but having His merits, His righteousness. [Colossians 2:10.]

I wish to say to you, be of good courage in the Lord, and press on in the heavenward way. Now, do not let me press one burden upon you. I have not felt that it was your duty to come with me while your parents were living. You have duties to them which you should fulfill, and God will help you in doing your part. It is just as much your duty to care for your parents as to invest money in the cause of God. I would not have you neglect one thing in the care of your father and mother, for this would embitter your memory after you could do no more for them. The Lord bless you in carrying the burdens that you have to bear, but do not become depressed. Place all your burdens upon the Burden-bearer. He will carry you and all your burdens. Be of good courage in the Lord.

My heart feels the tenderest sympathy for you, and I would enjoy a visit with you. I would be glad if you could live with me, and yet I see that at present this would be an impossibility on account of the situation in which you are placed. You are doing a good work. I dare not say, Leave everything and come to me. When you feel that the time is fully come when you can unite with me, my heart will unite with your heart, and we will cooperate together. Whenever you can write a few lines, do so. But do not think that when I present to you our necessities, lay bare our situation, that you must do something to relieve us. You have enough burdens to carry, and I do not want one cent from you.

I have a favor to ask of you. Will you write to Sister Martha King, asking her if she will knit me a shawl for my shoulders, similar to the large shawl she let me have, which is so much admired everywhere I go. The wool has a gloss to it, and I want it knit as closely as possible so that it will not be catching into everything as I move about. The yarn should be strong. I will pay all expenses. You may do this for me, and oblige me much, for I know not her address. In this country I cannot get such yarn as is in the large shawl. I think if she should knit a couple of such shawls, there would be a ready sale for them at the price she would sell them. Send by someone coming.

Lt 34, 1894

Hardy, Brother

“Norfolk Villa,” Prospect St., Granville, Australia

December 20, 1894

Dear Brother Hardy:

It is four o'clock in the morning and I have taken my pen to write to you, not because I have any personal feeling against you, but because your soul is in peril. For some time I have known concerning your spiritual condition, and have felt that the Lord has presented to me general principles which apply to the church in Sydney and to yourself in particular. You have felt that there is no need of your being converted, as have some others in the Sydney church. But unless the members of that church are touched by the Holy Spirit of God, unless a purer and holier influence shall prevail, the church will become powerless.

You are exerting an influence yourself that is not a savor of life unto life. The Lord looks upon your past life not in commendation, but as an offense against His holy law. You have not realized how wrong your course was in leaving your wife and children, and because of your self-conceit you have felt wonderfully complacent. You return to your home when it is most convenient for you to do so for your own interest. You have manifested self-love, a faultfinding, critical spirit. Your actions in your home life, your attitude toward your family, do not constitute you a home missionary. Your habitual state of temper as manifested in your home toward your wife, and toward the members of your family, make you manifest your real character.

Your religion is more of a profession than a reality. You act out your natural temperament in the common concerns of home life, as if the truth had no transforming power to mold your life and character. You manifest the same self-love, indulge in the same self-exaltation, the same self-will, the same stubbornness in following your own unsanctified inclination as those do who do not believe the truth, and this makes it seem that your profession of truth has no reality behind it.

You may talk and pray, but if you do not bring religion into your practical life, you do not act out the truth or understand that faith which works by love and purifies the soul. No matter in what church you might be placed it would not be the means of strengthening, establishing, and settling you. You feel competent to instruct and lead the church, you think that it is your place to teach the church, when the fact is you need somebody to teach you what it means to be a Christian. You have lessons yet to learn in the school of Christ to be meek and lowly of heart. A religion that does not touch the heart cannot form the character after the divine model.

You are a hindrance to the church, for you do not try to be a peacemaker, you do not seek to answer the prayer that Christ made for His disciples when He asked that they might be one as He was one with the Father. In spirit and practice you prevent this unity as much as in you lies. You pick flaws in others, and set one to watch another by laying open the faults that you suppose that you see in your brethren and sisters. You set them as spies to watch their brethren by pouring your criticisms into their ears. The best efforts of ten men would be counteracted in their work for Christ by yourself and one or two who are

unsanctified like yourself. Satan works through instrumentalities by inspiring them with a power from beneath.

You are a troubler, a stirrer up of strife. When you listen to the words <your brethren speak,> you listen to something to lay up in store to make capital of in your stock in trade. You are doing a work of drudgery for the devil. I beseech of you for Christ's sake, out of regard for His gospel <and for your own soul,> that if you do not see any necessity of being converted you withdraw from the people whom you criticize. You parade their supposed errors and mistakes before anyone who will give an ear to your accusations. You do not hesitate to criticize God's ministers who open the Scriptures to others and your accusations, as bad leaven, work upon the minds of others. In this way you lessen the respect that is due to those who are laboring for the salvation of souls, and you cause the message which God gives to His servants to have no influence upon the minds of those who hear. In religious matters your stock in trade is evil surmising, evil thinking, evil speaking, and evil working. The enemy of all righteousness finds a faithful ally in you. You bring the truth into disrespect by taking up a reproach against your neighbor. Those who are easily tempted in the same line as you are yourself are led by your example to pick flaws in others.

You are not a pleasant man in your family. Your words are not kind and conciliatory. They do not bring peace, tenderness, and love into the lives of those with whom you associate. Selfishness and self-love is decidedly expressed in all your manners. You call yourself a believer of the truth, but although you have a knowledge of the truth, you do not practice its principles, and it avails you nothing. You manifest a tyrannical spirit in your home, and carry the same spirit of fault-finding and criticism with you into the church. The church would be far better off without you unless you are converted. It would be better if you did not attend the meetings than to go to gather up all that you deem inconsistent in ministers and people.

What motive is it that influences you to act as you have done? If you have any right to the title of Christian, in what does it consist? You cannot be approved of God in your course of action, for you have in you the root of bitterness whereby many are being defiled. God's agents may work in any line they see fit to help the church to a higher plane of action, and you will come in to counteract their influence. Unless you are given some leading position, and this would be the worst thing that could be done for you and for the church, you are restless and discontented.

There are some others who are of the same spirit as yourself, but God is dishonored by this course of action. If you and those who are like-minded with yourself who attend the church would become Bible Christians, doers of the Word, then the Lord could and would manifest His grace through you, and you could be laborers together with God, but now you are far from this. You are a scourge to the church whether you attend meetings or remain away.

If you and those who are of the same spirit should draw off from the church, you would not take Jesus with you, for the Lord Jesus would not serve with your sins. Your reasons for making such a move would be a perversion of truth, and you would soon be devoured one of another. Each one would want the first place, and you would carry out your disposition to surmise evil and to speak evil, and you would

hold together no more than ropes of sand. You would have no more affection one for another than you now have for the church in Sydney. You flatter yourself that were the church left to you, you would bring it into a better condition, but you would tear it to pieces, limb from limb. Without natural affection, your heart and mind are filled with the leprosy of prejudice, and you would see and represent the people of God in a perverted light, rehearsing things which you supposed had fallen under your observation.

Your wife is a woman whom God loves, but you do not give her respect and love. You do not manifest toward her the kindly consideration that is her due. When you are a Christian, you will reveal the fact. Your thoughts and actions will be pure, and you will have a better realization of the wrong of your past course of action toward your wife and children. You will have a better appreciation of your wife as you realize what she has had to forgive in overlooking the past, although you have not deserved her affection.

You should humble yourself in the dust before God on account of your course of action rather than exalt yourself and thinking yourself capable of setting the church in order. It will never be safe for you to bear responsibilities in the church unless you are thoroughly transformed in character. You have reflected dishonor upon God. You should be grateful that through repentance of sin you may share His pardoning grace, receiving mercy from Him on account of the blood shed for the saving of sinners. Will you in your self-righteousness presume that you are free from blemish and defilement and utter words of criticism against those who are sincerely trying to serve God? You have not cleared your own soul before God from your grievous sins, and it is fitting that you keep silent in regard to the faults and error of others. Humility becomes a Christian under all circumstances and in all cases.

“Blessed are the peacemakers: for they shall be called the children of God.” [Matthew 5:9.] Can you claim the blessing in your home life? Do you obey the injunction of God, “Walk in love, as Christ also hath loved us, and hath given himself for us an offering [and a] sacrifice to God for a sweet-smelling savor?” [Ephesians 5:2.] No Christian lives for himself. He is to be as a branch of the living Vine, deriving his nourishment and life-giving properties from the Vine. The Great Teacher says, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” [John 15:4.]

The follower of Christ testifies by his daily life in his home, in the church, and in his business, the relation he sustains to his professed Lord. He who is a fruit-bearing branch of the true Vine will bear fruit after the same quality as the Vine. If the fruit is not after the order of the Vine, it will be apparent to the world, to angels, and to men that the branch is not grafted into the true vine. Christ says, “I am the true vine.” [Verse 1.] But because there is a true vine there will also be a counterfeit vine, and the only way in which to distinguish the true from the counterfeit is by the quality of fruit borne by the branches. “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” [Verse 5.] The words, the deportment, the actions will reveal the kind of fruit borne upon the branch. True love in the heart is a fruit of the Spirit of God, received only from Jesus Christ. Love is a property that is divine; it does not center the thoughts about self but is diffusive in its character, leading its possessor to seek the happiness and prosperity of others. Envy and

evil surmising will not be dealt in by those who possess the element of love; for love “seeketh not her own.” [1 Corinthians 13:5.] God’s love is expressed in language that cannot be misinterpreted. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

In the fullness of God’s love He gave the obedient, the sinless, for the salvation of the disobedient and sinful. He made this infinite sacrifice because He desired to make sure the happiness of the human family. Christ says to His followers, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [John 15:7, 8.] The fruit borne in the life is the only sign to the world, to angels, and to men as to whether the human agent has a vital connection with Christ or not. It is sure evidence that we are branches of the living vine if we manifest in life and character the attributes of Christ.

But unless there is practical self-denial and self-sacrifice for the good of others—in the family circle, in the neighborhood and in the church—it is evident that we are not Christians, no matter what may be our profession. But he who has the spirit of self-denial for others’ good is copying the divine Pattern. Jesus says, “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 (love revealed in practical life) shall all men know that ye are my disciples if ye have love one to another.” [John 13:34, 35.] This sign will be significant of the existence of unselfish love. Unless we sacrifice our own opinions, impressions and feelings, we shall be deceived in ourselves, and shall entertain ideas and opinions of our neighbors that are not in harmony with Christ. We shall show that we are not imitators of our professed Lord.

The exhortation of the apostle is, “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 sweet smelling savor.” [Ephesians 5:1, 2.] The love of Christ abiding in the heart has a softening, subduing influence upon the rugged character, and there is continual evidence in spirit and conversation that we belong to Christ and are following His example. It is the possession of this love in purity and holiness that makes our sacrifices acceptable to God as a sweet smelling savor. By the character of the fruit of the daily life, by the self-denial and self-sacrifice for the good of others, it is made evident that we are branches of the true vine, conforming our lives unto the divine pattern.

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.” [1 John 3:16.] Our faith continually bears fruit testifying to its divine character in the intercourse of our daily home life. From morning until night husband and wife, father and mother, brothers and sisters, are to keep the pattern of the holy character of Christ in view, continually praying, “Be thou my pattern.” Hear the exhortation given in the Word of God, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” [Ephesians 5:25.]

No one of us is to do with ourselves as we please. We are not to walk heedlessly, unconcernedly, and selfishly, but to follow our leader, Christ Jesus. Those who are partakers of the divine nature will love God and Jesus Christ and give themselves entirely to their service. All such have Christ abiding in their

hearts by faith, and they also are abiding in Christ. They represent Christ's character in the family, in the church, and in the world. This surrender to God brings the soul into vital connection with Christ.

Those who serve Christ are among those for whom He prayed when He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory (character) which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:20-23.]

Those who abide in Christ are peacemakers. "Blessed are the peacemakers: for they shall be called the children of God." [Matthew 5:9.] Their names are registered in the Lamb's Book of Life as sons and daughters of God. The church appreciates them and calls them the children of God. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." [Verses 43-48.]

"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.] "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envyings and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:13-18.]

Peacemakers! What a treasure is a peacemaker in the family; what a blessing in the church!

Peacemakers may be tempted, but their life is hid with Christ in God. They look unto Jesus, copying His pattern. They pray for self-control, for meekness, for peace. They receive the peace which Christ gives. But how different is the natural, unrenewed heart. It is constantly in a state of irritation at something or someone.

These mark objectionable features in others, and call the attention of others to the faults of the brethren. They impart to others the same spirit of evil surmising, and awaken suspicion and jealousy in others' minds. They distribute the leaven of evil speaking, which creates heart burnings, distrust, and evil surmising; and roots of bitterness spring up whereby many are defiled. "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, which is the bond of

perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Colossians 3:12-15.]

If he who is a faultfinder, who speaks evil of those whom he supposes to be wrong, appreciated the fact that God had not made him a sin-bearer, he would offer thanksgiving and praise to God. He would be so amazed at the goodness and love of God, that there would be no room in his heart for complaint of others. He would not criticize the Lord's delegated servants, or feel the need of dissecting their characters, or complaining of them in any way. They would be thankful that the Lord has not placed them upon the judgment seat to seek out the spots and stains of the human character.

When the enemy tempts you to complain and fret over the supposed defects of others, consider how much more these would have to question and criticize should they take your character under inspection. If your true inward life were laid open before them, how would they regard it? But they are not to judge you, nor are you to judge them. Tares grow among the wheat, and no violent hand is to be thrust in to root them up, however unseemly they may be. "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.]

I wish to speak to you directly in the name of the Lord. For you bring profit to no one in spirit, word, or action. You need the converting power of God before you can strengthen your brethren by words of peace. Faultfinding is your besetting sin. You have a temper which nothing satisfies, nothing pleases. The propensity which you have long encouraged, by which you magnify trifles (handling over the supposed defects of those who claim to believe the truth), greatly increases your condemnation and does not heal the evils of which you complain. By magnifying trifles your mind becomes more and more restless, easily irritated and dissatisfied. Long practice in this class of work has given you an education after the order of that received in the school of Satan, and he uses you as a scourge to the church, as a hindrance to the cause of God.

This spirit of demeriting others, of speaking evil, springs from mortified pride, from self-esteem, and self-valuation. It will not exist in you when you fall on the Rock and are broken. You think due respect is not given to you in the church, and that your judgment and influence are of a superior order to the judgment and influence of those who are seeking to work for the church. When the Holy Spirit has wrought transformation of character in you, you will stop criticizing and will reveal a tender, Christlike spirit. Your heart is wrong, and it is no new thing, but a malady of long standing. You are a chronic grumbler, but your will and your ways are not to become a ruling power in the church. He who will take his proper place until others see his merits, and say, "Friend, come up higher," will be a man of usefulness.

When you attribute to others the good motives which you desire they should attribute to you, you will have less difficulty. Ever bear in mind that God has not made you a sin-bearer for the world. The love of Christ in the heart makes the human agent a co-worker with Jesus Christ in strengthening the hands which hang down, and in confirming the feeble knees. To you the exhortation is given, "Make straight paths for your feet, lest the lame be turned out of the way; but let it rather be healed." [Hebrews 12:13.]

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.” [1 Corinthians 13:4-8.]

I am loathe to write the words which I must write to you. Your influence in your home circle is not Christlike. Your influence in the church is after your own order, not after Christ’s order. Your personal influence is against Christ. You can do something for others when you put solid timbers into your character building. There is no limit to the influence of the human agent who wears the yoke with Christ, for he daily studies the life of Christ and conforms his life to the divine Pattern. When you are conscious of your own imperfections, you will not seek to find imperfections in others. Why is it that so many professed Christians take upon themselves burdens that do not belong to them? “And what shall this man do?” said Peter to the Lord. But Christ answered him saying, “What is that to thee? Follow thou me.” [John 21:21, 22.] This answer is as applicable to a large number who claim to be Christians as it was to Peter. God has not set you to the work of planning and devising duties for others, or to criticize God’s way in His manner of dealing with them.

The government of the universe has not been laid upon finite beings. The responsibility which rests upon us individually is simply to do the will of God as revealed in Christ Jesus. God has given talents in trust to men to be improved and multiplied through using them for the good of others. He has ordained that they should become bright lights to shine amid the moral darkness, but Satan has prepared his snare for them. He suggests to them the idea that they must see and talk of the defects of this one or of that one, and work diligently on Satan’s line in criticizing and accusing the brethren.

If they saw anything that did not commend itself to their judgment, they felt free to condemn it. They fed their souls on the imperfections which they saw in others, and their spiritual condition was influenced by the food upon which the mind fed. Thus they became a dread and a burden to all associated with them.

There are many who might be a blessing to the world who are an utter failure, because they rob the world of the good that God has qualified them to do. They take themselves out of the hand of God and act upon the promptings of the great deceiver. Those who keep the commandments of God have great peace, for they trust in the Lord with all their heart, and lean not to their own understanding. They acknowledge the Lord in all their ways, and He directs their paths. God’s ways must be followed in unquestioned obedience. Those who give themselves to God, seeking to do good to their fellow men, will cause glory to redound to God in praise and thanksgiving. How much more glory would you bring to God if you put your whole soul into His work, using your entrusted talents, not in faultfinding and criticizing, but in bringing praise and thanksgiving to your heavenly Father, leaving to God those things which you cannot cure and know not how to manage.

“Blessed are the peacemakers: for they shall be called the children of God.” [Matthew 5:9.] It is by the manifestation of the Spirit of Christ in our words and actions that the world takes knowledge of us that we have been with Jesus, that we are the children of God. The true nature of our religion is not found in

the position we occupy, but in the gentle spirit, the kindness, the peace which we manifest. Our religion is made manifest in the home circle by the atmosphere surrounding the soul that brings happiness to the family. Those who are true Christians will not indulge in trifling conversation, or speak in a cheap or fretting way.

In the familiar circle of the home they will do services of love and Christian courtesy. These services may seem very commonplace, but the universe of heaven will be interested in the consistent walk of those who seek to benefit others. "Whose adorning let it not be that of outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 Peter 3:3, 4.] Those who are thus adorned are more precious in the sight of God than gold or silver or precious stones. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh the reason of the hope that is in you with meekness and fear, having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ." [Verses 15, 16.]

It is not only our privilege but our duty to cultivate gentleness, to have the peace of Christ in the heart and as peacemakers and followers of Christ to sow precious seed that will produce a harvest unto eternal life. Professed followers of Christ may possess many good and useful qualities; but their characters are greatly marred by an unkind, fretful, faultfinding, harshly judging temper.

The husband or the wife who cherishes suspicion and distrust creates dissension and strife in the home. Neither of them should keep his gentle words and smiles for strangers alone, and manifest irritability in the home, thus driving out peace and contentment.

The angel of peace takes its departure when the wife treasures up the trying experiences of the day to repeat to her husband when he comes home, making complaint of her heavy duties and of the disobedience of the children. When this spirit is cherished in the home it is likely to be brought into the church. He who possesses a fretful spirit sees everything in a perverted light. Even the messenger who comes with words given of God fails to bring profit to the critical soul, for the Word of God is not mixed with faith in him that hears. An unreasonable, perverse spirit neutralizes all the good that the human agent might do. If the faultfinder bore the image of Christ he would not be a faultfinder, but a peacemaker, and would perseveringly resist the temptations of Satan. He would cease to be peevish, irritable, a cloud in the home rather than a light to shine there.

It is a practical Christlikeness alone that can make a peacemaker, in the home, in the church, in the neighborhood, and in the world. Home religion is practical sanctification, for sanctification is found where the character is conformed to the likeness of Christ. The true quality of religion is gauged by the manner in which each member in the family does his duty to his associates. There is false religion, false theories held by many, and these are revealed as false by the outward practice. The first four commandments specify the duty of man to his God, and the last six the duty of man to his fellow men.

The fifth commandment enjoins upon children obedience to their parents, and parents are to help their children to keep this commandment by acting their part in co-operating with God in requiring obedience

through childhood and youth. Parents themselves must be under rule to God. They must reveal precious traits of character, presenting a pattern before their children, manifesting patience and forbearance mingled with firmness, and thus educate their children to obey their heavenly Father. Learn the precious lesson of being peacemakers in your home life. Many a family make shipwreck of faith in their home practice. The law of God should be the parents' guide. None but the evil one could insinuate such fallacy to the minds of parents who have a heritage to educate and train for heaven, that the law of God is altered in the slightest particular.

Satan delights to look upon disordered and ill-governed families; for his success depends largely upon the control he can have over the families of the earth. If self is prominent in father and mother, if the peace of God does not rule in their hearts, then the children are not educated and trained by precept and example to be peacemakers. Satan has worked his cards in playing the game of life for human souls. He is determined the standard of righteousness shall not be the rule for the formation of character in the homes.

In this day, children are called upon to listen to discourses that make void the law of God, and parents and children practice the principle that where there is no law, there is no transgression. But the only definition of sin that is given in the Guide Book is that "sin is the transgression of the law." [1 John 3:4.] Many with mental capabilities who profess to love God [but] who have been in doubt, accept the words from their teachers who declare that the law of God is done away and that we have no law. These people practice the precepts of their teachers, and follow the example of their ministers.

Parents neglect their responsibility, and do not search for themselves to know what saith the Lord in regard to His holy law. Therefore they fail to teach their children to walk in the way of God's precepts. "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." [Psalm 81:1-4.]

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is sure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward. ... Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, Oh Lord, my Strength, and my Redeemer." [Psalm 19:7-11, 14.] "The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his statutes." [Psalm 25:9, 10.]

From the sacred desk men have taught that God's law has been done away. Were this the case we would have no standard of character, and would have nothing to show us God's righteous claims. We should be adrift upon an ocean of uncertainty, and have no guide in dealing with the solemn responsibilities of the family relation. But it is in the family relation that we receive our training in

dealing with our fellow men in general. If God had no law by which to govern human intelligences, nothing by which His character could be represented as a sample to which the human family could shape their characters, then what impression could possibly be made upon our children as to what constitutes rectitude of life and perfection of character? Casting away the law of God, men erect a lower human standard. In the estimation and measurement of God a man is just what he is in his home life.

Among the precious things left on record for our learning is the record of the life of Abraham, the father of the faithful. The Searcher of hearts said, "I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment." [Genesis 18:19.] Abraham was chosen of God to cultivate home religion. There would on his part be no betraying of sacred trusts. Abraham knew what was the law of God, and he determined to obey it. The Lord to him was Judge, Lawgiver, and King, and in no case would he be disobedient.

The Lord will not clear the transgressor unless he repents and through the merits of Jesus Christ accepts of the precious offers of mercy, and ceasing to transgress, returns to loyalty. The Lord will not favor any willful transgression of the law He instituted in Eden. Because of man's disobedience, the law was proclaimed in awful grandeur. The proclamation of His law should teach fathers and mothers that it is their duty to repress all parental harshness, to manifest no cruelty or oppression toward those who are the younger members of the Lord's family.

While parents are to manifest the tenderness and love of God toward their children, yet the law requires filial obedience. God accompanies His command to children with a promise on a condition of obedience. The ten commandments come forth from the God of heaven, whose heart is full of love, who is infinite in wisdom, who never makes a mistake. He is too wise to err, too good to harm anyone who obeys His requirements. Blessing will follow those who obey and who administer the law of Jehovah.

Human agents are to be partakers of the divine nature, and walk within their houses with a perfect heart. Where this is the case there is holiness, there is righteousness, but there is no holiness where the rules of Him who inhabiteth eternity are disobeyed. The first principle of sanctification are yet to be learned by men who have had the will of God brought to their understanding, and who have not obeyed it. It is the duty of parents to cultivate the attributes of God in their own character, and by precept and example to educate their children to honor God; and not show the slightest disrespect to His commandments. God has consulted concerning the happiness and peace of parents and children in this life, and their best good will be worked out by walking in the path of His precepts; for by so doing they are in harmony with the God of heaven.

Lt 35, 1894

Innes, Lizzie

"Norfolk Villa," Granville, New South Wales, Australia

August 9, 1894

My dear Sister Lizzie Innes,

I hear that you are being much afflicted, and I am in deep sympathy with you. Since my acquaintance with you I have felt a tender, loving sympathy toward you. My dear sister, while you are suffering, while infirmities are pressing upon your soul, do not doubt the love of your heavenly Father. Satan will try to cloud your mind with the thought that Jesus does not love you. He will try to make you believe that you are unworthy of being acknowledged before the Father as His child, but do not believe his suggestions for a single moment. I know that the Lord loves you and that there will be souls in the kingdom of God that will be saved as the result of your unselfish labor, your steadfast adherence to the faith.

When Satan comes in with his suggestions, look unto Jesus and say, "Who is he that condemneth? It is Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us." [Romans 8:34.] Only think of this, my sister. Christ is the one who had died for you, who has purchased you with His own precious blood. Will He permit those whom He values so highly to walk alone? Nay, He will not. The apostle continues, "Who shall separate us from the love of Christ? Shall tribulation?" [Verse 35.] Nay. Jesus bore all this in my behalf when He accepted humanity, and He bore it in order that I might not perish, but have everlasting life.

Will He who has done all this for you be indifferent to you when it is difficult for you to engage in the warfare, and to fight the good fight of faith? You are weak, and the trembling hand of faith can scarcely grasp the promises; but cannot you now say, "Lord, I am now too weak to use the weapons of warfare, but I can repose in Thee as my only hope? In thee, and in thee alone, my Redeemer, is my only hope of eternal life. Thou art my refuge."

The message from God to me for you is "Him that cometh unto me, I will in no wise cast out." [John 6:37.] If you have nothing else to plead before God but this one promise from your Lord and Saviour, you have the assurance that you will never, never be turned away. It may seem to you that you are hanging upon a single promise, but appropriate that one promise, and it will open to you the whole treasure house of the riches of the grace of Christ. Cling to that promise and you are safe. "Him that cometh unto me I will in no wise cast out." Present this assurance to Jesus, and you are as safe as though inside the city of God.

You are not to examine your feelings and put any dependence upon your emotions, for they may be as varied as the wind, but take to your heart this one promise and you will find it a passport to all the rich treasures of heaven. You are precious to the heart of Christ and He speaks saying unto you, "Come unto me all ye that labor and are heavy laden, and I will give you rest." [Matthew 11:28.] There is no perhaps or maybe about this promise. The "I will" of Christ is an assurance that cannot be made any stronger. He speaks further saying, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Verses 29, 30.]

Now, my sister, Jesus wants you to believe in Him as your personal Saviour, as One who can save unto the uttermost all who come unto God by Him. Your request made known unto God in the name of Jesus is ever acceptable to your heavenly Father. You have a right to appropriate the promises which you present to God in the name of Jesus, for the Father has committed to His Son the bounties of His grace to be dispensed to those who come unto Him asking in faith. The Lord Jesus is the One who gives to Him

that overcometh to eat of the tree of life which is in the midst of the Paradise of God. He who took humanity upon Himself, knows just how to sympathize with the sufferings of humanity. He has the same nature as the sinner although He knew no sin, in order that He might be able to condemn sin in the flesh and might be able to sympathize with those who were in the difficulties, dangers, and temptations that beset His own path while He walked with men. They are to obtain help as He Himself obtained it, through a vital connection with God.

Look to Jesus, your substitute and surety and righteousness. He became sin for us who knew no sin, that we might become the righteousness of God in Him. He gives the crown of life to those who are faithful unto death. He it is who gives to eat of the hidden manna. My dear sister, Jesus will not leave you. He loves you with an everlasting love, and as you trust in Him your faith will grow and increase. The more you trust your Redeemer the more you will love Him. He is your Friend in life or in death. He is the crown of your rejoicing. He is worthy of your fullest faith.

All the sorrows and afflictions we suffer here only constitute our discipline for a higher life, for through the appropriated grace of Christ trials will be the means whereby we shall be purified and fitted for heaven. Wait only upon God. Lean upon Him in entire dependence, for His everlasting arms hold you up and sustain you. Will not He who says that not a sparrow falls to the ground without the notice of your heavenly Father care for you who trust and love Him? Jesus knows every throb of pain, every throe of anguish and distress, and He will give you grace to endure your affliction in order that your faith fail not whatever may be your suffering.

Dear Sister Innes, keep up good courage. Let not your heart be oppressed. You have been called upon to travel a thorny path, but Jesus is at your side to journey the rough road with you. He knows, He understands every woe, every sorrow of those who suffer. His heart beats in sympathy with the hearts of suffering humanity, and those who suffer most have most of His pity and sympathy. He is your best Friend. He is your Mediator. The completeness of His humanity, the perfection of His divinity, form for us a strong ground upon which we may be brought into reconciliation with God.

It was when we were yet sinners that Christ died for us. We have redemption through His blood, even the forgiveness of sins. His nail-pierced hands are outreach toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father. He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls.

I would point this afflicted family to Jesus. John saw the company of the redeemed, and they were those who had come up through great tribulation, and washed their robes and made them white in the blood of the Lamb. He says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying,

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen.

“And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed the robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” [Revelation 7:9-17.]

I would urge upon you as a family, during the time when affliction is upon this beloved sister, that you all draw closer and closer in faith and confidence to Jesus. Talk cheerfully. Let not one jarring note be heard. Let no touch of sadness or gloom reveal itself on your countenances. Keep Jesus uplifted. Talk faith in Jesus, and sing songs of faith. Offer up your supplications in faith. I point you to One who “suffered being tempted.” “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” [Hebrews 2:17, 18.] Let us praise God for this with heart and soul and voice.

Be of good courage in order that you may sustain and strengthen poor suffering Lizzie. I would say to the mother of Lizzie who is a partaker of her sufferings, Remember that Jesus is able to sustain you both, and to sustain all who are in any way participating in the care of the afflicted one. Let us read a few words in (Hebrews 2:10-11): “For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren.”

God bless you, is and shall be our prayer. In love to all the family.

Lt 36, 1894

Ings, Jennie L.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 4, 1894

Mrs. Jennie L. Ings

Crystal Springs

St. Helena, California

Dear Sister:

We are now nicely located, having moved into a much more desirable house, and in the midst of very pleasant scenery. The building was 78 pounds a year when Willie looked at it in March with the idea of renting, but there was no stable, and the rent was too high. After that they built a stable and carriage house, and offered us the place at 60 (pounds stg.) a year—nearly twenty-five dollars a month. The location is excellent, on high land, no drainage to annoy us, and only one house very near. I wish you were here.

I have written out some things of which I desire you to have a copy, but fear I shall not be able to get a copy. Fannie came down with influenza a day or two ago, and Emily has been giving her treatment. My cook, Maud Camp was not well, and went home yesterday for a rest of one or two weeks. We are trying to do the best we can with the limited means which we have to do with. Our hands are tied for want of means.

Brethren Hare and Teasdale have visited us. They said that a willow rocking chair was to be sent me by them. They expected it to be brought to them on the boat, but none came. When the next party comes, I would like to have at least two of my cane-seat chairs and one or two of my folding tables, which can be easily brought. I thank you for the satchel. It is a good one, just what I want, but I could find no price mark on it. Did it get lost? I am anxious to see you all, but the prospect is not favorable. The location for the school has been selected, fifteen hundred acres of land for forty-five hundred dollars. All who have seen the place are much pleased with it.

Cannot Brother and Sister Ings come to work in this country? Brother Ings would be gladly received by us and by all, I am sure, and I would just let my family drop on to you instead of me. Ask the Lord about this. There is much missionary work to be done in this country; the school buildings are to be erected and plans to be devised for the work more and more. Students must be educated and trained, not only in book knowledge, but in knowledge that has a more direct bearing upon practical life. There is so much to be done in this little world of itself that we cannot understand it to be our duty to leave this field. Willie has an excellent influence here, but he works altogether too hard, and he must not be left to labor as he has done, alone, without a man to help him.

Yet when our past year's account was settled, we were coolly informed that there was a reduction of two dollars per week on my wages for the year, and one dollar from Willie's. This is evidence to us that money is not very flush with the General Conference, for the statement is that the wages of all ministers have been proportionately reduced. This decision has made a change in my action. All my wages for the past year, and several hundred dollars besides, I have thought it duty to invest in the work here, for how could we see it come to a standstill for the want of means and the apparent impossibility of our brethren appreciating the situation in this part of the Lord's moral vineyard? In America thousands of dollars have been expended in making things a little more convenient to answer certain supposed ends, when in this country we have nothing with which to make even a beginning. God has cautioned and warned our brethren against putting up building against building in Battle Creek, but their plans were settled that thus it must be, and they paid not the least heed to cautions and entreaties or to the earnest portrayal of our positive necessities in this distant land.

Now I am compelled to do certain things which otherwise I would not have done. I have not called to this country any of the royalty on foreign books sold in Europe, only the royalty on the foreign books sold in America. Now I must give heed to the counsel given me, and repeated for years in the past, that God will instruct me how to use the money He has intrusted to me as His steward, that I was not to place this money out of my control, for necessities would arise, and for the good of the work and its advancement we must have means at hand, and not beyond our power to use. I have never been so impressed in regard to this matter as since the action of the conference concerning the disposition of means. It is evident that our brethren do not appreciate the situation in this field; they do not perceive the necessities of the work and the demand for means and facilities to advance it. For want of funds we are liable at any time to be brought into strait places where the work will be crippled and souls lost because of the slow movements of men who need the heavenly anointing every day that they may see, and the Holy Spirit's guidance that they may fulfill the purpose of God in reference to the regions beyond.

I am constrained to take the means coming to me in royalty on foreign books sold in Europe and apply it to relieve the pressing wants of the cause where I am working. I will help the conference so that they need not feel we are demanding too much. They cannot discern our needs, because their eyes are holden. It pains me to the heart to see necessities right where I am, and no means to use to change the order of things. It is just taking the strength and courage and life out of me. And now, as one whom the Lord has chosen to lay great burdens of the cause of truth upon, I must not consent to be led in all things by the counsels and decisions of my brethren, when I know there are times when they are moving blindly.

As one who has had an experience in the work from the very rise of the third angel's message, and to whom the Lord has seen fit to give an experience in almost every line of the work, by opening up before me the present, the past, and the future, I am responsible to God alone for my action. If I do not make the very best use of the light given me in reference to the various branches of the work, I shall not meet the approval of God. We are amid the perils of the last days, and if all who were connected with the work were themselves molded in mind and in character by the Holy Spirit of God, then I could move with better assurance. But when I know that men are acting officially who are not under the Holy Spirit's guidance, I am obliged to follow the light given me of God, irrespective of the decisions that are sometimes directly contrary to that light.

To the best of my understanding I shall work after the similitude given me of God, which is His way and His will. During the experience I have been through in this work, it has cost me intense suffering of mind to be compelled, as I have been, to differ with my brethren. It is just as sore and distressing a matter now as it has ever been, but the Lord alone can guide and sustain my mind and control my purposes. In this country I see, as it were, a new world, and a very great work to be done. The wrong management at the beginning of the work has made it much harder for us who are now in this field; a new mold has had to be given to everything, for the influences extended from the Echo office in fine threads through the entire work in every part of the field.

If the work of remodeling does not break down Willie and discourage his soul, it will be only because God upholds him. Think you it is not a daily sacrifice for him to be separated from his children nearly three years, not to look upon the faces of these motherless ones, they growing up without seeing their father? Both in this country and in America there are those who are ready to criticize and who have little appreciation of his work and the burdens that come upon him. I know something about this matter, for the Lord has opened it before me. All the time since coming here he has had no one connected with him to assist him in the work. He cannot link up with an unmarried woman to do his work, for how soon reports would be started, as they have been, without any cause. We are to abstain from the very appearance of evil.

Willie has staggered under a tremendous load, until I have become alarmed for him. For months he has had a slow, weakening fever upon him, and congestion of the brain from continuous committee meetings held until a late hour at night. But now I am determined that there shall be a change. His life is of too much value to the cause of God to be sacrificed. In order to save money to the conference he has travelled by steerage on the boat, and never thinks of taking a sleeper, but rides second class always, to set an example to students and to the brethren in this field. But when we have worked in every way to save means, placing ourselves in any position in order to economize, the decisions in regard to our wages tell me that such constant study to make means go the farthest ceases to be a virtue, for it tells upon physical as well as mental power and disqualifies the human agent to do the work of the Lord courageously.

If this movement of the conference does no more for me, it has done this much: it has aroused me to understand the situation, that if men take into their minds to do certain things through blind judgment, we must arrange our affairs so that we are not left to be disposed of as they shall see fit. We must not follow the judgment of those who seem unable to comprehend our work or the burdens and taxations that we are forced to bear. I write this because it is time to write it. We cannot trust to any man, or make flesh our arm. If blindness in part has happened unto Israel, it is no virtue in me to follow the blind leadings. I must look to Him who speaks as never man spoke, and who says, "This is the way; walk ye in it." [Isaiah 30:21.]

Just as far as I can, in perfect clearness and confidence, go with my brethren, I will cheerfully and gladly go. But to follow counsel which I know is not from God, and sacrifice ourselves in order to do this, would be folly. I feel at liberty to accept means from any man or woman who shall be stirred by the Spirit of God to invest in this work; and it is not necessary for the means to pass through Battle Creek or the Pacific Press to obtain their consent or receive their superscription. The work is fast drawing to the last crisis. We are now where Satan will, if possible, lay hold of every mind to insinuate his plans, and I am becoming jealous for the work, that it shall not bear the similitude of man's imperfection, but the similitude of God in every line. I have consecrated to God all that I possess. It is His, to be used for His name's glory. I must move humbly and tremblingly before God.

I am much alarmed and deeply stirred as I see so little of the compassion and sympathy of Christ manifested by brother toward brother. There is such coldness, such indifference for human wants and human woes. I greatly fear lest God shall let His judgments fall heavily upon those who have not the

tenderness of Christ for His heritage. In (Revelation 2) the cause of this sad condition is given: "Thou has lost thy first love." [Verse 4.] The distress, the sufferings, of God's people are unalleviated, the cries ascend to heaven, and God will take their case in hand; He will surely avenge them. It is a time now when we cannot for a moment take the spiritual eye from Christ Jesus. His admonition to us is, "What I say unto you I say unto all, Watch." [Mark 13:37.] Is there one professed Christian who needs not the warning, and whose heart will not bear watching? The heart must be kept with all diligence, under constant watchfulness. We must be ever looking unto Jesus, saying, "Be Thou my Pattern."

Watch the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they exert themselves; force them back, and watch; force them back, if need be, a hundred times. Watch the thoughts, watch the plans, lest they become selfish and self-centered. Watch and pray, lest ye enter into temptation. Watch over the souls whom Christ has purchased with His own blood. Watch for opportunities to do them good.

Like Mary, we need to sit at the feet of Jesus to learn of Him, having chosen that better part which will never be taken from us. Like Martha we need to be ever abounding in the work of the Lord. The higher Christian attainments can be reached only by being much on our knees in sincere prayer. Our hands and our hearts, our whole being, must be devoted to the work. One fiber of the root of selfishness remaining in the soul will spring up when least expected, and thereby will many be defiled. It is no light or easy work to save souls; not all are to be treated in the same way. On some have compassion, making a difference, and others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh.

Again I say, Will you come to this country? Will you help me in my life work? I will have the best girl I can secure to do the work, but I want you if God says come.

Lt 37, 1894

Jones, A. T.

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

January 14, 1894

Dear Brother:

After speaking to a large audience, assembled in the tent, and also crowded about its borders, we left the campground last evening. We rode five miles to the place we are now stopping, that is the school building, and I have risen early this morning for the purpose of tracing some lines to you. I am very thankful to my heavenly Father because he is blessing me with health and clearness of mine, and giving me power to speak the words of life to the people. There are a hundred and nine tents on the ground, and four hundred and ninety six encamped.

This is the first camp meeting that Melbourne has seen, and it is a marvel of wonder to the people. There is a decided interest to hear the truth. This interest we have never seen equalled among those not

of our faith. The camp meeting is doing more to bring our work before the people than years of labor could have done. Every afternoon and evening the tent is filled to its uttermost capacity, not with the cheaper order of society, but with people of intelligence. Yesterday the most noted physician in North Fitzroy was here to listen. Some ministers have been here, and a large number of business men; the Lord is impressing hearts.

As Willie came to escort me to the tent yesterday he said, "Mother, the forenoon meeting was held from eleven a.m. until two o'clock p.m., and a special effort has been made." Elder Olsen labored on this occasion. Willie continued, "I think you had better speak but a short time, as the wind is blowing a gale, and the dust storm is very disagreeable, and there will probably be but few outsiders this afternoon." But when we entered the tent, we found it full of people, and fully one-half were outsiders. A few minutes later a large number arrived, for the train came in to the station and the people began to come from all directions.

It is not common at any of our camp meetings on Sabbath afternoon to have many outsiders at the tents, but this Sabbath afternoon marks an exception. So large was the attendance from the outside that our people were invited to give up their seats and stand, which they did cheerfully. The Lord gave me His Holy Spirit, and I bore a testimony to the people to which they listened with the deepest interest. Many came to speak with me after the service, to tell me how they were comforted and refreshed. Deep convictions are upon many minds, and there will be many who will decide for the truth.

The first Sabbath of the conference meeting three commenced the observation of the Sabbath, and yesterday five more took their position on the truth. Two business men with their wives and relatives, numbering eight, begged for tents in order that they might remain on the ground, and attend early morning and evening meetings. One of the men will return every day with his horse and carriage to Melbourne, a distance of eight or ten miles, and look after the business, returning at night. These two brothers keep a large music establishment and are convicted of the truth and, we believe, will yet take their position. Far and near the sound has gone out concerning this city of tents, and the most wonderful interest is awakened. Now is the time to use every workman in Melbourne and in the surrounding towns. We wish we could put a hundred men into the work to fill the calls, and to enter the doors now open for missionary effort. Every one of our people are filled with amazement at the way the work is going.

There seems to be no stubborn opposition awakened as they listen to the truth for this time. The power of God is among us. It is the Lord's work, and every opposing power is cut down before the truth. Thousands have visited the encampment and give expressions to their amazement in beholding the order, the nicety of the arrangements in the white canvas tents. The truth is new and strange, and yet it is taking hold of the people, because we preach the Word of God, and the Lord sends it home to the hearts of the hearers.

Elder Olsen and Dr. Kellogg say they have never seen such a deep and wide-spread interest created among outsiders before. There has been some special efforts made through distribution of reading matter before the camp meeting began, and since its meetings were in progress. God has co-operated

with His workers, and had we tents, many from the outside would camp with us upon the ground, who never heard that there were such people as Seventh-day Adventists until this time. We have already extended the meeting one week, and may have to extend it still longer. The Lord is among us working to His own name's glory.

The weather has been all that we could ask until yesterday when the sandstorm came upon us. Sentinels were placed at every post of the tent so that there was no flopping of the tent or raising of the poles, for they were held down. Three family tents and two larger tents were blown down. The large tents were blown down because the center poles broke; but these circumstances do not disturb us, since the Lord is at work. The Lord is encamped on the ground, and will take care of His own work. The prince of darkness may use his power to annoy and perplex us, but he cannot overthrow us. We gave up our tent to those who were without shelter, and came to the school building. There is now, and there will be still more in the future new openings for the truth.

Brighton has sent in a petition that a minister be left in this place when the tents are removed, promising that a beautiful hall will be furnished, and assuring us that there will be a good attendance. So many calls are now coming in that we need wisdom as to how to supply the calls with the help we have and not have any disappointed. May the Lord guide us in every thing, for without Jesus we can do nothing. Help from America has come none too soon, and we need, O, so many more to engage with us in the work. This work is manifestly of God, and not of our own creating.

The Lord is soon to work in greater power among us, but there is danger of allowing our impulses to carry us where the Lord would not want us to go. We must not make one step that we will have to retrace. We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly and work without excitement, for there will be those who become easily wrought up who will catch up unguarded expressions, and make use of extreme utterances to create excitement, and thus counteract the very work that God would do.

There are a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately choosing our words in harmony with the solid truth for this time, which requires [that it] be presented to the mind as free from that which is emotional as possible while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.

I have received letters from some in America stating that you have endorsed Anna Philips' revelations, and that you read them to the people, giving the people the impression that you are reading from the testimonies of Sister White, and afterwards they learn that it is an entirely different matter. I want you to consider this carefully; for the Lord has given me light to the effect that the attention of the people is not to be called to Anna Philips. God has spoken His words through testimonies, and the late claims that Elder Rice is making so much of are not to be presented to the people, for these claims are not true. I am sorry you have done this.

Elder Rice, and those who advocate this new source of supposed revelation, have not sent a line to me, or asked me for a word of counsel. They have withheld everything from me, although they are making so much of this matter. Why have they kept this matter so secret? I have given no special attention to this before, because I had confidence in our ministering brethren, and thought they would not catch up such a matter without the most thorough evidence that the Lord has chosen one through whom to work. The spurious and counterfeit are in the field, and minds must be under the constant control of the Spirit of God in order to detect the counterfeit from the genuine.

I write this to you, because I learn that it is reported that you have read her productions in the Battle Creek church. I am surprised that you should catch up a matter so readily that does not bear the divine credentials. Let this thing be encouraged, and Satan will work to give our people plenty of false doctrines. The woman is not so much to blame as those who have encouraged productions. I will send you a copy of that which I have written to Elder Rice.

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds and those who are inexperienced will catch up and [so] make wild, immature movements. It is necessary for you to cultivate caution in every statement you make, lest you start some on a wrong track and make confusion, that will require much sorrowful labor to set in order, thus diverting the strength and work of the laborers into lines which God does not design shall be entered. One fanatical streak exhibited among us, will close many doors against the soundest principles of truth.

Oh, how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which will have to be retracted. We must move discreetly, sensibly, for this is our strength, for then God will work with us and by us and for us. My brother, hide in Jesus Christ.

God has in a special manner used you and Brother Waggoner to do a special work, and I have known this. I have given all my influence in with yours, because you were doing a work of God for this time. I have done all that is possible for me to do in Jesus Christ to stand close to you, and help you in every way; but I am very sorrowful when I see things that I cannot endorse, and I feel pained over the matter. I begin to be afraid.

Elder Waggoner has entertained ideas, and without waiting to bring his ideas before a council of brethren, has agitated strange theories. He has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the testimonies given through Sister White. Now if they believe the testimonies, why do they work contrary to them? Why should not my brethren be prudent enough to place the matters before me, or at least to enquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in our previous history and God has spoken upon these subjects? Should not that be enough?

Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light He has revealed, and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ? Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when

thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God. We want to hold the lines evenly [so] that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work at this time.

We are living in a time when order, system, and unity of action is most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. Let not you nor Elder Waggoner be incautious now and advance things that are not proper, and not in accordance with the very message God has given.

Should you be led into any error, reflections would be cast upon the work God has given me to do, as well as upon the work you have both been doing, which has always been held in suspicion and opposition by a certain class. Should you fall into any mistake, they will feel justified in their past ideas and jealousies, their watchings and suspicions. It becomes you both since God has led you, and given you a work to do, to mingle caution with every move you make. Be sure that the enemy does not lead either of you into any false path: I was shown your dangers and I write this because I dare not withhold it. If you will walk in all meekness and lowliness of Christ, and not rely upon yourselves, not rely upon your supposed wisdom and knowledge, but sit daily at the feet of Jesus and learn of him, you will be guarded from mistakes.

My soul is much burdened for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced until there has been, before, a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, will proclaim as new and wonderful things, and while in some respects the message is truth, yet it will be mingled with men's inventions and will teach for doctrine the commandments of men.

If there ever was a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right, but after a little while it is seen to be widely divergent from the path of safety, from the path that leads to holiness and heaven. My brother, I warn you to make straight paths for your feet, lest the lame be turned out of the way.

Lt 38, 1894

Jones, A. T.

Williams St., Granville, New South Wales, Australia

April 14, 1894

Dear Brother A. T. Jones,

Your letter is received, and I would be glad to satisfy your mind on every point, but that is not in my power. While I can speak to you in words of warning, you may ask many questions that it is not my duty or in my power to answer. I can tell you and all our teachers of faith and doctrine, Stick to the Word. "Preach the Word; be instant in season and out of season: reprove, rebuke, exhort with all longsuffering and doctrine." [2 Timothy 4:2.] But never, never make a place for A. T. Jones. Guard this point jealously. Do not even once take any advantage to employ ridicule or to bring against any person or any position a railing accusation. It is plainly revealed in the Word that this is not God's plan.

Always teach present truth as it [is] in Jesus. If you have a true sense of the sacredness of the work, you will be much with God in prayer. It is God only who can bruise Satan under your feet shortly. Walk steadily, make strait paths for your feet, lest the lame be turned out of the way. Many are so weak in faith and experience that they will look to A. T. Jones, and what you say and do, they will say and do, for they will not look beyond you to Jesus who is the Author and Finisher of our faith.

At every step that we advance, if our advance is one of safety, we must lean wholly upon a power out of and above ourselves. The Lord is infinite. He has all resources at His command, and if we trust in Him implicitly, and not in our own capabilities, we shall walk softly and reverently before Him, and have less and less confidence in human capabilities. Nothing of the natural, the human, must take the place of the Holy Spirit of God. No man, however much he may desire it, can use the Holy Spirit. The Holy Spirit is to use us. Self must be placed at the disposal of the Spirit of God. This must be recognized as the working agent, to mold the man, and to teach him all things.

Always, at all times and in all places, teach the Word. Nothing else can take its place. This is truth against error. The dying charge of Paul to Timothy needs to be often repeated. In the sacred Word there is power that is enduring. Paul in his letter to the Romans says, "Your obedience is come abroad unto all men. I am glad therefore on your behalf; But yet I would have you wise unto that which is good, and simple concerning evil." See Romans 16:20, 25-27.

Faith, living faith, should be freely exercised; feeling should not be a criterion for any human being. In preaching the Word, the teacher should feel no anxiety to create feeling; the Word will do that, for the Holy Spirit is ever present to impress the heart, healthfully. There is a class who are not reliable, because they act from feeling instead of looking unto Jesus, the Author and Finisher of our faith. These souls need wisdom and guidance from God moment by moment. The Lord will be their helper if they will trust entirely in Him, whatever may be their feelings. They should learn to exercise self-control at all times and in all places. When persons yield to the control of feelings, even their natural affections will often mislead them. Let the children of God put their entire trust in Him, and rely upon His Word as their guide, whatever their feelings may be. The Word must enlighten the mind as to the true character of the emotions, for they are often changeable and very unreliable.

As long as feeling in no way takes the lines of control and interferes with the healthful life of the human agent in religious experience, there is no danger. The emotions are not always misleading; but as soon as they take control of the soul, body, and spirit, they must be sensibly considered and restrained. Feelings are no guide; they are ever to be kept under the control of a firm, intelligent principle, in conformity to the divine will; the balance of the mind needs to be preserved.

In these times of special interest the guardians of the flock of God should teach the people that the spiritual powers are in controversy; it is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained by leading the religious world in determined warfare against those who make the Word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the Fourth Commandment, that defines who is the Creator of the heavens and the earth.

The man of sin has thought to change times and laws but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws have exalted themselves above God, and torn down God's great memorial, the seventh-day Sabbath. The Sabbath was to stand representing God's power in His creation of the world in six days and resting upon the seventh day. "Wherefore God blessed the Sabbath day and hallowed it, because that in it he had rested from all his works which God created and made." [Genesis 2:3.] The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God and above Him.

Here is the great issue. Here are the two great powers confronting each other, the Prince of God, Jesus Christ, and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of the two banners, the banner of the prince of darkness, or the banner of Jesus Christ.

God will inspire His loyal and true children with His Spirit. The Holy Spirit is the representative of God and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat.

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that we fight "not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.] O, there are eternal interests involved in this conflict, and there must be no surface work, no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. ... whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." [2 Peter 2:9, 11.]

The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of

condemning and judging. Christ invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.] Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil.

Our only safety is in receiving divine inspiration from heaven. This alone can qualify finite men to be co-laborers with Christ. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." [2 Peter 3:11-14.] O that as a people bearing a solemn message to the world, we might heed every word of instruction given us of God for this time!

My brother, I do not cease to remember you in my prayers. You were never standing in greater peril than at the present time. You are giving the last message of warning to our world, and Satan will weave his nets to entangle your feet if you are not praying and watching and relying every moment upon God to keep you and strengthen you to resist temptation. Your soul is in peril. Should I specify the particular temptations, Satan would shift his operations and prepare some temptation you are not expecting. Therefore watch, with much prayer watch your own spirit, and God will hold you up.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us." And those apostates the apostle names antichrists are doing the work of Satan. "If they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." [1 John 2:18-21.]

My brother whom the Lord has honored by giving a message of truth for the world, in God alone can you maintain your integrity. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." [Jude 20-23.] While this hatred for the sin that spots and stains the soul is expressed, we are with one hand to lay hold of the sinner with the firm grasp of faith, while with the other we grasp the hand of Christ. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." [Verses 24, 25.]

Lt 39, 1894

Jones, A. T.

Per Ardua, Williams St., New South Wales, Australia

June 7, 1894

Dear Brother,

I received your letter, and thank you for writing me. I have been passing through a most severe ordeal of mental suffering, as I have been impressed with the thought of the advantage that some will take, and thus imperil their souls, because they will take a false position in reference to the operation of the Holy Spirit upon the human agent, on account of the fact that there is some evidence that you have not made exactly straight paths for your feet. This has been my great fear for you.

I have trembled for you, because the people were looking to you and hanging upon your words, and were not doing as they should have done—they were not catching the precious rays of light that shone from the Word of God. They were not cooperating with God, and did not feel the truth burning in their own hearts, that they might impart the same to others. Some have done this, but many have lost the freshness, the power and glory of the truth, because they did not let its light shine forth to those who were in darkness of error.

We are to labor interestedly for the whole human family. Much more time has been devoted to instructing those who already know the truth, than is consistent to devote to them, for in this way the ignorant, and those who are in error and who know not of the light heaven has sent and the provision heaven has made for the salvation of their souls, are robbed of the message of the gospel.

Christ said, "I came not to call the righteous but sinners to repentance." [Mark 2:17.] We should do very much more to carry the light into "regions beyond," that sinners may be converted to the truth. [2 Corinthians 10:16.] Many of those who profess to believe the truth have heard a great deal from the Scriptures, have had golden opportunities and valuable privileges. Because of the abundance of privileges that have been given them they have not valued them as they should, or appropriated the truth to their souls as they should. Had the people had less instruction, and had unbelievers had a great deal more, it would have been more after the order of God. The living testimony should have been borne, and persons should have been set to work for those who are unbelievers. Christian growth is promoted by active work for others.

I was bidden to look and behold what continuous efforts had been put forth, and how precious time and money had been consumed, in educating ministers in Bible truth and instructing them how to work, and yet how small a number had responded to the light that had been given; how few had been led to tremble at the Word, and to arouse from their dormant, sluggish, spiritual state to take in the fact that there is a world to be warned and that there are souls who are perishing out of Christ. The sanction of heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, "Thou wicked and slothful servant ... thou

oughtest therefore to have put My money to the exchangers, and then at My coming I should have received Mine own with usury.” Matthew 25:26, 27. Those who have been privileged to have the truth brought before them should, irrespective of circumstances, receive the truth into good and honest hearts and go to work as faithful stewards of the grace of Christ.

They should have imparted to their fellow men the rich gift that heaven had bestowed upon them. Those who are nigh and those who are afar off need the same light and knowledge that you have received, that they all as workers together with God may be sharers of the triumphs of the truth.

There must be no compromise in which principle is sacrificed for policy. Every sincere hearer and believer of the truth is required of God to make manifest the principles of truth before the world and before the angels. The believer must manifest an intense solicitude in order that the principles of his faith may be set forth clean and pure before all men. They are to reveal the fact that the truth has wrought for the purification of their characters, and the elevation of their mind. He who has heard the truth, who has realized that the light of heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth. There must needs be stirring testimonies given that will lead men to take hold of the truth, in order that the transforming power of the truth may be seen upon their life and character.

If the truth is received in the heart, and valued as a heavenly gift, it will be a working element that will work from the heart, and its workings will be apparent in the outward life. The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have because they have not diffused it to others.

The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, or drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts.

Shall we not seek to arouse the sluggish sensibilities of those who know the truth and impress upon them their duty to practice it themselves, and to teach it to those who know it not. In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christlike workers. Those who wish to know the reality of Bible truth in their own experience should impart it to the poor souls who are in the darkness of error.

Christ is the source of all light and efficiency, and all the honor, all the praise, and all the gratitude offerings belong to Jesus who is the giver of every good gift. If you would be inspired with the most lofty ambition to secure the highest spiritual attainments, draw your inspiration from Jesus Christ. Glory not in self, or in success; But consecrate everything to Him who has loved us, and washed us from our sin in His own most precious blood. Lift Him up, the Man of Calvary.

You have been doing this, but do it more purely, more devotedly, more entirely. Do not be discouraged in the least; but I tell you as I have done before, be careful. Weed out from your discourses all needless, extravagant words that will be caught up by those who have a disposition to carry things to the extreme. Give them no excuse for doing this, for their extravagance will react upon you sometime. But so long as you and Elder Waggoner shall live give the trumpet a certain sound, and be yourselves living epistles known and read of all men.

May the Lord give you wisdom and give wisdom to all who are teaching the truth to others in Biblical institutes, or in any other place, that they may know how to communicate that which they have learned to perishing souls. If those who have heard the precious truth, which has been spoken in the demonstration of the Spirit, will lay hold upon God by living faith and be vitalized by His Holy Spirit and take up the work right where they are, lifting up Jesus before their own family [so] that all may behold Him, they will do the very work that God calls upon them to do. Those who take up their home responsibilities will also trade upon the Lord's goods by extending their efforts into the neighborhood and into the church. They will increase in tact and wisdom, for the Holy Spirit will cooperate with a willing, God-fearing, humble worker.

Warnings must be given, and entreaties must be made, dangers must be pointed out, and the landmarks of truth must be made plain. God will not give any man this work unless he is making a practical application of the truth to his own soul and revealing the fact that he has the faith that works by love and purifies the soul. O, how precious are these words, "I write unto you, little children, (those newly come to the faith) because your sins are forgiven you for his name's sake." 1 John 2:12.

Brethren Jones and Prescott, you have expressed ardent faith and joy in the Lord. This you have a right to do. You may encourage souls who enlist in the army of the Lord to rejoice in the Lord and to joy in the God of their salvation. You may encourage them to have their hearts aglow with the love of God, as they see how rich is His treasure of truth and grace for those who believe in Him. Impress upon them the fact that if they would keep fresh and strong their first love, they must give to others who are not in the faith the knowledge which they have received, for as God works in them to will and to do of His good pleasure, they must work out their salvation with fear and trembling. Heavenly agencies are working with human agencies, and the doer of the Word is justified before God. There can be no more pleasant tidings to ascend to God than the tidings that sinners are turning from error to truth, from sin to righteousness. Every one must pray to God and believe that God is, and that He is a rewarder of them that diligently seek Him.

"I write unto you, fathers, because ye have known Him that is from the beginning." 1 John 2:14. These are the old disciples who are the warriors of the faith. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:1-4.

Every channel that God has used through which to communicate truth is to be respected. God has appointed human agents whom He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ, diffusing the light and truth that has made the church what it is today.

Let God alone specify the mistakes that they have made, but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects and to imitate his virtues.

Let us cherish the truth which has been spoken to us and the counsel that has been given to us by men through whom God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:13.] We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus.

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties, for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God made in their youth and inexperience. The Lord loved them and valued them, for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.

Now let every one who loves God love and respect those whom God has loved and honored. "Them that honor Me, I will honor, and they that despise me shall be lightly esteemed." 1 Samuel 2:30.

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.

Lt 40a, 1894

Jones, A. T.

Norfolk Villa, Granville, Australia

November 1894

Dear Brother A. T. Jones,

Our meeting at Ashfield has closed. From the commencement to the close there has been a large outside interest. We have seen the deep movings of the Spirit of God. From the very first of the meeting the Lord has been opening matters before me in regard to the manner of labor essential in the presentation of the truth. Those who shall be mouthpiece for God should know that their lips have been touched with a live coal from off the altar and present the truth in the demonstration of the Spirit. But lengthy discourses are a taxation to the speaker, and a taxation to the hearers who have to sit so long. One half the matter presented would be more benefit to the hearer than the large mass poured forth by the speaker. That which is spoken in the first hour is of far more value, if the sermon closes then, than the words that are spoken in an added half hour. There is a burying up of the matter that has been presented.

This subject has been opened to me again and again, that our ministers were making mistakes in talking so long as to wear away the first forcible impression made upon the hearers. So large a mass of matter is presented, which they cannot possibly retain and digest, that all seems confused.

I have kept this before our ministering brethren and begged them not to lengthen out their discourses. Some improvement has been made on this ground with the very best results. But few discourses have exceeded one hour.

While in America the light was given to me in the night season on this matter concerning yourself. You had been speaking at great length, and still felt that you had not said all you wished to say, and were asking for a little more time. One of dignity and authority stepped before you, as you stood in the pulpit, and said, You have given the people a large amount of matter to consider; one-half of what you have given them would be of much greater profit than the whole. If energized by the Holy Spirit, it must make an impression on the human hearer. The Holy Spirit works the man, but if there are vital points to be made which are essential to be carried away by the hearer, a train of words is effacing that strong impression, pouring into the vessel more than it can retain, and is so much effort lost. To reserve the last half, to be presented when the mind is fresh to receive it, will be gathering up the fragments that nothing be lost.

The truth is a precious, vitalizing power. It is the entrance of the Word that giveth light and understanding unto the simple. The truth should be spoken clearly, slowly, forcibly, that it may impress the hearer. When the truth in any line is presented, it is essential for it to be understood, that all its precious food, the bread of life, the manna from heaven, may be received. Let every fragment be gathered up, that nothing be lost. In the presentation of the truth in preaching the Word, it is of consequence that nothing should be lost to the receptive hearer. The Lord Jesus is represented by the Holy Spirit and is seeking to secure admission to the mind, and conviction comes to the heart and

conscience; but the overmuch matter that is given is detrimental in its effect, it effaces the impression previously made. Speak short, and you will create an interest to hear again and again.

It is especially true that new and startling themes should not be presented to the people at too great length. In every address given, let there be an application of truth to the hearer that whosoever may hear shall understand, and that men, women, and youth may become alive unto God. Try to lead all, from the least to the greatest, to search the Word, for the knowledge of His glory is to fill the whole earth as the waters cover the sea.

I have several testimonies to individuals right on this point. I am anxious to get this on paper before I lose the impression made upon my mind.

(May 30, 1896. As I was searching for a particular testimony, this matter came to my notice. I cannot remember sending it to you, and therefore do so now. The mail goes today. I am up writing at half-past two, a.m.)

Lt 40b, 1894

Jones, C. H.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 14, 1894

C. H. Jones

Oakland, California

Dear Brother,

I sent your letter by last Monday's mail, and will now add a few lines, for I did not mention some things of which it is essential to speak. Will you please inform me how my account stands at the Pacific Press? I want to know what decision Brother Leininger is going to make in regard to my Healdsburg property. If he does not take the place, what does he propose to do? Brother Lockwood must have his interest, for he depends on it. I have just received a letter from him saying that he has drawn on my account seventy-five dollars. I think that Brother Lockwood has drawn on my account; but if Brother Leininger has money in the office, would it not be proper for the office to advance to Brother Lockwood the money from Brother Leininger's loan? I suggest this. If Brother Leininger desires my property, let him state the fact plainly, that I may know how to act. If he does not propose to take it, then I must know; for the money in my trust (from Brother Lockwood) calls for seven per cent interest. I want this interest stopped, if it can be done consistently. I wish to know if I have enough money in the office to pay the principal. Please ascertain in regard to these things if possible.

Now, in regard to the Scott note: I am in great need of the money, and I hope the matter will receive careful attention. There is much need of means here, and now is the time to work with all diligence.

The persecution of two of our brethren of one of the neighboring churches, and the sentence requiring them to pay a fine or be placed in the stocks, has created such indignation in the public mind that the people are ready to hear, and are calling for the reasons of our faith. This persecution has resulted for the truth rather than against it. Our brethren refused to pay the fine, and the alternative was the stocks, but the authorities have no such instruments of torture. They forced one brother to pay the fine, by seizing upon his horse and cart, leaving him no chance to get home, so he had to hand over the money. The other brother has no property they can attach, and refuses to pay the fine; so here the matter stands.

Brethren Daniells and Smith arrived this morning from Melbourne, and went on to Sydney after stopping off a train, in order to take breakfast with us. They go to see certain lands offered us for school and village settlement. Fifteen hundred acres of land are offered us very cheap, but the surroundings are not what we would choose, so far as inhabitants are concerned; there is a settlement of ignorant Catholics a few miles from the land in question.

Brethren Daniells and Smith report that no less than one hundred have accepted the truth in and around Melbourne as a result of the camp meeting and the efforts made since. And yet much more labor is called for in Melbourne and its suburbs. Next Sunday a grand meeting is to be held by ministers in Williamstown to expose Mrs. White. Our sentinels will be on hand.

With much love to your family.

P.S. Please do nothing about settling the notes for Brother Lockwood until I hear from him what he wishes me to do in the matter.

Lt 41, 1894

C. H. Jones

Per Ardua, Williams St., Granville, Australia

May 6, 1894

C. H. Jones

Pacific Press

Oakland, California

Dear Brother:

Some months ago I wrote to Elder Haskell in regard to the wants of the cause in Australia, the need of building meetinghouses in our cities, that we might have a place in which to gather those who embrace the truth. I urged also the necessity of entering new fields and lifting the standard of truth where as yet no effort has been made. This letter Elder Haskell read to some of our brethren in California, and the Lord moved upon the hearts of two men to pledge \$5,000.00 each for the work in Australia. By the last

mail but one, Brother Haskell wrote to me of these pledges, stating that one thousand dollars would be sent by the same mail if possible, or if not, it would come by the next. I read the glad news to a council of our brethren, and we were much encouraged, for fields for labor have been opening in cities and other localities that have never been entered.

In Queensland, through reading alone, thirty Sabbathkeepers have been raised up who have never seen the living preacher. They are calling for help, but there is such a dearth of means throughout our conferences that we hardly know how to answer the call. Brother Starr is planning to go to this field soon if the necessary means can be obtained. We have all been crippled for want of funds, we have had to borrow, and the work is in pressing need of men and money. The plan now is for Brother Starr to go alone to that new country. I have pleaded that this should not be done; it is contrary to the Lord's order. Christ sent out His disciples two and two, and this is the plan that should be followed. At first it was planned for Brother Hickox and Brother Starr to go together to this field, but this cannot be, both for want of money to pay the expenses of the two, and because Brother Hickox is in the midst of a growing interest, which until we moved here, he had carried alone. Elder Starr consents to go to Queensland alone to investigate the field; and at a later date Brother Hickox will follow.

The people in this country move slowly, but at Seven Hills, where Brother Hickox has been laboring, twelve have taken their position upon Bible truth, and the interest has not abated. I have spoken there in the large tent three Sundays in succession with much freedom. We have had excellent attendance. For three successive Sabbaths there has been a new family to take their stand for the truth. I speak at Seven Hills again tomorrow, Sunday.

When I received Brother Haskell's letter explaining that you had detained the money we so much need, I wanted to ask you, my brother, What right had you to do this? Could you know how much that money was needed, and how much pressure will be brought upon the work of God in this country by your action in detaining it at the Pacific Press? There are resources for you in America which are not open to us in this country. The Echo office could not even let me have the money I had deposited with it without crippling the work there. Our brethren are presenting the truth in several localities about Melbourne. Brother Daniells is urging that it is not best to work in that large city, but I know that that city must have an opportunity of hearing the message <now,> and God has men and means. The camp meeting has done wonders in removing prejudice, and now is our time to work. This takes workers, and money to sustain the work, and every source from which we could draw has seemed to be cut off. The treasuries were empty, not able to afford help now, because such large drafts had been made upon them of late.

The location of the school will soon be settled if the offer we have made for a tract of land is accepted. We await the response. If it is favorable, several thousand dollars will be called for at once. And that one thousand was not permitted to come to the object for which it was pledged, but must be stopped at the Pacific Press. Who has been your counselor in this movement? Are not the individuals who pledged the money responsible to God? Is not a man to be left free when moved upon by the Spirit of God, to place his means where he sees fit? Have we not a God who says that the silver and the gold are His, and the cattle upon a thousand hills? Can He not do what He pleases with His own? Shall man put his hand upon

the money that God designs should come to these destitute fields to carry forward the work He has ordered to be done?

I cannot for a moment suppose that Elder Olsen was your adviser in this matter, for he has been on the ground and knows our necessities. I do not wish to distrust his wisdom. I do not believe he would divert one dollar from this field. The Lord has not given orders to any man to divert money from the channel in which it should go. Who owns the men, the General Conference, the Pacific Press? Who has heard the voice of God directing that this means should be diverted into other channels? If this is the course our leading brethren are to pursue, what confidence can man have to follow out their convictions in making donations to the cause of God? Let the money that comes from those whom God has made His stewards be received and treated as a sacred offering and be applied where it was designed. This will tend to inspire confidence and encourage liberality in those whom God has made His stewards. But if men, with their finite judgment, feel free to appropriate these gifts as they see fit, they will confuse that mind that in all sincerity was moved to bestow his goods on some branch of God's work. When our brethren undertake to work according to their own ideas, they will do great harm to souls; they will create doubt and questioning. Why should men want to interpose their own ways and ideas to defeat the purposes of God?

I have been made sick at heart at this management. I must believe that you would not have done this if you had only known the situation. I am now able to understand more perfectly the light given me when my husband was so feeble in Greenville, Michigan. That was the beginning of divine directions concerning means. I was shown that the Lord would have my husband and myself independent of all our institutions in financial matters. Our Brethren would make many plans to gain control of the profits from our books and other publications, but we must keep the means to use as the Lord directed us. We could understand the wants of the cause better than others. God would teach us how to dispose of the means He would bring into our possession to be used to His own name's glory. Again, at a later date, since my husband's death, cautions were repeated that propositions would be made in regard to our books and publications that the profits should be under the control of some organization. But I was warned not to shift the responsibility of my stewardship upon any institution or organization. When I should see the needs of the cause in its various branches, then I must act, even though my brethren did not discern the necessity as I saw it. If I called upon men in responsible positions, even for the means which God had intrusted to me, unless they themselves were in a condition to understand the wants of the cause as they were presented before me and urged upon me, these brethren would give counsel to divert that means into other channels. This is why I did not feel free to accept the proposition that I should assign the royalty on my books. I could not conscientiously do so.

When after the Minneapolis meeting the canvassing agents in the field so managed the work that my books fell nearly dead from the press, and when I endeavored to draw means from the publishing house at Battle Creek and was informed that I had overdrawn my account and could have no more money, I was made to feel keenly how little safety there would be in leaving my brethren to bear my responsibility. God knows all about this matter. I have had sufficient experience to teach me what I can depend on from my brethren.

When I returned home from Europe, I donated \$1,600 to the Chicago mission and other enterprises. Since coming to this country, I have been giving almost constantly. The amount paid me for my labor by the conference is all I would be willing to take, but it cannot cover my yearly expenses, traveling as I do, taking with me the help I must have, and making the donations I am called upon to make in nearly every place where meetings are held. I have pledged one thousand dollars towards the purchase of land for the school. Willie is in a situation similar to my own as regards giving. He has to put his name to subscriptions nearly everywhere we go. We are constantly meeting persons who must be helped, and if I depended alone upon that which I received from the conference, I should be brought into most trying places. But thank God for the light He has given me; I will take heed to it, and will endeavor to be a faithful steward.

When my brethren connected with our large institutions have sought counsel of me in regard to adding building to building, I have tried to dissuade them. I have told them of the needs of the cause in fields already opened in these new countries, and of the demand for means in new fields in regions beyond. I have written, I have pleaded with all my capability that my brethren should look afar off, and not feel it their special duty to restrict the work in these new fields. Books have been donated to the work in Australia, it is true, and they sell better than could be expected in these hard times when money matters are so close. But books are not enough; we must not be left to rely on the means obtained by book sales. I helped in making these donations of books by giving up my royalty on them, but I begin to doubt the wisdom of my brethren in asking me to do this, when I have given myself and all that I have and am to the work of God. I hope that my brethren will not take a course that will destroy the confidence we ought to have in their wisdom and judgment. If they cannot trust to our judgment in regard to the wants of the cause in this country, then we will give up this responsibility to wiser heads.

I have now said that which I felt it my duty to say, that you may understand how I view matters. I have not heard a word from Willie in regard to these things. I consult with no one in writing this letter. I have written it from a sense of duty, that you may know my true position.

Lt 42, 1894

Kellogg, H. W.

Campground, Ashfield, New South Wales, Australia

October 24, 1894

H. W. Kellogg

Review and Herald

Battle Creek, Michigan

Dear Brother:

I received your letter by the last steamer and will answer your question first of all. I will gladly, in your name, give to the cause in this country one hundred dollars, on your account, and you can credit me with the same.

We are in the midst of camp meeting and are having some very important meetings. Today decided progress has been made. I spoke Friday morning, Sabbath morning and afternoon, and Sunday morning and afternoon with great freedom. We had a large attendance on Sabbath. In the afternoon I spoke from John 13:34, 35. After the discourse there was a social meeting, in which seventy-five testimonies were borne in about forty minutes. Two unbelievers spoke well and seemed decidedly moved. The Lord is stirring up the community around here.

Recently a school teacher at Pennant Hills, about seventeen miles from here, took his stand upon the truth. All his household, comprising his wife and three children, are united in the faith. Conviction came through reading Great Controversy. He was present on Sabbath and Sunday, his wife and daughter came on Monday. His daughter is a girl of sixteen, quiet, refined, and intelligent. He is now pleading for the tent to come to Pennant Hills, and there are towns all about there that must hear the truth. He says he will board the minister and provide a paddock for the minister's horse. Bro. Schowe will shortly retire on a pension so that he can keep the Sabbath under his own vine and fig tree. We praise God for this addition to believers. We need all the help we can obtain in the line of talent. We are continually hearing of souls who have accepted the truth through reading of our publication alone.

Sunday afternoon and evening we had an immense crowd. All who could get under the tent did so, then there was a wall outside three or four rows deep, and they listened with intense interest. In the morning meetings I have been reading matter upon the subject of education in our schools, which has created quite an interest. This morning my work was in the large tent. The enemy seemed determined that I should not bear my testimony. There was not much vitality in the atmosphere, but I thought I would try. I was so faint that I had to return to my room; I took a little nourishment and again went to the tent, but could not remain. I then felt that Satan was trying to hinder me, and I went the third time, and the Lord gave me power to bear a decided testimony to those assembled, especially to the ministers. Then there was a break, and a good social meeting followed. I had directed that the horse and phaeton should be ready for me to ride after breakfast, but Willie was so anxious that I should attend the ministers' meeting that I did so.

The power of the Holy Spirit came upon me, and I gave a decided testimony of reproof because of the lack of love and sympathy and courtesy toward brethren in the ministry; these feelings are positively forbidden by our Saviour. The lack of confidence and respect and love for one another is a marvel among the heavenly angels, since Christ has given so perfect an example of love toward all His disciples and toward His enemies. How could the Lord bless His people when those who preach the Word to the <unbelievers> were disregarding the principles of His law, which teaches us to love God supremely, and our neighbor as ourselves. This is the condition of eternal life. <Said Christ, Do, and thou shalt live.> [Luke 10:28.]

The practice of sincere love to one another has been lost, and notwithstanding the decided testimonies in (Revelation 2:4, 5), ministers and people have not been afraid to cherish <and reveal in their conversation> disrespect one for the other. I am afraid that many souls will be lost to Christ because of the neglect to manifest that love which Christ has enjoined. Even among ministers there is <a decided wrong revealed in them [and]> great indifference toward their fellow laborers whom God uses as His instrumentalities. There is a sad dearth of real courtesy, sympathy, and tender regard <and confidence.> I presented these things, and the Lord helped me. There was a falling on the Rock; the tender Spirit of God came into the meeting, and earnest confessions were made, with many tears, brother clasping the hand of brother, and asking forgiveness.

We know that angels of God were rejoicing in the heavenly courts, and the blessing of the Lord rested in rich measure upon those who humbled their hearts and confessed their coldness and want of love one to the other. The Lord surely hearkened and heard the words spoken, and a book of remembrance was written before Him of them that feared the Lord and thought upon His name. We had a precious season of prayer, and our good ministers' meeting closed with decided victory. I enjoyed my ride so much better after this precious meeting.

We have had to make most vigilant effort to get families to this camp meeting. I bought a cow of one family [for] five pounds [so] that they might have money to buy bread for their large household, parents and children numbering ten; and now, in order to save them expense as far as possible, we either pay for their tickets at the dining tent while they are able to be at the meeting, or we bring them to our own table. To another family we gave two dollars and a half to pay a store bill, then Bro. Belden went <with our team> to move them to the ground. While he was there, the man came in for whom Bro. McCann had been working. Bro. McCann asked his employer if he could not pay him then. The man looked up in surprise and said, "I cannot pay you any money; the work you have done, goes toward the rent." Bro. McCann said, "I have not a penny to buy my bread or to pay for the bread I have eaten." All they had in the house was some dry bread and a little sugar, left from what we had sent them a few days before. Bro. Belden handed him ten shillings, \$2.50, and told him to pay the baker. Since coming on the ground, we have provided for them, and I have purchased good material for garments to clothe them respectably.

One of the students, from the school for whose tuition I have paid \$225, came to the ground in a very destitute condition. Elder Rousseau and his wife say she has made a very excellent record, and is a jewel. She has not suitable clothing, and I have invested one pound for her, and must invest a pound more to have her be respectably clothed.

The families we have helped to the camp meeting are not a cheap class of people, but intelligent. One brother is the elder of the church at Prospect; another has had a good business, but has met with reverses. These families must receive help all the time until they can get employment. Dollars and dollars I have to expend to provide food for the hungry and clothing for those too poor to buy. But they are God's property. They have newly come to the faith, they are God's chosen children.

Bro. McCann's family are industrious workers if they can only get work to do. We will not see them go hungry or destitute of clothing or become discouraged. They are bought, bought by the blood of Christ, and are of value with God. While in this country, we will continue to help the poor and distressed as far as possible.

Bro. McCann is in debt on his place; I met the last quarter's interest, seven pounds, for which I expect nothing, but I would not, could not, see the family turned into the street. They have been shopkeepers and gentle folks. We found them sorely tempted the last Sabbath before camp meeting. They were not at church, and some of our family visited them, and learned that they were about to be turned out of doors. Their father said that he could go hungry, and would never take the step to break the Sabbath for his own sake, but he said, "I cannot see my children starve."

On Sunday we went to camp, called several of our people together, and laid the matter before them. Part of the family had moved to another place a few miles distant, hoping to get employment in the meat-canning establishment, but in that case they must work on the Sabbath. O, how sorely tried they had been when they decided to let their son go into this business where he could earn four dollars per week and his board. This would keep the family. The father, a patient, intelligent man, had given up in despair and was about to consent for his son to work on the Sabbath. Well the council meeting talked and prayed over the matter. Elder McCullagh knew a man who is favorable to the truth; the situation of the family was laid before him, and he gave encouragement that he would buy the mortgage himself, and place the family back in their home, which is of more value than the mortgage covers. This will give Bro. McCann time to try to sell his property, and if possible save a little for the benefit of his family. We pray most earnestly that the Lord will work in behalf of this dear family.

We are sorely perplexed ourselves to understand our duty to all these suffering ones. So many families are out of employment, and that means destitute, hungry, afflicted, and oppressed. I can see no way but to help these poor souls in their great need, and I shall do this if the Lord will. And He does will. His word is sure, and cannot fail nor be changed by any of the human devices to evade it. We must help the needy and the oppressed, lest Satan take them out of our hands, out of our ranks, and place them, while under temptation, in his own ranks.

While the prince of darkness is constantly using his deceiving sophistry to lead men as he led Adam to transgress the law of God, the Prince of life is working to break every yoke that the oppressed may go free. The human agents are to be laborers together with God, doing the same kind of work that He came into our world to do. As long as it is in our power to help the needy and oppressed, we must do this for the human beings whom Christ shed His own blood to save from ruin.

When our heavenly Father has not only given Jesus to our world, but all heaven in the One great Gift, when He made no reserve whereby He could exceed the value of His gift, those who are the recipients of such wonderful love are called upon to love one another as Christ has loved them. The Saviour's teachings in the Old Testament, while enshrouded in the cloudy pillar, present the same high standard as do His teachings in the New Testament. Please read Leviticus 19. The entire chapter is a lesson given

for the benefit of future generations. It is Jesus Christ who is speaking. Read also 1 John 2:4-7. John 1:1-4, 14.

I ask all to read of the great condescension of Christ. In Him was the mystery of science and the knowledge of God. He set the human agent a correct example of holy obedience and of sympathy, by sympathizing with men in all their woes and afflictions. He gave up His life, and then ascended on high, standing in the presence of God as our substitute and surety. In order to inspire men to obey, the Holy Spirit has placed in the hands of the human agents the faithful history of His life, His sufferings, His self-denial, committing to men the richest treasures of truth. He is our Advocate before the Father because we are sinners. Jesus Christ the Righteous is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

Can any man, woman, or youth comprehend this, the life and example of Christ, and yet be indifferent to the wants of those for whom Christ has done and is still doing everything? The Majesty of heaven took upon Himself 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. Read Colossians 1:14-17. He became man, yet infinitely higher than the angels, He was equal with the Father in dignity and glory and blessedness.

But what did the heavenly universe behold? They saw Him who had been their loved commander in heaven, submitting to the rudeness and cruelty of men whom He came to save. O, what a battle He had with temptation, with the assault of the enemy! He was tempted in all points like as we are, yet He sinned not. He did not fail or give up in discouragement. He carried through the plans He had entered upon to save the perishing souls of men. Shall we be partakers with Christ of His sufferings? Shall we complain when He has suffered so much to save us from ruin? Shall we not rejoice that for His dear name we may suffer reproach? Let us look to the reward, to partaking with Him of His glory.

Lt 43, 1894

Kellogg, H. W.

“Norfolk Villa,” Granville, New South Wales, Australia

November 4, 1894

H. W. Kellogg

Review and Herald, Battle Creek, Michigan

Dear Brother,

Last evening I left the campground, and am again at home in Granville. There are several churches a few miles from this place, and as it is impossible to furnish them continuously with a preacher, I am making an effort to get the Review and Herald and other of our publications into the homes of several who could be greatly benefited by reading them. I wish you to send the Review and Herald, the Sabbath

School Worker, and the Youth's Instructor to Henry C. Thomson, Blacktown, N.S.W., Australia. This brother is leader of the church at Prospect, eight miles from Parramatta. I am anxious that these new churches shall receive all the help possible. I have given my books, Patriarchs and Prophets, Steps to Christ, and Great Controversy, to many who do not have them. These people are too poor to pay for the papers, let them be charged to me, but do not fail to send them, for even if you do this as quickly as possible, it will take a long time for them to reach this country.

We feel so grateful to God for the blessings He has bestowed upon us during the camp meeting. The services on Sabbath, Wednesday, and Sunday afternoons were attended by crowds of citizens from the surrounding suburbs. Elder Corliss has done nobly. The blessing of the Lord came into the ministers' meeting, and there was the deep movings of the Spirit of God. I bore a decided testimony in regard to the coldness and the indifference manifested toward our brethren and sisters, especially among the ministers. There was a breaking up of the fallow ground of the heart, ministers confessed with tears; brother clasped the hand of brother, and confessed heartily. The Holy Spirit witnessed to the words spoken, and during this meeting the ministers have all worked together harmoniously. Since that precious meeting, the blessing of God has rested upon the speakers and upon the people.

Our camp was located in one of the most beautiful and healthful suburbs of Sydney. It seems as if this place was especially prepared to make this meeting pleasant, with many trees and a nice cottage. The whole community were amazed at the sight of the cotton village, arranged in so orderly a manner, and the tents so neatly fitted up. This camp meeting has been the best advertisement of our faith that we could have. The people have come from far and near. All with whom our brethren had to do business were disposed to be kind and accommodating. At first we feared trouble from the larrikins (hoodlums), for the large tent was close to the street—a by-street just off the thoroughfare to Sydney. But they attempted to make a disturbance only two or three times.

At the last public service, on Sunday night, the sight was one long to be remembered. The night was beautiful, the walls of the tent were raised, and extra seats were placed around the outside. Many were thus accommodated with seats, yet a large crowd was left standing. Elder Corliss preached upon the glorious appearing of our Lord, and it was just the discourse for the occasion. The Spirit and power of God were manifested through the human agent. At times the whole crowd were held as if spellbound. Certainly many have had an opportunity of hearing things strange to them. The truth fell upon their ears as a new revelation. Yet those were old truths that were placed before them with a freshness and power the hearers had never known before. "The old commandment is the word which ye have heard from the beginning." [1 John 2:7.]

Monday morning was the parting meeting; it was a precious season. O my heart is so thankful for the blessed results of this meeting! The seed sown will spring up and bear fruit that will be as far-reaching as eternity. We praise God with heart and soul and voice.

Last Friday the Baptists, of their own accord, offered our ministers the use of the baptistry of their church, and they wished to have a discourse preached upon baptism to their church members. The favor

was accepted, and sixteen believers went forward in baptism. The Baptists say it was the most perfectly conducted service they ever witnessed.

All this is preparing the way for the work in Sydney. The tent is to be pitched on a high site in one of the best localities of Summer Hill, a mile from where it now stands. We have the use of the ground [and] material furnished for fencing; the work to be done by our people. This is very favorable.

The plan now is to labor in that locality one or two months as the interest demands, and then move to another suburb, and finally into Sydney itself. This will give opportunity for many to hear from the different communities. I shall help when I can, and when it is really essential. During the camp meeting I was most wonderfully sustained. I spoke eight times to large congregations, and in nearly all the morning meetings, and I was strengthened and blessed in a wonderful manner. Yet now that the meeting has closed I find myself much exhausted.

Tuesday, November 6

I was up before three this morning. The day light is now fast coming on. I feel rested, and the peace and love of God are in my heart. Now is the time when we must keep our own souls in the love of God, keep the door of the heart closed against temptation, and open to Jesus, the heavenly Guest.

There is need now of the most efficient kind of labor to be done from house to house. The popular ministers will not let our work go forward and they remain silent. The wisdom of God is needed now. "Lo, I send ye forth," said Christ, "as lambs among wolves; be ye therefore wise as serpents and harmless as doves." [Luke 10:3; Matthew 10:16.] We want to be able to say as did Paul, "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." [Colossians 1:28.] God requires that His stewards be found faithful. We want to meet many precious souls in the kingdom, presenting them to Christ as trophies of the power of the Saviour's love. In much love to you and yours.

Lt 44, 1894

Kellogg, H. W.

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 3, 1894

Dear Brother:

I received your letter gratefully and read it with interest. I wish you and Bro. Edwards to receive my thanks for the pains you have taken to give me the facts in the case of Frank Belden. I very much wished to know them, that I might understand how I could in any way help Frank. I could not financially, for I have not the means, but if I could see how to counsel him, I would be glad to do this.

I want so much to clean off the last dollar due the Review office and yourself. I could have done this long ago had I not come to this country and been subjected to so heavy expense. Notwithstanding my large

household expenses, I have to advance money to carry out the plans devised to keep the work moving in various lines. Now I will ask another favor of you. Will you please state to me exactly the sum required to meet my indebtedness to the Review and Herald?

Our travelling expenses, with the duties on almost everything we transport from one colony to another, have been a heavy bill. I understand that there is now to be partial free trade in New South Wales. When the new order of things shall come into effect remains to be seen. A new administration may lighten the prospects somewhat. But you will see that this country is not the place to cut down the wages of the workers. There is most zealous contriving done by every American missionary here to supply gifts and offerings to keep the cause advancing. In every place we enter there is need of money and workers.

When we came to Australia, our people had not a meeting house in the whole country. Since that time a church has been erected in Parramatta, but there is a heavy debt upon it. There is a church in Kellyville, in an orange grove; the building is small, plain, and neat, and is free from debt. At Seven Hills there is a little company of twenty who have accepted the truth. Including the children, there are about forty who meet on the Sabbath. They have no dwelling house large enough to hold meetings in. Some weeks ago it became too cold for the tent, for it is now mid-winter here. We decided that a simple, neat church must be erected that should cost about three hundred dollars.

The Sabbath keepers at Seven Hills are intelligent, excellent people, but they are all poor. They have lifted the cross, separating from opposing friends and relatives, and have taken their stand under the bloodstained banner of Christ to be loyal to all the commandments of God. We could not leave this little company without a place where they could assemble to worship God, lest our labor should prove in vain. It has cost much steady, earnest, persevering effort to secure the result we now see. Bro. Hickox labored alone for many weeks after the camp meeting; then he married one who could be his helper, and she has stood nobly by his side. We have done what we could to help him in speaking to the people, and in labor for them.

If there is joy in the presence of the angels over one sinner that repenteth we know that there is joy over these twenty precious souls, who one after another have had the moral courage to decide to obey the truth. Now, this little flock are babes in Christ and need to be taught and led along, step by step, into faith and assurance. They need to be educated and trained to do the work of soldiers in the army of the Lord and to bear hardness, that is, trials and oppositions, contempt and scorn, as good soldiers of Jesus Christ.

Last Sabbath Elder Corliss, Emily Campbell, and I rode out to Seven Hills to attend the service. I could not venture to enter the private house where so many men, women, and children were assembled; I have been very ill with affection of the heart for one week, with difficulty of breathing. I sat in the carriage, in the grove outside, while Elder Corliss opened the Scriptures to feed the little company in the house. They had Sabbath school, followed by a Bible reading, which was interesting and instructive to all.

Then I stood in the door of the cottage, and spoke to them nearly half an hour. The Lord strengthened me and put words in my mouth, presenting the love of God as expressed to the world in giving Jesus to a

life of shame, reproach, and suffering, and a cruel death to save sinners. Just prior to His crucifixion the Lord Jesus prayed for His disciples, "Father, keep them in thy name." [John 17:11.] None can be kept in His name if they are careless and inattentive in regard to keeping themselves. They have something to do if their souls are to be kept in the love of God; they must co-operate with God in the grand work. Their faith is to lay hold upon the divine nature, that they may be kept by the power of God, through faith, unto salvation.

The question is asked, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" [Romans 8:35.] Hear the triumphant cry of victory from the apostle Paul, that hero of faith: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Verses 38, 39.] "I know in whom I have believed." [2 Timothy 1:12.] We are not to be ignorant as to whose precious blood was shed for us, [in order] that we may rejoice in a personal Saviour. Satan desires to sift us, every one, as wheat; but thank God, our Advocate is praying for us.

I tried to lead these dear souls to have sense of their responsibility as light bearers to the world. We encouraged all to feel that individually they had a part to act in every meeting when assembled to worship God. The Lord has given us rich promises. "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." [Malachi 3:16, 17.] All but one of the company testified for the Lord, giving evidence of the power of truth on the human heart. We felt that the meeting was a success because of the presence of Jesus. All seemed cheered and comforted and blest. We then rode eight miles to our home in Granville, and as the horse climbed the hilly road, we ate our lunch with cheerfulness and gladness of heart.

Thank God, the meetinghouse is going up. It is small, as cheap as possible, but it will be a precious place, dedicated to the service of God. O, how carefully we considered the question of means. What a hunting there was to see if we could not find some hidden treasure which we could appropriate; how we prayed and studied and planned. Our family did what they could. I engaged to be responsible for five pounds, brethren Starr and Hickox united in giving five pounds stg., Willie gave two pounds, and some other members of the family gave one pound. Well, the amount was still insufficient to make a start.

The little company in their poverty did all they possibly could, each giving one pound; one brother gave five pounds; yet the amount was so small. Then I doubled my subscription, making it ten pounds, but I saw that discouragement was upon the minds of the brethren as to the possibility of reaching the sum required. Again I doubled my subscription, and then added still five pounds more, making twenty-five in all. The meeting house must not have a debt hanging upon it.

In every place where churches are raised up, just such a work must be done. If there are twelve believers, there must be a house of worship where they can assemble for the service of God. This part of the work is a positive necessity. During my illness two years ago I received from my brethren in

California donations amounting to nearly forty dollars for my own personal benefit. I have added to it enough to swell it to fifty and have given it toward lifting the debt from the church in Parramatta. These three little meetinghouses in New South Wales are the only ones we own in all Australia—one at Kellyville, eleven miles from Granville, one in Parramatta under a heavy debt, and one in process of building at Seven Hills, in a farming district. This church we will not dedicate until the last dollar is paid, not if I have to increase my donation.

I tell you all this that you may be enlightened, and may enlighten others, in regard to the character of the work in these missions. It is very difficult for those so far distant to lift their eyes to see afar off. If they desire to build as they have done in Battle Creek, they will do so, adding building to building, when God has cautioned them not to do it. Battle Creek will not escape the dragon's wrath; there will be stormy times, perilous times. The interests that have been centered and accumulating in this modern Jerusalem will be a mark for the arrows of Satan.

It becomes those who are connected with our institutions to move as God shall direct, and not follow the imagination of their own heart. If they choose their own way, they will become entangled in perplexities and lose the favor of God because they do not move aright. They have absorbed the means which the Lord desired to have placed in missionary fields where the believers have nothing of their own to give character to the work. As this has been laid out before me, I have tried to present it to my brethren in Battle Creek and at the Pacific Press, and I still cry aloud, and spare not. Your counselors need to be under the inspiration of the Spirit of God; they need to be converted and transformed, need to look and labor more decidedly for regions beyond.

Though I may fail to make an impression on the minds of some of my brethren, I shall not keep silent; I will begin to plead with another class. I have said quite enough to those who ought to have taken heed. I have endured agony of soul because of the disregard of the warnings God has given, because of the want of consecration on the part of men who should be in touch with God, living channels of light, faithful sentinels, with eyes keen to see and discern the needs for this time. God has given me relief. I have spoken the word of the Lord, and now I will wait and let God bear me up. I will trust in Him, and Him alone; I feel shaken off from every human being. I shall look to God, and to Him alone, to learn my duty, for I dare not trust in man or make flesh my arm. My work will be to cry aloud and spare not, whether men will hear or forbear.

I am writing this letter by lamp light, sitting upon my bed. I could not sleep longer than half past two a.m. The Lord lives and reigns. There is to be such a time of trouble as there never was since there was a nation. Already nations are angry, already Satan is working with signs and lying wonders, and this will increase until the end. God will use His enemies as instruments to punish those who have followed their own pernicious ways whereby the truth of God has been misrepresented, misjudged, and dishonored. These enemies of God are living evidences of the truth of His Word; they are fulfilling that which holy men of old spake as they were moved by the Holy Ghost. God does not forewarn His people of trifles; the repetition of caution and warnings shows that there is importance in that which was spoken. Do those who claim to want light treat the light with the respect which is due?

O, the solemnity of the day of God is upon us! The Lord cometh out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. A great work is to be done in God's moral vineyard. I can say from the heart, I have done all I could do to help the work in this new field; I have borne agony of soul because there has been so little perception of the work to be done in these far off regions. If God has seen fit to send the truth to these countries, it is not that it shall be hindered, but that responses shall be made to our appeals for this field because there is an intelligent understanding of the whole field and an appreciation of the work done by the workers in these fields.

It becomes those who act a part as Christ's representatives at this time not to dwell upon one portion of the work or of the vineyard to the neglect of other portions of the field. All should share equally in attention, cultivation, and development. The great saving truths, vital with interest for this time, are to be proclaimed. These truths are to be the woof and warp of every discourse given, every plan devised, and every effort made, the sum, the substance, the core, the life of every appeal. The converting power of God must come to our people, not in spasmodic waves, but as a holy breathing from heaven, making known God's hidden treasure, the unsearchable riches of the Scriptures.

I am told that before finishing *The Life of Christ* I ought to visit Jerusalem, the holy land. What made it holy? The Majesty of heaven clothed His divinity with humanity and dwelt upon our earth. He was despised and rejected of men; in Jerusalem He was crucified by wicked hands. I have not the slightest inclination to visit Jerusalem, to see where it is thought probable that Jesus trod, where He may have labored, and where He may have been crucified.

The means which might be expended thus I would prefer to treasure, that I may point souls to the Saviour risen from Joseph's tomb, proclaiming, "I am the resurrection and the life." [John 11:25.] I can trace His footprints in the sure word of prophecy, and can obtain a better idea of His works and of His ways than I could by visiting Jerusalem, defiled with unholy feet and unholy deeds. I could not expend money to visit these places when the living interests of Christ's kingdom are to be presented to the people. We are to teach the Word of God and to be doers of that Word, which is represented as building on the rock; the structure thus built will withstand the storm and the tempest, because it is founded on the eternal Rock.

I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. Jerusalem is now no more sacred to me than any other place on the globe. Wherever by His Holy Spirit Jesus makes known His presence, wherever His righteousness shines forth in bright and glorious beams, wherever His divine love illuminates the humble places of the earth, wherever His honor dwells, there I am pleased to be. Christ looks with sadness upon the delusions that ensnare human minds who are so eager to behold the places where His feet are supposed once to have trodden, and yet who do not heed His command, "Follow me," who do not walk in the light as He is in the light.

A shadow is resting over Jerusalem, a terrible shadow, which I have no desire to come under. Everywhere a curse is visible, which I have no desire to look upon. I can see marks of the curse everywhere. To be able to say I have visited Jerusalem would not shed a distinct ray of light upon one

soul. It would not enable me better to tell men and women what they must do to be saved. I present the Word of God in truth. I listen to the precious lessons which Christ gave His disciples.

In my mind the scenes of His ministry, the places where He taught by the lake side, are clothed with the solemnity and beauty which nature and the Word of God have given them. I am content; I would not have darker pictures. I do not wish to look upon the desecrated shrines, with all the repulsive features that would meet my view. I would not be hired to behold the traces of the curse so evidently resting upon Jerusalem. I hope to see this spot when the earth shall be made new, when I shall behold Him whom my soul loveth, in His majesty, and glory crowned as King of kings and Lord of lords.

I have not one word of encouragement for any person, neither have I money to impart to any person, to visit Jerusalem. As it now is, it would be a picture I would never wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious souls; they need never get a sight at Jerusalem under the curse, but with inspired words you can point them to the New Jerusalem, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, "Lo, I am with you always, even to the end of the world." [Matthew 28:20.] Men may search in vain for the footprints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf.

Give to Jesus your devotion where He is in the heavenly sanctuary, seek for the Holy Spirit as His representative wherever his people bow to worship Him. It becomes us to know more of Jesus, by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where he now is. Let us be gathering from the tree of life, that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, lifegiving fruit as food to the soul.

O, search with prayer, most earnest prayer, to know what God has written, and to trace the footprints of Jesus in His life of perfect obedience to His Father's commandments. Endeavor to catch the inspiration in expounding the Word, the sure word of prophecy, that it shall not be as a dead letter, but a living, burning, shining light from the throne of God, preparing a people to endure the trials, the sufferings, and persecution which Christ endured.

Who can be made to understand that the inner life must be hid with Christ in God? Such are in the habit of praying, for Christ prayed. Such are in the habit of searching the Scriptures for themselves, and more earnestly as they see the day approaching. Such ones, who love God supremely and their neighbors as themselves, will give themselves to God as a free will offering, and that gift will include all they have. None can give themselves without reserve unless their possessions also are included and they are dispensing their God-given trust of means as the Lord's goods. They produce fruit in good works. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.]

Lt 45, 1894

Kellogg, H. W.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 14, 1894

H. W. Kellogg

Battle Creek, Michigan

Dear Brother,

I am glad that you are in the Review office again. I wrote to you some months ago, but received no answer. I write again, and tell you I would be glad to hear from you.

I received a letter from Frank Belden stating that he was not treated right in reference to his books recently published at the office. I could but think how strange is human nature. Here is a man to whom our brethren intrusted large responsibilities as superintendent in the publishing house at Battle Creek. They did not discharge him because of any fraud or dark deeds, <for he resigned his position,> but now that he is disconnected from the office, he <is> apparently uncared for. Those in the office are not disposed to help him, to favor him, or to treat him with confidence. Will brethren in the Review office please to explain wherein they exemplify the mercy and tenderness and love of Christ?

I could not but bear in mind that in the providence of God, just the treatment which our brother has dealt to his fellows he will himself receive. Those who are merciless, who will not make an effort to help raise up those who are in trouble and perplexity, will reap that which they have sown. By their own merciless course they place themselves on Satan's ground, exposed to his cruel power. They have rejected the love of God, which would fain shield them from the devices of the enemy.

Is it as God would have it for brother to let brother go to the wall? Here is one whom they had placed in a position of trust; do they now turn from him without trying to help him? What do they mean? What law controls their movements? Do they not know that for every act of injustice, every act of unkindness, they will receive the like in their turn? Of what value is human opinion or human praise?

When men unite hand to hand, confederating in purposes contrary to the will of God plainly set before them, the Lord leaves them to the working out of their own plans and purposes until they shall recognize the fact that their wisdom is not the infinite wisdom of God. When they shall learn the lesson of the Great Teacher, to die to self, to put no confidence in man, nor to make flesh the arm of their strength, then, as they call upon Him, the Lord will be to them a present help in every time of need. He will guide them in judgment. He will be at their right hand to give them words of counsel. He will say to them, "This is the way; walk ye in it." [Isaiah 30:21.] But He will not force anyone to obey His Word, to do His will. If any refuse the counsel of God in His Word and in His messages of warning, He leaves them

to pursue a course to humble their pride, leading them to see themselves, and to discern that their own wisdom is foolishness.

The unaffected humility taught by the Spirit of God will rebuke self-confidence and will make the human agents willing to learn of the Great Teacher; it will inspire in them a love for the truth and an earnest desire to be doers of the words of Christ. They will be willing to receive the reproof that God sends. It is difficult for the human agents to view things except through their own eyes and from their own standpoint. It is well to know how we appear to other eyes and from other men's standpoint. Men are greatly in need of Jesus.

All are, to a great extent, under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many are by their own words led to believe that a wrong course is right. Thus in the past it has been in many council meetings. Men are not conscious [of] how much their own words affect their course of action, and many are deceived by their expressions. Thoughts are expressed in their words, and the words react upon the thoughts, and produce words. The influence is felt not only upon one's self, but upon others.

The Lord God alone can measure the mischievous influence of unwise words. Often an opinion or decision, having been once expressed <in council meeting,> will be acted upon, though it may lead to an entirely wrong course. The iron will change not, because it would be too humiliating to acknowledge one's self in error. Thus words hastily spoken, to give vent to strong feelings, produce their evil results in hurting and wounding, bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by someone's hastily expressed decisions which he is too proud and self-centered to retract after <more> mature deliberation. He has spoken and will not depart from his word. The evil fruit is borne, and its results God alone can discern.

I would have you consider the case of Frank Belden in the case of his books. Will you please write to me how the matter stands? He is the child of my sister, who had my pledged word that I would have a care for him. I do not want him to be imperiled and lost because of the unadvised course of action that shall be pursued toward him. Please give me a correct statement as to his relation to the office in the publication of his books. How much does he owe the office, and what terms does he wish to make?

I am aware that strange things have been done in the past. Through the teaching of the Spirit of God I know—and I say it with sorrow—that past injustice has not, in all things, been made right. The books of heaven show a record of unfair dealings. God does not require any man in His service to be unfair, close, or oppressive. If men do act in this manner, the Lord will, in His providence, <permit them to be placed> in a position similar to that of the one whom they treat unjustly. The Lord is gracious, long-suffering, of tender pity, and loving kindness. He is not a partner in any harsh dealing, in any oppression, in any injustice. God's cause can afford to be fair.

The Lord says, "I hate robbery for burnt-offering." [Isaiah 61:8.] Close or unfair dealing with any man, rich or poor, high or low, black or white, to enrich the office, will only impoverish it. God will not have His work bear the slightest stain of covetousness or avarice. His favor will not rest on any man or council

of men that shall seek to enrich the publishing house by unfair dealings. Let God be true, though every man should be proved a liar. The Lord lives and reigns.

What about the son of Martha Lockwood? Is any one feeling a responsibility for this young man? Is any one seeking to give him work, to save him from working with unbelievers? I have written about this case before. I saw that the Lord's <eye was> upon him. <The Spirit of God is inviting him.> God is testing His people by this case and by other cases that are brought to their knowledge. He is looking to see what care they have for the souls close by them for whom Jesus has given His precious life. The value of the soul is estimated by the cross of Calvary. The Lord is measuring the temple and the worshipers therein. The great moral standard of His holy law is to decide the quality of every action.

The Lord will welcome into the Holy City those only upon whom He can pronounce His benediction because they have been good and faithful servants of Jesus Christ, doing as Christ would do were He in their place. God has entrusted his goods to human agents for them to trade upon. He will accept of no injustice of man to his fellow man. Everything must be done with the exactness of right and equity and justice. The Lord is not a God of fraud. He is of too pure eyes to view, with allowance, iniquity or injustice in any one with whom He has entrusted His goods.

I have been shown that some who have been connected with the Review office have entertained the idea that sharp dealing is warranted when practiced to promote the prosperity of the office. As the result of this idea, injustice has been done to individuals. No institution that has been established to advance the cause of God will receive the divine favor in one act of oppression, one act of selfish dealing, even with a purpose to advance the interests of the institution.

No institution will bear the divine signet unless it is managed according to the directions given by Jesus Christ. If in any work there is a deviation from the great standard of righteousness, even in a jot or tittle, that work is registered in the books of heaven, weighed in the balances of the sanctuary, and found wanting.

Truth, righteousness, strict equity are the attributes of the character of God as expressed in His Holy Law. Every human agent who is engaged in the Lord's work is to compare each transaction, small or great, with God's great standard of righteousness. Ofttimes the world's standard has been followed rather than the Lord's standard. Every such transaction God stamps with condemnation. The one who has acted a part in such transactions has revealed a character that is condemned by the law of God. According to the sacredness of the work which the human agents are handling is the greatness of the sin against a holy and righteous God. For the actor is not sanctified in heart; he is transgressing the law that God has given to control every business transaction [so] that in no case, large or small, the character of Christ may be misinterpreted.

No man who engages in sharp practice would feel that he has done a commendable work if he could see how God regards the effort to take unfair advantage of any individual, saint or sinner, to advance the interest of the publishing work. This has been done again and again; those who have had a part in these transactions, who have figured to rob, in any sense, the ones with whom they deal, reveal the fact that

they do not know the character of the true God, or of Jesus Christ whom He has sent. God will have no partnership in any such transaction.

I have had these things presented to me for years, and I have been shown that the judgment will reveal an account of injustice that will astonish the now benumbed senses of those who have been dealing with the Lord's goods. In that great day when the judgment shall sit and the books be opened, they will understand that they have been engaged in unrighteous transactions while claiming to do the Lord's work. The Lord will not be a party to one act of oppression by any living soul against his fellow men.

The Lord has marked the hardheartedness of men who have acted a part in connection with His work. Acts which they have thought sharp and keen, God has pronounced unfair, unjust, and unholy. If men will figure thus in this life while handling sacred things, if they manifest so little sympathy and mercy for their fellow men in a cause that ought to represent the mercy, tenderness, compassion, and sympathy which ever dwelt in the heart of God, they are not to be trusted to enter the courts of the Lord, for he who is unfaithful in the least, will be unfaithful in much. Every soul is deciding his own destiny by the character he develops in this life and by the way he manages the work under his supervision. He is not only to be vigilant and faithful, but good. True goodness is true fidelity and greatness.

All who shall be counted worthy to have an entrance into the Holy City of God will in character be without spot or wrinkle or any such thing, so that the lips of Him who is Truth, in whose mouth is no guile, may say, "Come, ye blessed of my Father." "Thou good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:34, 21.] Goodness and faithfulness must combine. The Lord has no part in the transactions of men who are connected with His work, but who take pride in their close, sharp dealing, who do injustice after the world's standard, even in dealing with the men whom they claim as brethren. This is a work that needs thoroughly to be repented of.

There are cold, hard, unimpressible hearts that have not warmed and burned and glowed under the bright rays of the Sun of Righteousness. Message after message has come to them, but they have not heeded the warning to reform in practice. The Lord Jesus, who is to judge every man, will inquire in reference to many hardhearted, unfeeling transactions, "Who has required this at your hands? Such a spirit, such a character, is not at all like the pattern I gave you in my own life when I was in the likeness of sinful flesh. Why have you not denied self, lifted the cross, and followed me? Your character is not after the similitude I gave you. You have formed a character in which the attributes of the arch deceiver are largely developed. Mercy and the love of God have not been cherished, after the divine similitude. Heaven would be imperiled should even one possessing such features of character as you have cultivated, be permitted to enter there. Could you not see that you were not reflecting the character of mercy, of goodness, of compassion, of love, but opposite attributes?

"I gave you the parable of the lost sheep for your study. The true Shepherd leaves the ninety and nine and goes into the desert, at any expense and suffering to himself, to find the sheep that was lost. He brings it back with rejoicing. How many of the wandering, lost sheep have you sought for and brought back, with heart full of pitying tenderness, forgiveness, and love? How many encouraging words have you spoken to the wandering sheep that has cost you pain and anxiety and much inconvenience? You

have cherished a spirit to upraid, to whip, the wanderers, to scold them back. How many have you borne back on your shoulders, speaking soothing words of hope and courage and pardon, in gladness of heart at every step, saying, 'Rejoice with me, I have found my sheep that was lost'?

"I have given you the parable of the prodigal son. What influence has this lesson had upon your course of action? Have you felt tender sympathy for the erring one? As you have seen him awakening to a sense of his sin and degradation have you given him words of encouragement of hope? Have you had a sense of his suffering as he saw the years he had lost, and have you wept in sympathy with his penitential tears? As you descried him a great way off, have you gone forth to meet him with pity and gladness and love in your heart for that poor, sinsick, repenting soul, as I went to meet you who were lost? I welcomed you, I took you to My arms, I wept over you. Have you followed My example? Have you welcomed that prodigal to the fold? Have you accepted his repentance, and rejoiced over him? Have you not in almost every respect manifested the spirit of the elder brother, cold, unthankful, and unholy?"

Look upon the two figures, brethren, and see which you are copying, which you represent. Are you like the self-righteous elder brother, full of jealousy, evil surmisings, and hatred toward the one whom his father received so graciously? Imagine yourselves spectators of the scene in the parable, and see in which class the Lord Jesus places you. These parables have a depth of meaning which many do not discern.

I urge you in the Review office to study the life and character of Christ. There are those whose unconsecrated course has driven the sheep into the desert and you have left it to wander without care on your path. Now let us be Christians in all our practices. What benevolence, compassion, and tender sympathy, Jesus has manifested toward suffering humanity. The heart that beats in union with His great heart of love will give sympathy to every needy soul, for he has the mind of Christ. "The bruised reed will he not break, the smoking flax will he not quench." [Isaiah 42:3.]

Every soul that is suffering, from any cause, appeals to the pity and sympathy of other hearts; and all who are imbued with the love, the tenderness and compassion of Jesus will respond. They do not say, "This does not concern me." They do not act the part of the elder brother. They manifest personal interest; in sympathy, in acts of mercy and love, misery meets with compassion. There will be Christlike action, in going out in search of the lost sheep, obeying the Saviour's words, "Love one another as I have loved you." [John 13:34.] Every soul that attempts to retrace its wanderings and return to God needs help from human agents who have the tender, pitying heart of Christlike love.

We are to meet misery and repentance, not with censure, not with reproach, not with suspicion, distrust, [and] jealousy, as represented in the eldest son, but with compassion, with sympathy, just such as Jesus has manifested toward us. He met lost humanity with infinite love. He encircled the perishing, wandering soul with His own human arm, He connected sinful man with His own divine nature, and adopted the child of humanity into His own family. He presents this example before you, and says, "Go thou and do likewise." [Luke 10:37.] This doing of the words and works of Christ will create joy throughout the unfallen universe; songs of rejoicing will resound through all the heavenly worlds.

Bear in mind that the Lord has committed His goods to your charge, and you are to trade upon them. He has given you in trust the orphans, the widows, and the fatherless in Battle Creek. They need your compassion, your care, your sympathy. Souls have been left to perish—children and youth who need personal labor. The neglect of one soul is entered in heaven's record as neglect of Christ, for He who has paid the ransom money for every soul represents to the world that He is affected by all that befalls them through the neglect of his professed followers.

Christ identifies His interest with that of suffering humanity. He reproved His own nation for their wrong treatment of their fellowmen. The neglect or abuse of the weakest, the most erring believers, he speaks of as rendered to himself. The favors shown them are all credited as bestowed upon himself. He has not left us in darkness concerning our duty, but often repeats the same lessons through different figures and in different lights. He carries the actors forward to the last great day and declares that the treatment given to the very least of His brethren as commended or condemned as if done to Himself. He says, "Ye did it unto Me," or, "ye did it not unto Me." [Matthew 25:40, 45.]

He is our substitute and surety; He stands in the place of humanity, so that He Himself is affected as His weakest follower is affected. Such is the sympathy of Christ, which never allows Him to be an indifferent spectator of any suffering caused to His children. Not the slightest wound can be given by word, spirit, or action that does not touch the heart of Him who gave His life for fallen humanity. Let us bear in mind that Christ is the great heart from which the lifeblood flows to every organ in the body. He is the head, from which extends every nerve to the minutest and remotest member of the body. When one member of that body with which Christ is so mysteriously connected suffers, the throb of pain is felt by our Saviour.

Will the church arouse? Will its members come into sympathy with Christ, so they will have His tenderness for all the sheep and lambs of His fold? For their sake the Majesty of heaven made Himself of no reputation; for them he came to a world all seared and marred with the curse; He toiled day and night to instruct, to elevate, and to bring everlasting joy to a thankless, disobedient people. For their sake he became poor, that they through his poverty might be rich. For them he denied himself, for them he endured privation, scorn, contempt, suffering, and death. For them He took the form of a servant. This is our Pattern; Will we copy it? Will we have a care for God's heritage? Will we cherish tender compassion for the erring, the tempted, and [the] tried?

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted." "Bear ye one another's burdens, and so fulfill the law of Christ." [Galatians 6:1, 2.] "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." [Colossians 3:12-15.]

How much of this work has been done? How much left undone? The Lord will work upon the hearts and minds of all who will give Him a chance to work. Will you, my brother, look after the orphans? If they

come to you for any favor, do not repulse them as some have been repulsed. Will you consider the case of the son of Bro. Asa Lockwood, who would take hold of Jesus and be indeed His child if personal labor were given him. Find a place for him in the office, turn him not away to obtain work among unbelievers. Treat him in all things as you would treat your own son, and the Lord will bless you abundantly.

I write to you because I believe your heart is not insensible to these things. May the Lord bless you and your wife and children. Give my best respects to Sister Austin, and may you all have the peace of God abiding in your hearts by faith.

Lt 46, 1894

Kellogg, J. H.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 17, 1894

J. H. Kellogg, M.D.

Battle Creek, Michigan

Dear Brother,

We received your welcome letter, and Eld. Starr, W. C. White, Sr. Starr, and I listened to the reading of it by Willie. You say you are pleased to know that I have banished meat from my table. I have been earnestly trying to do this for years, but it was too much of a battle for me, though not all the members of my family used meat. At our camp meeting we resolved not to furnish meat for the dining tent, and we did not. We had plenty of fruits, grains, and vegetables. Meat broth was sent to my tent twice, but was returned. I have not had a particle of meat on my table since <camp meeting.>

While at the school building after camp meeting, we kept house and cooked for ourselves until we moved to this place. Here we keep fowls, and there were several roosters shut up with intent to kill, to make a dish for the table. We have a large family, and some might have enjoyed it, but I said positively, No, I cannot consent to have flesh meats on my table. If I taste it myself, my testimony against it has no real edge. Some may have thought I was straining the point. I said to Brother Belden, "Take these fowls, and exchange them for some article of food, fruits or grains." I see that the fowls are not, so I think he has done this. I thought, if I break down the barrier once, then principle is violated. I thank the Lord that my table is clean from the flesh of dead animals. Bro. Starr told us a little story in reference to this matter, which Bro. Tait had told him from his own experience. Ask Bro. Tait to tell it to you, "The poor old dead cow." We have related it over and over at tables where we have been, and it has been a success in making the way easier for us. I have a healthy calf, which would once have been a temptation, but we sold it, and some meat-eater had the privilege of devouring the poor dead calf. I asked the members of my family if they are meat hungry, but they say, "I never think of meat; I have no desire for it."

Our family is composed of S. T. Belden and his wife (Brother Belden does the purchasing for us and helps us in many ways); Brother and Sister Lawrence and their daughter, who came from America with Elder Corliss; they have been with us about three or four weeks, waiting for a decision in regard to the land to be purchased for the school; then it is thought they will settle where the school is to be located. Bro. Lawrence could be a help in educating those who do not understand farming. Brother and Sister Starr are with us, Sister Starr acting as matron of my house; <these with> Marian Davis and Emily Campbell, May Walling and my hired girl, Maud Camp, with Willie and his mother comprise the family. We have a tent pitched in our yard to furnish lodging room for Brother and Sister Lawrence.

You see we have a large family, and it takes some provision to satisfy our wants. We have been studying how we can economize. The only thing I decided we could give up was butter. This has been banished from the table; we use no flesh meats nor butter. We have a good cow, and think of purchasing another new milch cow, so that we can have plenty of cream and milk to cook with. In these hard times a good cow can be bought for from four to six pounds.

Many things of interest to us in this country have occurred recently. Two brothers named Firth of Kellyville, twelve miles from Granville, were arrested a short time since for working on Sunday. They were on their farm, clearing the land. There is no dwelling house within some distance from them. Before accepting the truth, these brethren were not members of any church; they were converted out of the world. The eldest brother has given a lot in his lemon orchard as a site for a meeting-house and our people there have a neat little church erected and nearly paid for.

The brothers were summoned to appear at the police court for trial. W. C. White, Bro. McCullagh, Bro. Starr, and several of the leading members of the church were present. The Brn. Firth acknowledged that they had been at work on Sunday, and the judge would hear only a few words. He said he had not come to reason on the matter. Bro. Harry Firth stated that he kept the Seventh-day Sabbath religiously, and could not observe the first day. But he was bluffed off, and the sentence was passed that each should pay a fine of five shillings or sit in the stocks in a public place for two hours.

The brethren refused to pay the fine, but as the police authorities have no stocks, they levied on the elder brother's horse and cart, and thus compelled him to pay the fine, for the situation of things at home demanded his attention. His brother, who lives with him, has no property they can attach, and there is the sentence, fine or stocks. We felt a little sad at first, then we declared that if these brethren were put in [the] stocks, our ministering brethren would stand by them, and with open Bible preach the Word of God.

But events have shown that there could not have been a better thing for the cause of truth than this trial. The attention of the people is called to the fact that this persecution was made under an old law of Charles II. The daily papers of Parramatta, Sydney, and Melbourne have taken the matter up and published a decided condemnation of the law and the sentence passed upon these brethren.

May 16 was a very stirring day. W. C. White asked me to call him at 5 a.m., for at that hour Cook's excursion train would pass through Granville with Brethren Daniells and Smith on board from Melbourne, enroute to Sydney. He wished them to stop off and breakfast with us. It was a cool, bracing

morning, we had a cheerful fire in our open stove, and had from 5 a.m. until half past 8 to take breakfast, visit fast, and get to the train. There were many things to talk about on both sides. We were glad to hear in regard to the religious interest in Melbourne. Thirty have accepted the truth in Williamstown, and sixteen had signed the covenant in Auburn, or Hawthorn, when the cold weather made it necessary to take down the tent in that place; but Providence opened the way for them to secure a nice meeting house. This building was offered them for rent at a low figure, and they have secured it, for how long we are unable to say. As the churches begin to manifest the spirit of opposition, all these special favors to us will be regarded by them as manifesting disloyalty to the Sunday; they will feel that their idol sabbath is dishonored. It is believed that no less than one hundred persons have this year begun the observance of the Sabbath in Melbourne and its suburbs. We will praise God for this accession; so many more to be shining lights amid the moral darkness of the wicked city of Melbourne and the regions round about. There is most earnest work to be done in Melbourne and many more souls to be gathered in.

Well, we had a very interesting time relating what had taken place in the portion of the vineyard in which we were laboring. All too soon our time for visiting closed, and we were left to continue our work. Brethren Smith and Daniells were to spend Wednesday in looking at land and return to Sydney in the evening.

On May 15, an editor or assistant from one of the Parramatta papers came to see Eld. Starr and requested his last Sunday evening's discourse for publication. Bro. Starr took it to the printers yesterday. On the evening of May 16, Bro. Starr and some others of the family went to the prayer meeting at Parramatta. During the meeting, Eld. McCullagh called Bro. Starr out to visit the mayor of the city with him. For they were to arrange for a public meeting on Tuesday evening, May 22, in the largest hall in Parramatta, in which, on former visits to this place I have spoken twice. It is evident that Parramatta is ashamed of the notoriety she has gained by this Sunday persecution, and the mayor wishes in this meeting, to take steps toward petitioning parliament for a repeal of the law. Our brethren had already arranged to hire the hall for a meeting next Tuesday evening, and had paid one guinea toward the expense. We hope that they will be able to secure an opportunity for presenting the principles of religious liberty. The mayor says he will call the meeting himself, and hopes to have a large attendance.

The unearthing of a statute that so evidently breathes of the spirit of the dark ages, and the vindictiveness manifested in the persecution of Christian men who were quietly working on their own farms, when all about them men are breaking Sunday with impunity, is arousing the indignation of men who have no ecclesiastical interests to protect. The persecution and the law under which it is brought, are alike looked upon as a relic of barbarism. The whole affair seems to have aroused the people and brought our work into notice, as hardly anything else would have done.

Today, Bro. Starr visited the judge who pronounced the sentence, thinking that while he might feel bound to enforce the law as it stands, he might really possess more liberal sentiments, or might be influenced somewhat by the popular denunciation of the persecution. But the judge was the judge out of court as well as in. He would not express his opinion on either side, but declared that he should pronounce sentence according to the old law, if cases should arise demanding it.

We believe that the meeting next Tuesday evening will accomplish good and still further arousing an interest in the subject, and preparing the way for the circulation of religious liberty literature. And we shall unite in the work of presenting a petition to parliament asking for a repeal of the law. Now is the time to work earnestly in this country. We must all of us be as wise as serpents and as harmless as doves.

This morning, May 17, Willie leaves us to view a tract of land seventy-five miles distant. He is to meet Elder Daniells and Brother Smith at a station near Sydney, where other brethren from Sydney will join them. Elders Starr and McCullagh will have to remain here until the evening after the Sabbath; then one or both of them, with others, will join the ones already on the ground, and there will be a thorough examination of the large tract of land, which is offered us on easy terms. Bro. and Sr. Lawrence went yesterday with a tent, W. C. White has taken a supply of bedding and provisions, and thus the party will be provided with board and lodging, to save hotel bills. And the fact that they can spend their nights on the ground, will expedite business. All will return on Monday or Tuesday, in order to attend the meeting in Parramatta.

We see an important work now crowded upon us, that we feel unprepared to take hold of, for want of means; but the Lord is rich in resources. He can work, and none can hinder Him. O for the Holy Spirit to work with and through human instrumentalities. The same agency that has created the necessity for something to be done at once in lifting the standard of truth, exalting God's memorial, can dispose hearts to receive the light, and can recreate the soul now dead in trespasses and sins. The heavenly verdict will be, "Ye were sometime darkness, but now are ye light in the Lord." [Ephesians 5:8.] Heaven will look upon men who were degraded and sinful, and pointing to them will say, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." [1 Corinthians 6:11.] O the Lord has many souls to be gathered from the large city of Sydney and these surrounding towns.

A renewing power is to enter into the minds and hearts of those who will hear candidly, and search the Scriptures for themselves. Already some have embraced the truth in Parramatta who stand as a miracle of God's mercy and long forbearance; men who were cardplayers, gamblers, drunkards, have been transformed. The grace of God triumphs gloriously in the change made in their life and character. When persons oppose our faith, unbelievers point to these men and say, "See what the Adventists faith has done for these men." These truly converted souls reflect light, and testify of the matchless grace of God. Seraphim around the throne are commissioned to minister unto these souls, to encourage them to have faith that they are kept through the power of God.

I have sent you articles, in which I think you will be interested. <Much love to your large family.>

Lt 46a, 1894

Kellogg, J. H.

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

October 25, 1894

Dear Brother Kellogg,

I sincerely wish that I could sit by your side and converse with you. You have mentioned a number of things in your letter that I probably shall not be able to speak about, for your letter was taken to the campground yesterday, and I returned to Granville last evening, leaving my American mail in my hired room at the camp. I have risen at 3 a.m. to commence writing. I am glad to say that my health is very good for me. I praise the Lord with heart and soul and voice that I am able to do as much work as I now do. You speak in regard to the republication of the book Christian Temperance. My mind has been much exercised in reference to this book, and I desire to revise and enlarge it. As yet I have found no time in which to do this, but I am planning in reference to it. I need help in this matter, but there is no one who is free to help me. Again and again I go over the ground in the hours of the night, and try to plan how the work can be done, but obstacles will come up and bar my way, and at the end of my devising, I find myself just about where I began.

Willie is called hither and thither in his work, and letters have come to me from you and from others that he has not seen. Not one letter in a hundred comes to his notice that is sent to me. I cannot urge him to consider any matter that is connected with my position of trust, when I know that his brain is weary and congested with considering important matters that need his attention. He has plenty of his own burdens without bearing any of mine. He is with me but a very small portion of time, so I cannot expect help from him. Then Marian is working at the greatest disadvantage. I find but little time in which to write on the life of Christ.

I am continually receiving letters that demand an answer, and I dare not neglect important matters that are brought to my notice. Then there are churches to visit, private testimonies to write, and many other things to be attended to that tax me and consume my time. Marian greedily grasps every letter I write to others in order to find sentences that she can use in the life of Christ. She has been collecting everything that has a bearing on Christ's lessons to His disciples, from all possible sources. After the camp meeting is ended, which is a very important meeting, I shall locate myself in some place where I can give myself to the work of writing on the life of Christ. Where that will be is a question that is not settled, but it must be done.

I could not be better situated than I now am as far as a pleasant and convenient house is concerned. We are living in Granville within a mile and half of the Parramatta markets and business houses. We can purchase our vegetables and fruits at auction sales, and many times at a great discount. Our dwelling is one of the first order in every respect. It stands upon high ground and is surrounded by open paddocks on every side but one. The scenery is rather attractive; there is no open drainage, and only one house close by us. The location is all that we could desire. The rooms are light and airy, and we have plenty of them. Willie has his office on the lower floor and his sleeping room on the second floor. He is more conveniently situated than he has ever been in his life.

All this is very good, but there are other things that are not so favorable to the advancement of the work we should like to see done. There are four churches which must be visited. All but one are new

churches. The oldest church is at Sydney about thirteen miles from Granville. Another church is located at Kellyville in a beautiful section of the country. It is built in an orange and lemon orchard, and there has been fruit on the trees for more than six months. Kellyville is eleven miles from Granville in an opposite direction from the Sydney church. Another church is built at Prospect and has a membership of thirty adult members. The Sabbath school numbers about forty. A new meeting house has just been built there to accommodate the believers, and is about eight miles from Granville.

The Parramatta church is one mile from our home, and has a membership of eighty. These young churches must be looked after, and the little flocks must be fed. We arranged to attend meetings at some one of these various places on Sabbath. But visiting these churches is a small item in comparison to the work that comes in connection with the care of the churches. There is much to be done in the churches, and I cannot act my part in keeping up the interest and do the other work that is necessary for me to do without becoming so weary that I cannot devote strength to writing on the life of Christ. I am much perplexed as to what is my duty.

The education and training of the people has been very deficient. When persons take hold of the truth it is necessary that their character shall be reshaped. I will give you an illustration of some of their ideas. Yesterday an intelligent sister was searching the large dictionary to see how a certain word was pronounced. I learned that she had taken Sister Belden to task for the way in which she pronounced hospital. This sister said it should be pronounced "orspital," and Sister Belden put the dictionary into her hands. After finding that she was wrong she said, "Your American dictionary is all wrong. I am sure that a dictionary issued in the country would never have 'orspital' spelled with an 'h'." The above will show you how determined some of the people are to hold to the idea that the old country pronunciation is just the right thing.

The habits and customs of many have to be changed and remodeled. We are surprised to see the changes that have already been wrought. The Lord is working in a marked manner. We have a great work to do, but we find almost as many hindrances placed in our way by our American brethren as by our colonial brethren. Many of them fail to discern the way in which the Lord would have affairs managed. It takes time to change their ideas as well as those of the colonials. The school has been a heavy responsibility; it has been profitable in changing many things for the better; but it is a large work. We have little means, limited resources, and few workers to do the work that must be accomplished. The location of the school promises to be a difficult problem to settle, as we are not all agreed as to where the school should be located.

I have thought of many ways in which I could work in preparing books, and I have about decided to take no wages from the conference this coming year, and devote all my time to writing for the books that ought to be prepared without further delay. I would like to write on the life of Christ, on Christian Temperance, and prepare Testimony No. 34, for it is very much needed. I will have to stop writing so much for the papers, and let the Review and Herald, the Signs of the Times, and all other periodicals go without articles from my pen for this year. All articles that appear under my signature are fresh, new writings from my pen.

I am sorry that I have not more literary help. I need this kind of help very much. Fannie could help me a great deal on the book work if she had not so many articles to prepare for the papers, and so many letters and testimonies to edit to meet the demands of my correspondence and the needs of the people. It is of no use to expect anything from Marian until the life of Christ is completed. I wish I could procure another intelligent worker who could be trusted to prepare matter for the press. Such a worker would be of great value to me. But the question is, where shall I find such an one? I am brain weary much of the time. I write many pages before breakfast. I rise in the morning at two, three, and four o'clock.

I think it best to refuse to take a salary for this year, because if I attempt to write on the life of Christ, and articles are prepared from the superabundance of matter, and sent to the Review for publication, some of the managers argue that I am paid twice for my work. First by my salary which the conference allows me, and then by the royalty I receive for my books. You know that my whole theme both in the pulpit and in private, by voice and pen, is the life of Christ. Hitherto nearly all that I have written on this theme has been written during the hours when others are sleeping, but those who are not under the control of the Spirit of God can imagine strange, untrue things, and in their ignorance of facts, they can exert an influence in council and committee meetings which will place me in a false position before our people. Some seem to feel afraid that Sister White shall be paid too much for her labors. They do not consider the fact that I do not profess to be the owner of any money that comes into my hands. I regard it as the Lord's money for which I must render an account.

I supposed that Elder Olsen had taken in the situation when he was here, and that he could appreciate the way in which we were working to supply means to do the work that must be done, and if we did not supply means, important work would be retarded. But the way in which matters have developed since his return reveal to me the fact that he did not comprehend our situation, or he never would have allowed the brethren to pursue the course of action which they have. By his silence or assent or superscription he could place our work in a false light and put our workers at a great disadvantage. On account of the course which has been pursued, we have passed through a painful experience, and I know that unless the Lord shall restore me by His healing power from the natural result of this experience, I shall certainly fail in health and lose my courage in doing the work which should be done in this country.

We cannot with our wills sway back the wave of poverty which is sweeping over this country; but just as far as the Lord shall provide us with means, we shall break every yoke, and let the oppressed go free. We cannot look upon our people, and see them in distress, and yet like the priest and Levite, pass by on the other side. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.] I am glad that in a limited degree the Lord has permitted me to act the part of Joseph, and all I wish is, that I had more means with which to relieve the prevailing distress.

How I shall dispose of my means is a matter between me and my God. It seems to me that my brethren think that I have no conscience in these matters, and that they need to be conscience for me. Last year, after paying tithes on all the money that was paid to me by the General Conference, I saw that it was

necessary to aid the school enterprise in this country, and I gave one thousand dollars more than the whole amount paid to me for my year's work.

Earnest letters were written me requesting me to write for the Youth's Instructor; but I could not see how I could take this additional burden. I had numerous letters and testimonies that had to be prepared for various individuals, and it was necessary that the papers should be supplied with articles, and there was more work to be done than could be carried through by one person when all the burden of editing and copying the matter was laid upon one worker. I concluded that it would be necessary to hire somebody to run the typewriter for Fannie Bolton, and so distribute the work.

I hired Mattie Lawrence for this work, and she put in above half of her time in working with Sister Bolton. I paid her three dollars per week and provided her with board and room which amount to three dollars more per week. This extra worker therefore cost me six dollars per week. Willie did not understand this arrangement as he was not with me for a great portion of the time. He supposed that I was receiving two dollars per week for the articles, and that at the same time the General Conference was paying me for my time. He wrote to the Auditing Committee concerning this matter, not knowing that I was employing extra help in order to meet these difficult demands. He is so afraid that I will receive anything from the conference that will make me appear selfish, or cause me to become the subject of criticism, that he is anxious to close up every avenue that will in any way open up temptation to some of my brethren to criticize.

The Auditing Committee thought best to deduct two dollars per week from my salary and to take one dollar per week from Willie's. Elder Olsen had been in this country and knew the tremendous load I was carrying in bearing financial burdens for the school and the churches. He knew that this was a destitute field, and it was surprising and perplexing to me that he should have permitted the Auditing Committee to take this action. The books will show that I had pledged means to sustain every camp meeting, and had given not less than one hundred dollars or more to help defray the expenses. Willie has also donated as much as his circumstances would allow. His home debts and his continual donations make it necessary for him to call upon me for the loan of twelve hundred dollars. I loaned him this amount, and also hired thirteen hundred dollars which I have used in the cause here. Donations have also come to me, but I have not expended one dollar on myself, but have added to these donations and invested the money in building meetinghouses, and in doing various other things to build up the cause of God.

Lt 47, 1894

Kellogg, Doctor and Mrs. J. H.

Granville, Australia

April 18, 1894

Dr. and Mrs. J. H. Kellogg

Sanitarium

Battle Creek, Michigan, U. S. A.

Dear Brother and Sister,

I have a deep interest in the Home Missionary work in which you are engaged. It is a great and good work to relieve suffering humanity. Many could act a part in this work if they would. They might curtail their expenses in many ways if they would, and how much they might do to benefit their fellow beings. The world is full of human sufferings. The religion of Christ comprehends much that is not acknowledged and acted upon. If all who claim to be children of God would do that which they can do, which it is in their power to do, to relieve the suffering that is within their reach, they would be able to accomplish much more in saving the souls that are ready to perish. Truth is strong to refine and purify the soul from dross; it is uplifting, ennobling. Those who know the truth should leave nothing undone that they can do to enlighten others.

Those who will exercise their God-given ability for the conversion to the truth of the intellectual, the refined, and the world-absorbed, wealthy class, are doing a good and essential work. Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the power of Satan, have lost eternity out of their reckoning. But here is a field of labor that should not be neglected. These persons are stewards to whom God has committed important trusts.

We should come close to this class, for I know that many of them are soul-burdened: they long for something they know not what. If saved to Jesus Christ, they will be useful agents in the hands of God to communicate the light to others. If converted to the truth they will have a special burden to draw other souls of this neglected class to the light. They will feel that a dispensation of the gospel is committed to them for those who have made the world their god. They need the awakening which the Holy Spirit of God can give them, and those who have an experimental knowledge of the truth are under obligation to God to communicate the precious light to the world-absorbed, world-loving soul.

Some will be convicted and will heed the words spoken to them in love and tenderness. They will acknowledge that the truth is the very thing they need to set them free from the slavery of sin and the bondage of worldly principles. There are opened before them themes of thought, fields for action, that they had never comprehended. In Jesus the Redeemer they discern infinite wisdom, infinite justice, infinite mercy—depths, heights, lengths and breadths of love which passeth knowledge. Beholding the perfection of Christ's character, contemplating His mission, His love, His grace, His truth, they are charmed; the great want of the soul is met, and they will say with the Psalmist, "I shall be satisfied, when I awake, with thy likeness." [Psalm 17:15.] The divine object of faith and love they see to be Jesus Christ; with them the love of the world, the worshiping of earthly treasures, have come to an end.

Such a soul appropriates the Word of God to Himself. He sees that the miracles, the self-denial, [the] self-sacrifice of Christ, His being lifted up on the cross, were for Him. The language of the heart will be, "He died for me. He triumphed in death that I should not perish, but believe in Him as my personal Saviour and have that life which measures with the life of God. In the riches of His grace I am possessed of treasures that are [as] enduring as eternity."

The world is no longer his study and his god. He hungers for a knowledge of the Word which contains [for] him treasures that are to be constantly sought and are constantly satisfying—an inexhaustible mine of precious things to be sought for in faith, to be appropriated and communicated to others. He has discovered the Fountain of living waters, the wells of salvation, from which he may continually draw, and there will be no diminishing of the supply. He has been drinking of the water that Christ has given, and he recognizes that it is in him as a well of water springing up into everlasting life.

God would have the truth opened to the men to whom He has given special endowments but who are ignorant of the soul's great necessity. There are some who are especially fitted to engage in this work; there are those who should seek the Lord daily, making it a study how to reach persons of this class, not to have merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have knowledge of the truth as it is presented in the Word of God.

Many of this class who are now selling themselves to the world do not understand the claims of God upon them. They need to be awakened to the peril of losing their souls. Those who urge this subject upon them are doing that work which Christ represents as going out into the highways with the invitation of mercy.

This class have been sadly neglected. The workers have judged from appearance and have taken it as a certainty that they would labor in vain. But these persons whom God has gifted, ministers and people, are to be laid hold of by the hand of living faith. Let the workers grasp the promises of God, saying, "Thou hast promised, ask, and ye shall receive. [John 16:24.] I must have this soul converted to Jesus Christ." Solicit prayer for the souls for whom you labor; present them before the church as objects for their supplication. It will be just what the church needs, to have their minds called from their little, petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this you will see that God will give the Holy Spirit to convict, and the power of the truth to convert the soul.

I have been shown that thousands of wealthy men have gone to their graves unwarned because they have been judged from appearance, and passed by as hopeless subjects. The Lord would have this order of things changed. Let judicious men enter upon the work, men who as yet have done nothing in this line because it has seemed forbidding and hopeless. It is a great and important work, and God will endow men with wisdom to undertake it.

It will be by no casual, accidental touch that these wealthy, world-loving, world-worshiping souls will be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, who will not fail nor be discouraged. The messenger of God is ever to bear in mind that the universe of heaven have long been waiting to co-operate with the human agents in this work which has been shunned and neglected.

These worldly men may be wise as far as worldly knowledge is concerned; but they are ignorant in regard to the grandest and most elevating, soul-satisfying truth that was ever presented to mortals. The

mystery of redemption; the mediatorial work of Christ; His attributes and character as the One “altogether lovely,” “the Chiefest among ten thousand” [Song of Solomon 5:16, 10]; the incarnation and atoning sacrifice of the Son of God; the individual responsibility and accountability of every human agent to employ all the God-given powers in the doing of God’s work in partnership with Christ, wearing His yoke, bearing His burden—in regard to all these things they are weak and ignorant, when it is for their eternal interest to be wise [so] that the wisdom of God may be communicated through them to others who are as dark and ignorant as they.

Here is a field that calls for devoted workers who shall labor as did their Master, with all patience and meekness. They will be often repulsed, but should not despair. Many have given up through discouragement in this kind of labor, when had they persevered, they would have been wholly successful. And one soul saved means many souls saved through the influence of that one. In the work of co-operating with the divine intelligences, new revealings of the perfections of God in the face of Jesus Christ will be made to those who are not so engrossed with the world that they cannot discern Jesus.

When once the eyes are attracted to the Saviour uplifted upon the cross, every other consideration appears tame and insipid in comparison. Time and money will be consecrated to God, means will be brought into His treasury, talent and influence will be converted to the truth, all will do their God-given work, and new efficiency and power will be added to the church.

There are miracles to be wrought in genuine conversion—miracles that are not now discerned. Many discernments will be presented, many heart-sickening revelations will be made. Christ has said that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. [Matthew 19:24.] But all things are possible with God. Here is a lesson to His disciples which is deep and broad. God can and will work through human agencies upon the minds of rich men who are devoted to money getting; through the influence of the Holy Spirit many will accept the divine principles. The human agent is God’s instrumentality, with whom He combines His sufficiency. It is not man that is to receive the glory; it is God, the Master Worker.

A rich man cannot, as such, enter heaven. He will have no title to his immortal inheritance and eternal reward; but the God of heaven can and will do great things for those who have worshiped mammon if they will co-operate with God. Through His grace He can transform the character. By beholding Jesus in His lowliness, in His self-denial and self-sacrifice, the self-sufficient, lordly, boasting rich man will see himself in contrast as wretched, miserable, poor, blind, and naked, and will become so small in his own estimation that he will prefer Christ to himself, and will lay hold on eternal life. Thus all things are possible with God. Jesus dwells in the heart of the rich man, and His love is perfected in him. “God is love, and he that dwelleth in love dwelleth in God, and God in him.” [1 John 4:16.] The whole law is fulfilled in him who loves God with all the heart, for the natural result will be sure to be revealed, which is love to his fellow man; he loves his neighbor as himself. This is the explanation of the announcement of the angels to the shepherds, “Glory to God in the highest, and on earth peace, good will toward men.” [Luke 2:14.]

Men are to come in touch with God; then they are imbued with His Holy Spirit that will enable them to come in touch with their fellow men. Many lessons are yet to be learned in the school of Christ, the greatest Teacher the world ever knew. He is infinite in wisdom. Too many enter upon their religious life as if they supposed that ignorance is bliss. They do not know or comprehend the fact that divine power is to be combined with the entrusted human ability to do a great work for God. They do not realize that they are dependent upon the enlightenment that Christ, the Light of the world, imparts to human agents to communicate to others. To every man God has given his work. Each is to labor under the Great Master worker to make His divine lessons effectual in the extension and upbuilding of His kingdom. This labor is to be carried on from age to age.

It is positively essential that the worldly wise man, as well as the poor and unpretentious and unlearned, shall learn in the school of Christ. The great end to be achieved is to bring back the human brotherhood to their loyalty to God, and thus the divine harmony will be revealed. Those who receive the lessons in Christ's school will represent the harmony of heaven. They are to reveal the highest order of intellectual culture; in refinement, in Christian courtesy, in "All manner of living" [1 Peter 1:15], they are to manifest a character worthy of the wisdom of God as the result of the great transformation wrought in them through the grace of Christ.

This grace received into the heart makes the human agent one with Christ in faith and practical godliness. "I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23. Oh grand and wonderful statement! How far-reaching and comprehensive! It is the mystery of godliness. Being sanctified through the truth, the sinner is made a child of God, a joint-heir with Christ, fitted for the society of heavenly angels. Rich and poor, high and low, bond and free, are God's heritage. As believers they are united in one faith and one hope of our calling, in the unity of Christian fellowship, as the branches are united by their connection with the one perfect stalk. All are in Christ and Christ in God. Then we have a moral efficiency that through Christ is powerful, because we are co-workers with Him.

I long for language to make this subject somewhat clear; but as I trace the words, they seem so tame, so commonplace, that I hardly have courage to present the matter.

I want so much that the wealthy, the honored, the men who are called princes of the earth, shall comprehend the great plans of God in giving His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. The highest nobility of earth have nothing that is good and noble only as they have received it from God, through the grace of Christ; nothing is theirs only in trust. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [John 1:12, 14.] We are not in any case to neglect the poor, neither are we faithful workers if we neglect the rich.

Dr. Kellogg, I send you a communication which I am assured you will use discreetly; principles have been presented to me which I am desirous that you and your wife shall have. I was so hurried when getting off the mail on Monday that I did not send you all the matter I desired you to have, and I felt pained at

heart when I learned it, too late to remedy the difficult. I afterwards found that another boat goes today, so that I have written the foregoing, which has been urged upon my mind for sometime. There is much left unsaid that I would be glad to write, but time is so short. So I will only say, God bless you with hope and courage and faith, is the prayer of your sister in Christ.

P.S. Love to your entire family of children which I judge is quite large.

Since leaving Melbourne I have spoken twice at Seven Hills, about eight miles from here. I spoke there one week ago last Sunday and again last Sabbath. We had precious meetings. Brother Hickox, who is laboring there, has done nobly. All alone he has pitched his tent and held meetings. He has lived in a small tent and done his cooking. Some who attend the meeting supply him with milk, and he has worked uncomplainingly, has visited, given Bible readings, and conversed and prayed with families. Some noble conscientious souls have fully decided to obey the truth, and several more are on the point of deciding. Eight have taken their stand to keep the Sabbath, and the interest holds good.

Brother Hickox has just married a sister from our Bible school, Carrie Gribble. The wedding took place in our house, and was indeed a precious occasion because the presence of the Lord was here. The ceremony was performed by Brother Starr one week ago today. There was no lightness or trifling on this occasion, but a solemn sense of the importance of the institution of marriage. Brother Hickox requested that I offer prayer at the close of the ceremony, and the blessing of the Lord rested upon us. Brother and Sister Hickox have both had experience in missionary labor, and they will take hold of the work together. There must be a church built at Seven Hills, as there should be wherever a company is raised up in this country.

A week ago last Sabbath I rode with Willie ten miles to Kellyville and spoke to the church in their own place of worship. In the afternoon Willie attended the ordinance meeting at Parramatta. The next day I rode eight miles and spoke again to a good audience who seemed deeply interested. You see I am able to bear considerable work and riding about. This day I have written twenty-four pages of letter paper. I am feeling real well.

The failure of banks, the financial pressure, makes hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places for worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away. And we are constantly called upon to hand out money to keep the work moving. Oh, how thankful I shall be when we shall see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon human hearts!

Afternoon. Since writing the above, Mrs. Press, President of the Victorian W.C.T.U., and Mrs. Kirk the Secretary, her sister, and two other ladies, with the niece of Mrs. Press, have taken dinner with us. We became acquainted with Mrs. Press and Mrs. Kirk in Melbourne. They have just now been attending a temperance convention in Sydney. We have had a pleasant interview, and now they have gone out in

our carriage to see the country, while I resume my writing. I hope that these sisters will be brought to a knowledge of the truth. We long to see those who are intelligent converted, and standing in vindication of the truth.

Much might be done in this country if there were those who could settle in different localities, and cultivate the land as they do in America. Then they would be comparatively independent in the hard times. I think this will be brought about. Most diligent search has been made for a tract of land of several hundred acres on which to locate the school, so that the students may have an opportunity to till the soil, and poor families may have a little piece of land on which to grow vegetables and fruit. These would go far toward sustaining them, and they would have a chance to school their children. But money matters are very close. We are all hard pressed for means, and know not just what to do unless money shall come in. We must live and have means to carry forward the work.

Wellington, Christchurch, and many other important places both in New Zealand and in Australia must have labor, and we need men and means. Our prayers go up to God that laborers may be raised up to enter the harvest field. We are nearing the close of this earth's history, and every soul should work now while the day lasts, for the night cometh, in which no man can work. Oh that every representative of the truth may lift the burden that it is essential for him to carry, that the light of truth may go to all places of the earth. But the languid measures, the slow movements, the want of deep interest for perishing souls, grieves the heavenly intelligences. He who gave His only begotten Son to die for the sins of the world has made it manifest that His love is without measure. Oh that all who have named the name of Christ would arouse from their lethargy and begin to work!

As professed Christians, what are we doing? Souls all around us, close beside our homes and those afar off, are perishing in their sins, unwarned, uncared for. Every day we pass by those who are without hope and without God in the world, and never open our lips to tell them of Christ and His love. A worldly infatuation keeps men and women spellbound. We profess to have the light from heaven, precious knowledge of the truth, of God's requirements, and yet how many of us are dumb while our fellow men are blind, deceived, perishing in their sins. Soldiers of the cross of Christ should be moving heaven with their prayers for God to work, for His power to co-operate with human agents to reach men where they are. Oh, why will not men hear the words of Christ: "He that is not with me is against me; and he that gathereth not with me scattereth abroad"? [Matthew 12:30.]

The churches everywhere are inefficient and enfeebled because they do not work the works of God. Shall we relax our efforts now? No; while some are indulging self, living to please themselves, Satan's agencies are at work. While there is so great a work to be done, the stewards to whom God has entrusted His goods to trade upon should put forth all their powers to build up the kingdom of Christ in the earth. God will help them in the work; He will strengthen them in their efforts to increase their talents. We are living at the Lord's expense. What use are we making of the Lord's money, of His God-given time, of the precious light shining upon us from His holy Word?

Every jot and tittle of influence and substance that is withheld from God is employed against Him. Would that every individual might be taken upon an eminence from which he could look down and

behold his own course of selfishness, of self-love and self-pleasing, and his inactivity in the work which God has left us to do. Many would be astonished; they would be alarmed. If all would recognize the fact that they are a part of the great web of humanity, and would co-operate with Christ, they could do a work in union with Christ for the saving of souls ready to die. And yet how many are doing nothing! Oh, will this continue to the end of the chapter? Oh, could many see themselves as indifferent, heedless as they are, standing related to their fellow beings yet doing nothing to help or bless them, nothing to arouse them to their danger, they would be surprised indeed that God could bear with their perversity.

We should consider how we appear to the heavenly angels who are observing all our work. They minister unceasingly to those who shall be heirs of salvation, imparting moral power to the human agents; and yet in the very time of moral conflict the recipients of these heavenly benefits are not found at their post, doing their duty to their fellow men. Every believer in Jesus has pledged himself to be a co-worker with Him. Have we time to devote to self-pleasing, to have a good time in this life? All are under God's appointment to do with fidelity the work He has given them, and yet how many allow themselves to be attracted and diverted from the work by selfish interests. Behold the exultant joy of the invisible host, the foes of God, because they can take advantage of the situation.

The heavenly intelligences are ready, waiting, to communicate through human agents to our fellow men; but these agents fail to communicate the light which they have received and may receive. Many do nothing for Christ, while the wily foes are diligent, doing much to gain victories over mind and character, working to secure accessions to their disloyal, apostate ranks, employing all their powers against God and Jesus Christ. "Curse ye Meroz, said the angel of the Lord, Curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." [Judges 5:23.] In the day of final reckoning, those who did nothing for God and for the saving of the souls ready to perish, will be numbered with those who work evil; they are involved in the same condemnation.

Our work is to carry the truth to those who know it not. I have said to the church at Parramatta: I must not occupy my time with you. It is the duty of every church member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirit and holding up you who know the truth. It is my mission to go to "the regions beyond," to those who sit in darkness and have no light. [2 Corinthians 10:16.] Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers as sharp sickles into the harvest field? Can I rely upon you who know the truth, who have had great light and many opportunities, to help me in my labor?

I think this is the way we shall have to do; we must roll the responsibility upon the church members and tell them God holds them accountable for the exercise of every spiritual power in the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility.

If we shall submit to be called from church to church to settle their difficulties, the chief priest of the synagogue of Satan will keep our hands and hearts full; he will manufacture trials in the church, he will invent grievances, he will make diligent efforts that brotherly love will not continue, that love of position and strife for supremacy may become all powerful, and root out the love of Jesus, which needs to be cherished as a precious plant; he will see that envy, jealousy, evil-surmising, and evil-speaking shall be presented; that criticism shall be cultivated, to do any amount of evil.

Thus the professed believers will have a sickly experience and will call for religious doctors to prescribe remedies for their spiritual disorders; but the remedies will not cure them. Ministers become disheartened and discouraged at the state of things, their health suffers in carrying the burden, and the church is made no better, for its members do not resist the temptatious devil. They cherish his suggestions, and he is continually inspiring thoughts and words and works. The members of the church are awakened as they listen to the voice of Satan and open their hearts to evil surmisings, not heeding the words of the Great Teacher. Mark 13:33-37.

Oh that the people of God would consider that by one wrong action on their part a blot is made in the history and experience that nothing but the blood of Christ can wash away. Every action of the life should be carefully considered, for it is sending forth to the world, as from an open fountain, streams of blessing or streams of evil. Let those who know their Bibles live the life of Christ. Each should consider that he is doing work which will be as lasting as eternity. The result of our words and actions will be a savor of life unto life, or of death unto death. Time is short. Shall we live wholly for Christ? or render half-hearted service, and bury our talents in the world?

“Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness (which means holiness of service), without which no man shall see the Lord.” [Hebrews 12:12-14.] Very straight, decided words are these. They mean much to us individually. The apostle continues his lesson right to the point: “Looking diligently (in no listless, inattentive, indolent manner) lest any man fail of the grace of God; lest any root of bitterness trouble you, and thereby many be defiled.” [Verse 15.] No one in our world can do a selfish act but he is in danger of selling his birthright for a mess of pottage. Let him remember that Esau was controlled by his desires; appetite and inclination ruled the man, and he sold his soul for the gratification of appetite. Are there any who know the present truth doing this? Oh what words of deep importance are these words of the apostle to every soul that lives! What a necessity for care taking, for close inspection of our motives and actions and daily influence!

“Lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright.” [Verse 16.] How many whose names are registered on the church books will, for the sake of some selfish advantage, sacrifice integrity and risk the consequences. In order to gratify their own carnal desires, they will walk unguarded into Satan’s snares. For selfish influences they sell their peace, they sell their souls. After his desire was gratified, Esau regretted what he had done. “For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance,

though he sought it carefully with tears." [Verse 17.] May the Lord grant that every one who has named the name of Christ shall depart from all iniquity!

Lt 48, 1894

Littlejohn, W. H.

Per Ardua, Granville, Australia

June 3, 1894

Elder Littlejohn

Battle Creek, Michigan

Dear Brother:

I received your present of the book entitled Life [in] Christ, and thank you for the gift. I have been so overloaded with cares and responsibilities, having had so much writing and speaking to do, that I have not yet had time to read the book. Since coming to Granville, we have had to take a circuit, dividing up our labors among different churches, and going from one to another from week to week in order to do our duty to all. I have been worn, and sometimes much prostrated with overwork. At these times the Lord is my only trust. I can look to Him, and to Him alone, to help and strengthen me, and I know He does strengthen me.

Large fields are opening before us. We no sooner begin to lift the standard of truth in one of the highways or byways than new fields open up in regions beyond, but the messengers whom God has sent to proclaim the last message of mercy to our world are continually confronted with obstacles. Satan and evil men are combined together, to work disaster, deception, and ruin.

I have had an experience for some weeks which has been very trying to me. I have been passing through scene after scene in connection with the people of God, and twice in the night season I have been in meetings where our people were assembled, and the power of God was upon me. I was compelled to speak with decision and power the substance of the things which I have written. Some were expressing sentiments that were not of a character to lead the people of God from light to increased light, but were of a character to confuse minds, and to weave about them a net of perplexity and discouragement. They were in danger of sowing seed of unbelief in the minds of the people that when under temptation might germinate and spring up into roots of bitterness, whereby many may be defiled.

It is possible to relate that which has happened in connection with the past experience of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance. It is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God.

Those who speak and write concerning the truths of God must have the endowment of the Holy Spirit or they will make great mistakes. Jesus said to His disciples concerning the gift of the Holy Spirit, "It is expedient to you that I go away: for if I go not away, the Comforter will not come unto you." What is the work of the Holy Spirit upon the heart and conscience of the human agent? "And when he is come, he will reprove the world of sin, and of righteousness and of judgment. Of sin, because they believe not on me (that is in a practical way); of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world is judged." [John 16:7-11.]

Many things are registered as sins in the book of heaven which men do not call sin. Selfishness and covetousness are at the foundation of all sins, and yet many are not convicted of the sin of selfishness, because it is a part of their nature, and they do not listen to the reprovings of the Holy Spirit. They judge their brethren, thinking to remove a mote from their brother's eye, when they have a beam in their own eye which must be removed before they can see clearly to extract the mote from their brother's eye. The work of correcting our fellow men, and especially of correcting our brethren in the faith, is a work that requires wisdom from God. It requires a growing experience in spiritual things in order that spiritual things may be called by their right name. The Lord has not placed any man on the judgment seat to judge his brother and to define the character of his sin.

My respected brother, the Lord bids me to tell you that you have erred in wisdom in presenting in our church paper the articles which you have written on "The Danger of Taking Extreme Views." You have not had discernment, or you would not have expressed the sentiment that you have, or presented the subject matter of your articles in the light in which you have presented it. Our enemies will regard the examples which you have given as extreme, and the sentiments which you have expressed as rich morsels to feed upon, as weapons to destroy faith in the work which God is doing through His agents at this time. Let none of our brethren imagine that they are doing God's service in presenting the deficiencies of men who have done good, grand, acceptable work, in laboring to unfold the message of mercy to fallen men, for the salvation of perishing souls. Suppose that these brethren have weak traits of character which they have inherited from their deficient ancestors, shall these deficiencies be hunted up and made prominent?

Shall men whom God has chosen to carry out the reformation against the papacy and idolatry be presented in an objectionable light? The banner of the ruler of the synagogue of Satan was lifted high, and error apparently marched in triumph, and the reformers through the grace given them of God, waged a successful warfare against the host of darkness. Events in the history of the reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If any one presumes to take these men in hand and to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints.

Elder Littlejohn, you have undertaken to point out the defects of reformers and pioneers in the cause of God. No one should trace the lines which you have done. You have made public the errors and defects of the people of God, and in so doing have dishonored God and Jesus Christ. I would not for my right arm have given to the world that which you have written. You have not been conscious of what would be the influence of your work.

Our enemies cannot controvert the truth, and therefore they are eager to catch at anything they can get by which through their falsehoods and their perversions they can make of no effect the truth of God in those foreign fields where the people are unacquainted with Seventh-day Adventists. You have given them a chapter wherein it will be easy for them to find that which they can magnify and distort in such a way as to create mountains out of molehills. The Lord did not call upon you to present these things to the public as a correct history of our people. Your work will make it necessary for us to put forth labor to show why these brethren took the extreme position that they did, and call up the circumstances that vindicate those upon whom your articles have laid suspicion and reproach.

You were not in the early experience of the people of whom you have written, and who have been laid to rest from their labors. You have given but a partial view; for you have not presented the fact that the power of God worked in connection with their labors, even though they made some mistakes. You have made prominent before the world the errors of the brethren, but have not represented the fact that God worked to correct those errors, and to set the objectionable matters right. Opposers will be glad to multiply the matter which has been furnished to their hand by our people. You have arrayed the errors of the early apostles, the errors of those who were precious in the eyes of the Lord in the days of Christ.

In presenting the extreme positions that have been taken by the messengers of God, do you think that confidence will be inspired in the work of God for this time? Let God by inspiration trace the errors of His people for their instruction and admonition, but let not finite lips or pens dwell upon those features of the experience of God's people that will have a tendency to confuse and cloud the mind. Let no one call attention to the errors of those whose general work has been accepted of God. The articles you have presented are not of a character to leave a true and fair impression upon the minds of those who read them concerning our work and our workers. What need was there for you to give sanction to the statements of the haters of truth, and to justify them in their representations of the errors of God's people? Could you see the harm that these articles may do, you would, I should hope, have sincere repentance before God.

We are living in perilous times. There is need of all the strength, support, and grace that our faith can grasp, in order that every one may make straight paths for his feet, lest the weak be turned out of the way. I see dangers on the right and on the left. Satan is stirring his agents with intense power from beneath, urging those who co-operate with the powers of darkness to make as difficult as possible the path of all who believe the truth for this time. As finite agents, it behooves us to consider carefully the way of our paths, lest our feet shall stumble on the dark mountains of unbelief.

Our safety lies not only in professing the truth but in living the truth out. Daily, hourly, momentarily, we need that genuine faith that works by love and purifies the soul. Unless as individuals we are imbued

with the Holy Spirit of God, we shall surely be led astray by some of Satan's specious devices. Our only course of safety is to walk humbly with God, to watch most earnestly lest selfishness, lest some sin we do not discern, shall have the mastery of our minds and be developed in our character, and thus our feet be caused to stumble, and we fall into Satan's net before we know that we are entangled. The Lord would not have us ignorant of Satan's devices. I consider that you are in need of watching unto prayer in order that not one hereditary or acquired habit shall be cherished that will lead you away from following Jesus, and from copying the great Pattern.

We are greatly honored in being permitted to be co-laborers together with God, in being permitted to speak the truth in love and with all boldness. He who witnesses for the truth for this time is engaged in a most sacred work. We should feel thankful that the grace of Christ has been given to us in order that we may walk in all humility of mind, not trusting in ourselves but trusting wholly and entirely in the merits of Him who is without spot or stain in character. Christ was accepted of God in our behalf, and God accepts of us to defend His truth.

But, my brother, I would address words of caution to you as well as to others, and advise you to be careful with what manner of spirit you do your work. The spirit and character of the work should make manifest to the world, to angels, and to men that there is an elevating, ennobling, sanctifying power in the truth of God which imbues the human heart and transforms the character after the divine similitude.

The Lord will test and prove every soul. He says, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in the former years." [Malachi 3:1-4.]

The first chapter of First Peter should be carefully considered, and its teachings should be faithfully heeded. The apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." [Verses 7-9.]

The silver and gold of earth are purified and tested by fire, and the faith of God's people which is of more value than silver and gold will be tested, in order that its worth may be made apparent. The Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [Isaiah 13:12.]

God's children are very precious in His sight, and those who by pen or voice weaken the influence of even the least of those who believe in Jesus Christ are registered in heaven as injurers of the Lord

Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.] We need to remember that we should guard carefully our thoughts, our feelings, our words, our actions, lest we wound and bruise the Saviour in the person of His saints, for He has told us plainly that He identifies Himself with suffering humanity. Not one of God's faithful ones will receive the honor of a crown of life in the kingdom of glory, who has not passed through severe conflicts and trials. Every one who wins in running the race for the immortal crown will have striven lawfully.

We are to direct the weapons of our warfare against our foes, but never to turn them toward those who are under marching orders from the King of kings, who are fighting manfully the battles of the Lord of lords. Let no one aim at a soldier whom God recognizes, whom God has sent forth to bear a special message to the world and to do a special work. The soldiers of Christ may not always reveal perfection in their step, but their mistakes should call out from their fellow comrades not words that will weaken, but words that will strengthen and will help them to recover their lost ground. They should not turn the glory of God into dishonor and give an advantage to the bitterest foes of their King.

Let not fellow soldiers be severe, unreasonable judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world while we are maintaining the truth and vindicating God's downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by the ones who have taken some false position.

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and before his warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.

I would that the curtain might be rolled back and that every man, woman, and youth could see himself or herself just as they appear to God. Those who see themselves in their true light have nothing of which to boast. Could those who accuse others see themselves as they really are, they would understand what were the feelings of the Pharisees who brought in one who was verily guilty, and declared that she was worthy of a most cruel death. Christ heard all their vehement accusations, but instead of justifying their condemnation He stooped down and traced words in the sand as though He heard them not. One after another they drew near to Him, urging Him to give them an answer, and they caught sight of the words He had written, and they comprehended their meaning. First one and then another with confusion of face turned to leave the crowd.

Jesus said, "Let him that is without sin among you cast the first stone." Then He continued to trace the peculiar secret sins of the individual accusers. One after another discerned the fact that Jesus knew the sin that the sinner had thought was hidden so deep that it would not be discovered. Conscious of guilt they left the trembling woman alone with Jesus. Jesus turned and looked upon the woman and inquired,

“Hath no man condemned thee?” She answered, “No man, Lord.” Then Jesus said to her, “Neither do I condemn thee: go and sin no more.” [John 8:7-11.] Let those who name the name of Jesus take heed to the new commandment which Jesus has given to His disciples. He says, “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.] Let the teachings of Jesus have the weight that they deserve. Let us not be simply hearers of the word but doers also.

Were God to deal with us as we deserve, we should certainly perish. Were He to reward us according to our individual mistakes and errors, we could not hope for salvation. But through the infinite mercy and justice of God which meet in Jesus Christ, our faults, errors and transgressions are forgiven, and instead of punishing us, instead of visiting our transgressions with His wrath, He writes pardon against our name!

Since the Lord Jesus employs every means to convert the sinner, and save the soul rather than to ruin or destroy, would it not be well for those who claim to have light and knowledge to follow the example of Christ? Are we in partnership with Jesus? Our course of action will determine whether we are following in Christ's lines or following the imagination of our own heart. What are we before God? We are those who have received the grace of Christ, and by His grace we are what we are. Then let us glorify God in our weakness, having a sense of our inefficiency.

We are to maintain the honor of God's cause. We are not to expose one of the children of God to the darts of the enemy, or give the enemies of our faith reason by which they may take advantage of their mistakes. Rather let us glorify God that 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 for the sins of the whole world.” [1 John 2:1, 2.]

Let us glorify God that we have a Saviour to make intercession for us, to speak in our behalf before the Father, and present His merit as a propitiation for our sins. Let us glorify God that although we are defective, He honors us by permitting us to advocate truth and to maintain His cause. But although we make many mistakes in that which we do, although we fail of doing it in the best way, although we neglect and leave many things undone because self is not surrendered to God, although we are creatures full of vanity and selfishness and self-esteem (and all this God despises), yet notwithstanding our many imperfections, He continues to teach us, and commissions us to act a part in His cause. When tried and tempted, many have virtually cast reflections upon God, yet the Lord has not cast them off forever. He has borne long with them and has given them another trial, and provided new opportunities, and has put forth every effort to draw them nigh unto Himself, in order that they might behold Jesus and become changed into His image in spirit and character.

Every individual must fight the good fight of faith for himself in order to attain to the perfection of Christian character that will fit him for the society of the saints in light. In ancient times there were many who placed themselves under a process of training, when every physical power was exercised and developed in order that they might be successful in running the race and obtaining a perishable crown. To achieve this victory they spared themselves no toil, but bravely endured the training process, in order

that they might be in the best condition to run the race before them, so that peradventure they might win a perishable token of honor. They entered the list and ran the race at the risk of losing their lives, not knowing whether they should gain or lose the perishable laurel that should be awarded to the winner of the race.

But God sets before us a much more encouraging prospect, and deals with us in a more noble, benevolent manner. He does not intend that we shall practice self-denial and endure strict discipline in spiritual things at the hazard of losing the race at last, and missing the victor's crown.

We do not run on an uncertainty. We do not fight as one who beateth the air. But looking unto Jesus the Author and Finisher of our faith, we are changed from glory to glory, as by the Spirit of the Lord.

“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. ... Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.” [Revelation 3:5, 11.]

Lt 49, 1894

Littlejohn, W. H.

Granville, Australia

August 3, 1894

Elder Littlejohn

Battle Creek, Michigan

Dear Brother:

I received and read your letter, and am more sorry than I can express with pen and ink that anything of a disagreeable character should have occurred between you and the General Conference Association or the publishers of the Review and Herald. It is necessary that something should be done to guard the interests of those who believe the truth for this time. Christ has given many warnings to the effect that false doctrines, false prophets, and false christs would arise, and deceive many.

From the light that God has been pleased to give me, His humble servant, I know that these prophecies have been fulfilling, and testimonies have not been few that have been given to meet these things as they have come up all along through our religious experience. Great delusions will arise, and even “of your own selves shall men arise, speaking perverse things to draw away disciples after them.” [Acts 20:30.] Even Satan will disguise himself, and appear as Christ.

I can see plainly that should everyone who thinks he is qualified to write books follow his imagination and have his productions published, insisting that they be recommended by our publishing houses, there would be plenty of tares sown broadcast in our world.

Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects that they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of their matter should be presented, but I would not venture to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose. The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner, but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration, for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection.

I am also receiving printed matter, tracts, and leaflets, from one and another, which present a large array of Scriptures put together in a way that would seem to prove certain theories; but they only prove the theories in the estimation of their authors, for truth set in a framework of error diverts the mind from the real subject which should take the attention, and aids error in calling the minds of men away from the present truth which is essential for this time. These persons bring certain Scriptures together, and interpret passages of the Bible, so as to give coloring to their views; but they are wresting the Scriptures to make them appear to say that which they do not say. False theories will thus be propagated in the world to the very end, and as long as there are printing presses and publishing houses, erroneous matter will be presented for publication, and books will be prepared for public circulation.

Should there be no guard against the publication of erroneous theories, our own publishing houses would become the agents for disseminating false theories. Writers make a world of one or two items of theory, which others cannot regard as important, and [then] the writer thinks his ideas are greatly belittled.

Two or three days ago I received a chart from one who professes to be a Sabbathkeeper in California, and he feels very sore over the fact that the Pacific Press does not pay respect to his productions and accept the light he would present to the world. There will be gods many and lords many that will be struggling for recognition; but should the persons that feel such a burden to pour out something original upon the world walk humbly with God in meekness and contrition of spirit, the Lord would recognize them and give them the grace of His Holy Spirit in order that they might do the very work, according to their ability, which God would have them do.

You may say, What does Sister White mean? Is she classing me with these erratic workers whom she has mentioned? No, I do not; but I would present the difficulties that should make our publishing houses cautious, in order that you may see the necessity of measures being taken at our office of publication to discourage the infatuation with which many are taken, in thinking that the Lord has laid upon them a burden to write and to publish a variety of matter that would not only not be for the benefit of the churches at this time, but would be the injury of the one who engages in the enterprise. I wish you to

see that something must be done to guard the people from imposters, and that there was need to make resolutions that should discourage the determination of men to put their imaginary theories into print.

You know how it was with Brother Edson. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his mind, and he gave up the idea and burned up his manuscript. But he could not let it be. He reproduced his theories, and upon his death he left money and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper persons for publication, she withdrew it and gave up all the burden of its publication. Brother Edson's production was never printed. He was a good man, beloved of all who knew him; but the matter which he had brought together was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories that would be nourished by human agents, and would bear fruit in dissension and discord.

We found it necessary to take steps in the formation of a book committee, whose duty it should be to look into the matter offered for publication, and to decide as to whether or not the matter was worthy of publication. If the men on the book committee are in touch with Christ, if their eyes are anointed with the eyesalve which Jesus recommends them to buy of Him, then, and only then, can they be proper judges as to what will be profitable matter for publication.

It is highly proper that manuscripts shall be carefully examined before receiving the endorsement of the Review and Herald office and having the benefits of the influence of the office. I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. Of course I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary merit, to be placed as judges of what is essential to come before the people as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on Patriarchs and Prophets, and on Volume 4 [The Great Controversy] before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them the better for the work.

Your writings, I presume, are just as they should be, yet it may be necessary that they should go through the process of being examined carefully and critically. If no fault can be found with them they should receive the notice and the commendation that is due to such class of work. You are dealing strong blows against tradition and errors that lie at the foundation of a heresy that will destroy the souls of those who receive it. A wide door to destruction is open to all those who believe in the immortality of the soul and do not believe that Christ alone brings life and immortality to light. I believe the book you have written will do good in enlightening many who are in darkness; but for all this, my brother, you surely can see that barriers have to be erected in our publishing houses concerning this bookmaking business. You can see that if no measures were taken to bind about this line of work, very singular productions would be poured upon the world under the endorsement of our offices of publication.

Do not understand me as approving of the recent action of the General Conference Association, of which you write. In regard to that matter it is right that I should speak to them. They have many

difficulties to meet, and if they err in their action, the Lord knows it all and can overrule all for the good of those who trust in Him. I sympathize with you in your difficulties and perplexities, but I must advise you to wait, patiently wait. These delays may seem to you to be very tedious, and to be working you personal injury, but please do not take this view of the matter. If you will put your trust in God, and wait patiently a short time, I trust that everything will be adjusted satisfactorily. You have been deprived of your temporal eyesight; but if you have bought the spiritual eyesalve from the heavenly Merchantman, and anointed your eyes that you may see, your spiritual light will be of far more value to you than gold and silver and precious stones. You may have to wait awhile for the adjustment of the matters that trouble you, but do not get yourself into worse temptations by feverish frettings, or by seeking to obtain relief by any means contrary to the will of God.

You speak of humbling yourself by having to wait for the sanction of the board upon your book. Some things have passed into history very recently that have sharpened up the vigilance of the book committee. Advantages have been taken in the publishing line which have hurt the offices and will continue to hurt them because a heavy debt has been incurred through the publication of matter that never came before the book committee for their consent, and of which they had no knowledge until the office was involved to the amount of \$5,000.

Brother Littlejohn, time is short, very short, and every true child of God is to be vigilant, wide awake, and not to be found for one moment on the enemy's ground. My brother, you have need to exercise your mind most earnestly to gather with Jesus Christ in order that Satan shall in no case use you to advance his own interest, and you destroy yourself. You may think that you have reason to be angry because you have not been treated properly and justly in the past, and that you will not submit to this restriction or to that.

My brother, whatever you may think about the matter, I will say that you have not been right in the temper of your spirit and actions. There is a work that you can do for yourself that no other one can do for you. You are to let the tenderness of Christ into your own soul. You have no righteousness of your own on which to stand, and therefore Christ became your righteousness. You need to be continually clothed with the righteousness of Christ. You need to bear in mind that you are a child of God, and that you are to possess a tender, kind, patient spirit. Look closely that selfishness and covetousness shall not abide in your soul.

The only reason that you or I shall be able to give for our salvation, if we are saved at last, will be, "Christ died for me, and His blood cleansed me from all sin." Your heart must be touched with the subduing love of Christ before you will attain to the perfection of Christian character. Your experience is lacking in spirituality. I feel a deep, earnest interest in you, my brother, and desire that you may have a different experience. It savors too much of self, and too little of Jesus' love and tender compassion. There is need of your seeking the Lord more earnestly, perseveringly, and believingly than you have done.

Since my first acquaintance with you, I have felt an intense interest that you should see the King in His beauty, behold the earth made new, and be eternally saved in the kingdom of God. My brother, Jesus is a complete Saviour, and I desire His joy to be in you, that your joy may be full.

Lt 49a, 1894

Lacey, Brother

Granville, Australia

April 30, 1894

Dear Brother Lacey:

“Not slothful in business; fervent in spirit; serving the Lord.” [Romans 12:11.] There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and [to] go to work using the physical ability that God has given you for this purpose. The only cure for a useless, inefficient life is effort—determined, persevering effort. The only cure for selfishness is to deny self, and work earnestly to be the blessing that you can be to your fellow men. “He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.” [Ecclesiastes 11:4.]

As God’s human agents we are to do the work that He has given us. To every man He has given his work, and we are not to give ourselves up to conjecture as to whether or not our honest endeavors will prove successful. All that we as individuals are responsible for is the unwearied, conscientious discharge of [the] duty that someone must do, and if we fail to do that which is placed in our way, we cannot be excused of God. Having done the best we can, then we are to leave the results with God. But it is required of us that we exercise more mental and spiritual power.

It is your duty, and it has been your duty every day of the life that God has graciously granted you, to pull at the oars of duty, for you are a responsible agent of God, His servant.

The command to you is, “Go work today in my vineyard.” [Matthew 21:28.] We are all God’s workmen, and not one is to be idle; but the only member of your body that you put into active use is your tongue, and that often does not glorify God. For years you have been an unprofitable servant, and you have left others to do the very work that the Lord had laid upon you. Your example to your children has robbed them of valuable experience. God is displeased with you. He has given to every man his work. What work have you accepted that will be a blessing to humanity, and to your own household? Things are left to drift in the family, and if the members of your household manifest cleverness, you consider that a virtue above everything.

But I would ask you, What are you doing for the Master in order that you may hear His words of approval, “Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things”? [Matthew 25:21.] God never makes a mistake, and He will never call men good and faithful who are not good and faithful. Are you doing to the uttermost of your ability to meet your responsibilities before God? Or do you cherish the false ideas, which prevail with so many, that idleness makes and keeps a man a gentleman? What are you doing in order that your children shall receive an education in all the duties of domestic life? What are you doing that they may be instructed in the Scriptures, and that they may obtain such a school education that they shall be qualified to be missionaries for God? What are you doing in this matter? You should be doing honest work.

Those who appreciate the value of souls for whom Christ has died have felt burdened over your case, because you carry so little burden for your children. Were you as diligent in employing your moments as you should be, in using the talents that God has given you, you would have honestly earned wages with which you could send your children to school. I have been an invalid all my life, yet God has heard my prayer for strength to do the work which somebody must do. I have not been able to sleep since half past one this morning. Your family have been presented before me as greatly in need of discipline and education, in order that they may put forth well-directed effort, and make a success of life.

From the light given me of God you are not doing your duty in your home life. Self and selfish ease are robbing your children of the blessings which they should receive. Had you put to use the powers given you of God, both yourself and your children would have reached a higher standard in knowledge and efficiency. Your ideas are perverted. By the course of action you have pursued, you give the impression to your children that useful labor and intelligent, <practical> knowledge by which they may sustain themselves, are contrary to the maxims and customs of your people. Therefore, the result is indolence, deficiencies, want of order and thoroughness, and lack of <mental> discipline. You are spoiling the life and character of your children, and the Lord is not pleased with your course of action in throwing off responsibility and taking things easy. We would not urge that any one should be so absorbed in work as to impair physical strength, and to be so over-worked as to be disqualified for religious duties. But I can say from the light given me of God, that to every man, woman, and child, the Lord has given some work. We cannot be idlers. Will the Lord be pleased to have some of His agents straining every nerve and muscle to make themselves secure against want, and yet to have something to render back to God, and have others living in idleness and luxury? What use have you made of your God-given time? Even if you have a competency, you have need to put to use your abilities, in order that you may earn means to educate and train your children so that they shall be able to reach the highest standard of efficiency. This is a work that devolves upon all parents.

The idea prevails with some that it is a sort of degradation for <themselves and> their children to learn how to do different kinds of work with the idea that they shall be self-sustaining. Some imagine that to work for their living is to lose caste. The Lord made Adam and Eve, and placed them in the garden of Eden to dress the garden and to keep it for the Lord. It was for their happiness to have some employment or else the Lord would not have appointed them their work.

From the pillar of cloud, Jesus gave directions through Moses to the Hebrews, that they should educate their children to work, that they should teach them trades, and that none should be idle. Besides teaching them manual labor, they were to instruct their children to keep the statutes and commandments of the Lord. Strict orders were given to the whole encampment of Israel to observe order and cleanliness. Our God is a God of order. Untidiness of dress, slack, loose, disorderly habits, are an offense to God. The Lord is not pleased with disorder. Every family is required to be trained in habits of neatness, cleanliness, and thoroughness. We who profess to believe the truth must make manifest to the world that the principles of truth and righteousness do not make people coarse, rough, untidy, and disorderly.

Let the world see that the influence of the truth has a transforming power upon the entire life. The Christian should set a godly example, and by precept and practice make manifest that industrious habits are essential to a profession of Christianity. Love for God will be expressed in the family by love for our children. Genuine love will not let them drift into slackness and untidiness because this is the easiest way; but from the pure example set before them by the parents, by the loving but inflexible firmness in cultivating industrious habits, they will educate their children after the same order.

Fathers and mothers have a solemn duty resting upon them to maintain dignity in their home life. They are not to relax principles and recognize no higher law than the inclination of their children. The family institution is a divine ordinance, and parents are to be teachers of good things. The family is a preparatory school for educating, disciplining, and training the household in habits of order, that they may be qualified to do useful work for the comfort one of another, and be fitted up for the higher school above. The hours that are spent in levity, in unimportant chit-chat, are worse than wasted. What soul is helped by this kind of conversation? The time used in this manner is God's time, and is granted to each one that it may be improved to His name's glory, by developing characters that will be a blessing to all around.

The father of the household represents the divine Lawgiver, whom God has made His vicegerent in his family to carry out upright principles, as did Abraham, keeping heaven continually in view, and doing his work after the divine order for time and for eternity. Fathers and mothers have a work to do in the family that they do not appreciate. God has given them their Bibles to instruct them as to how they should work for their children, and they will not be excusable if they do according to their own will, according to their own temperament, and leave the defects of their defective characters upon their children, for in so doing they perpetuate false theories, wrong habits, and perverse characters.

God requires that parents shall be continual learners; and in training their families after the divine order, everything depends upon their learning from the Bible those divine principles which tend to the proper religious development of themselves and their children. Lessons on obedience, on respect for authority, need to be often repeated. This kind of work done in the family will be a power for God, and not only will the children be restrained from evil, and constrained to love truth and righteousness, but parents will be equally benefited. This kind of work which the Lord requires cannot be done without much serious contemplation on their part, and much study of the Word of God, in order that they may instruct according to His directions.

Family religion consists in bringing up the children in the nurture and admonition of the Lord. Every one in the family is to be nourished by the lessons of Christ, and the interest of each soul is to be strictly guarded, in order that Satan shall not deceive and allure away from Christ. This is the standard every family should aim to reach, and they should be determined not to fail or to be discouraged. When parents are diligent and vigilant in their instruction, and train their children with an eye single to the glory of God, they co-operate with God and God co-operates with them in the saving of the souls of the children for whom Christ has died.

The Lord is dishonored in Christian homes where special importance is not attached to family discipline and training, where children are not restrained from bad tendencies and bad tempers. The Lord loves the children in every family, from the eldest to the youngest. They are the heritage of the Lord, and are to be kindly, patiently instructed, and led step by step to Jesus Christ, to love and fear and honor God. Let parents be assured that the Lord will work with every effort that is made by them along these lines.

Lt 50, 1894

Lindsay, Harmon

Granville, Australia

June 14, 1894

Harmon Lindsay,

We occupy a house in Granville, a one story cottage, for which we pay \$27 per month. The house affords but limited room for our large family and frequent visitors, so I purchased a tent for \$35 and had it pitched close by the house. The tent is brought into use when company comes. Our expenses are much heavier in this country than in America. We have to make very close figuring in order to do our duty to ourselves and to all outside our own family who need assistance and who will suffer without it. My clothing is getting very shabby, but I cannot expend money even on needed articles of dress when I see families that cannot buy bread.

One family, that of Brother Whiteman, who lives at Castle Hill, have been in great financial perplexity. Before the hard times came, Brother Whiteman was in good circumstances. During the land boom he purchased twenty acres of land, and set it out to orange, lemon, and other fruit trees. These bring him no profit for three or four years. Elder Starr and his wife, Brother McCullagh and myself went to visit them, twelve miles from Granville. We always take more provisions with us than we need, for we wish to be a spiritual blessing to the ones we visit, and do not want them to be worrying in preparing food for us. We found a very needy family.

Brother Whiteman has a consumptive wife and seven children. They have a comfortable house, nicely located on a beautiful spot of ground, but the house is [only] partially furnished, and everything bespeaks pressure and want. The purchase was made before they accepted the truth. Brother Whiteman is an intelligent man, and his children are well behaved. They will soon be left motherless. In building their house Brother Whitman incurred a debt, and now he cannot obtain work. He is a stone mason by trade. His brother, who has money in the bank, promised to loan him money if necessary, but in the financial pressure the bank closed, and the brother cannot obtain a pound; he must wait until better times for his money. Brother Whiteman is in debt to the same bank, and he is in daily expectation of receiving a summons either to repay the money loaned him or to lose all that he has. He said, "For many months we have not lived, only existed."

This depression of finances has brought several families who believe the truth into destitution because of foreclosures. Brother Whiteman was in great discouragement as he looked upon his dependent

family. He was in danger of giving up everything. We had a most precious season in praying and conversing with them. They had not attended meetings for months. The Lord blessed us, and comforted the hearts of this dear family, and although they live twelve miles from Parramatta church, and ten miles from Kellyville church, of which they are members, they have been out every Sabbath since, and now instead of talking unbelief and discouragement, they are talking faith and hope and courage. Thank the Lord for this.

A week ago Sabbath I rode with Willie to Kellyville to meet with the little flock there, and I was so glad the Lord inclined our hearts to go. I had been quite ill, and had not designed to attend meeting, but to rest and be prepared to give a discourse on temperance Sunday afternoon in the Masonic Hall at Parramatta. On Sabbath the little church at Kellyville was full. Brother Whiteman and his family were all there, and with him came still another family, his neighbors; the father had not been a believer, but he is planting his feet upon the Rock of Ages. I had a word in season for the little flock, and then Willie talked in the Spirit. He was as tender in heart as a little child, and the melting Spirit of God rested upon us.

Some of those who are newly come to the faith knew not how to bear testimony, for they had never done this; but I presented the matter before them, and urged them to be earnest, interested workers for the Lord Jesus, and to serve Him. This they must do if they had a living church; every one must bear his share of the responsibility. If they would exercise their ability, God would give them increased power, and this was the way to let their light shine out to the world. Well, fifteen testimonies were borne. Some had never before opened their lips in meeting, although they were intelligent men. Among these were the two Firth brothers, who had recently been persecuted for working on their farm on Sunday. On the day of our visit they bore their testimony for the first time. The blessing of the Lord rested upon all present. After meeting we rode home, a distance of twelve miles, eating our lunch as we slowly climbed the hills.

Brother McKenzie lives at Kellyville. He has been a real estate agent, earning from twenty to forty pounds sterling a month. When the tent was pitched at Kellyville, he, with his wife and elder children, embraced the truth. This is a most precious family, intelligent and devoted. They had purchased and cleared twenty acres of land, which cost them thirty pounds sterling an acre, and set it out to fruit trees. It was entirely paid for, and, expecting to be as prosperous as he had been, Brother McKenzie built himself a nice cottage and had it expensively furnished. But the financial crisis came, and he with hundreds of others was thrown out of employment for men had no money to purchase land and dwelling houses.

The Sabbath is a very serious obstacle in the way of doing business, yet the discouraging outlook does not deter souls from obeying the truth. Brother McKenzie and all his house are on the Lord's side. Parents and children number ten. Brother McKenzie could not get work, and his property was sold, all his household goods. His brethren bid in a few of the most essential articles for housekeeping, and gave them to him. He is now trying to work in the canvassing field, but poverty prevents people from buying books. Last Sabbath I inquired of Sister McKenzie in regard to her husband, how he was doing. "Oh," she said, "Sister White, he is doing very badly. A box of books sent from Sydney went astray, and my husband and fellow worker depended on these books to pay for their food and lodgings. He has written

for me to sell anything in the house to raise two pounds, and send [to] him to pay their expenses. He is in company with the state canvassing agent, and both are in the same situation.”

We could not talk these things over more fully on the Sabbath. On Sunday I had an appointment to speak at Parramatta. On Tuesday I divided our supply of provisions, and Sister Belden and I rode out to visit the family. We took them peas, tapioca, flour, graham and white, and one pound in money to supply the necessities of their family. We found Sister McKenzie full of courage and faith. When we gave her the supplies, she said, “Sister White, I thank you, I thank you oh so much. This will keep us a fortnight. My son is at work, doing a man’s labor, but he can get only a boy’s wages, \$2 a week. He sends every dollar to me. Until quite lately he has been out of work. Awhile ago he had a job of clearing land, for which he received one pound per week. His work was pronounced satisfactory, but the man who employed him persisted in withholding \$2 which was his due; he would not pay it because my son worked on Sunday.”

Those who keep the Sabbath in this country, and do not respect Sunday, arouse the ire of the beast. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [Revelation 12:17.] This we experience. Many honest souls would keep the Sabbath, but they can see nothing but starvation for their families. Many who have kept the Sabbath for years barely exist, the times are so hard. We have felt it impossible to sustain ourselves in this country upon the wages we receive. We simply cannot possibly do this. I feel the need of wisdom to know what to do.

In every place where souls are coming into the truth, humble houses of worship have to be erected, and the people are poor, and able to do little to help. Many are in debt, and what can we do but to give? Starting out with a donation, we are able to call out all that possibly can be drawn from the believers. In Gisborne I gave five pounds to help clear the church from debt. This called out all we could obtain, which was twenty-five pounds. Of this Brother and Sister Wilson gave one pound.

When the little church at Ormondville was completed, I was called upon to give the dedicatory discourse. We insisted that there must not be a debt on the house; it must be cleared before it was dedicated. Every dollar was raised that seemed possible, and I made up the amount by contributing five pounds. Brethren in the church had worked diligently in building, all giving their labor. One excellent brother had been waiting for baptism for months, but could not receive the ordinance until he could purchase a second suit of clothes. This brother I helped to attend the camp meeting at Wellington.

The camp meeting at Wellington was a grand success, but it costs money to hold such a meeting in this country. I gave \$130 toward the expenses of the camp meeting, and to help the tract and missionary work. At Napier I gave five pounds toward the expenses of the camp meeting, and five pounds more to meet other demands at that time and place.

At Brighton, Victoria, I pledged \$1,000 toward purchasing the land for the school building. This one donation more than covers my year’s wages from the conference. On the Brighton campground was a brother from Queensland, who had been a German minister and an excellent man, who had just accepted the truth. He had sold a horse to meet the expenses of his family in his absence, but the

purchaser went back on his bargain, and the brother was in great distress, for his family had nothing with which to supply themselves with food. Willie came to me for help, and I gave the brother five or six pounds to sustain his family while he should remain a few weeks after camp meeting to study in preparation for going into the work.

This is a sample of the way matters go. I gave ten pounds to help lift the indebtedness of the church in Parramatta. Forty dollars of this had been given me in donations from my friends in California during the time of my sickness. I have pledged ten pounds toward erecting a little church, which is a positive necessity, at Seven Hills. The brethren there are in limited circumstances; their little families live in very small, cheap houses. They will do all they possibly can do, for after the tent is taken down, there is not a place in which they can assemble to worship God.

It is winter now, and night meetings under a tent are not comfortable or really safe, on account of the cold. Every dollar that has been sent me by my friends for my special benefit I have donated to the work, adding quite a little to every gift, in order to meet the various calls for means. I have had to be the bank for the school, to start it, and do much to keep it going for the first year. I have obtained a loan of twelve hundred dollars from America, and expended it all in meeting the necessities of the work in these new opening fields and in helping forward the school enterprise.

My expenses in this country have been double what they would be in America. I pay my hired girl \$3, and much of the time \$4, besides her board, which is worth \$3. May Walling receives \$3 per week as my nurse, and for taking care of the rooms, and assisting in various ways. I have had one to serve as matron, for her board and room, \$3.50 per week. We do not call on our landlord for any expense incurred for repairs or improvements, as my tenants in America call on me. I think if they understood my large expenses, they would not be quite so free to make expenses for me.

Our expense in moving to this place was large. Then I keep a horse and carriage; this I cannot avoid. The churches in Kellyville, Castle Hill, and Seven Hills must be reached by private conveyance, and my horse and carriage is freely used by myself and others in the work and cause of God. But nothing of this expense has been brought into my account. At the conference in Melbourne in 1893 I saved our brethren carfare to the amount of five pounds by taking them to and from the meetings. Thus it has been, to some extent, in 1894.

I have felt that it was my duty to enlighten my brethren somewhat in these matters. We are on missionary soil. W. C. White has had to step into the gaps, and make up the sums necessary to carry on the work or it would not be pushed. Our brethren in America have no idea of what it costs to work in these countries unless they have had an experience. What does it mean, such lack of perception?

And Brother Olsen has been here, could he not take in the situation? Could he not speak, and enlighten the board? I cannot think he went through this country and did not become intelligent in regard to the situation. He must have seen that we were straining every nerve and muscle to advance the work. I have never worked harder. I have devoted but a few weeks' time to writing on *The Life of Christ* since I came to this country. Yet I am constantly at work, writing, arising at twelve o'clock at night, at one or two o'clock, and seldom sleeping later than four a.m. But I know not how to manage.

In our journeys, when Willie does not accompany me, to care for me, he goes in the steerage, eats steerage food, and his mind having been on a continual strain, day and night, in council meetings, all this has been very taxing; but he thought he would set an example to the students and the canvassers to be saving of means. There is such a thing, however, as being far more economical of money than of brain, bone, and muscle, which are the gift of God in trust, to be treated respectfully. He is now suffering from a slow fever and congestion.

Lt 50a, 1894

Lockwood, Brother

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 18, 1894

Dear Brother Lockwood:

I have just received and read yours and your wife's communication to me. I am always glad to hear from you. We are usually well and busy, so very busy. You can hardly tell how busy, for we have not been where we have received only a monthly mail, and know not the pressure and rush at these times. I cannot tell why your letter was so long reaching us, but I suppose it was chasing us around. We have it at last. I am rather perplexed about one matter. Brother Leininger was to settle the interest money on the notes due you, as he has purchased my Healdsburg property and should settle these notes. I will write to him in reference to the matter. Henceforth you had better call on him. I think that is the only right way to do.

In regard to selling, do so by all means, and find you a little home somewhere. If Brother Leininger cannot pay interest and wishes to give up the place, I am perplexed to know what I will do about it. I have written him to write me something definite at once. If you sell out, do not be in a hurry to buy again, until you know it is all right to do so. I want very much to hear from you after you sell.

In much love.

Lt 50b, 1894

Leininger, Brother and Sister

Per Ardua, Granville, New South Wales, Australia

May 17, 1894

Dear Brother and Sister Leininger,

I am anxious to know if you design to keep the Healdsburg property in the city of Healdsburg. I wish to understand this. Will you write to me your decision, for that will have considerable to do with several decisions that we will have to make. I would like you to have the property if you want it. Will you please to write me!

My health is improving. This climate is far preferable to Melbourne in many ways. We have had a few soft showers since we moved here. The sun has been shining brightly for several weeks with a refreshing shower occasionally.

We find much work to do in writing and speaking. One week ago last Sunday, we had a union meeting of our different churches held at Seven Hills. Meeting commenced in the morning and held all day, and in the evening. Brother Hickox has been laboring earnestly, interestedly, and devotedly at Seven Hills. He has not only preached Sabbaths and Sundays, but also evenings, and still done much personal labor from house to house. I have spoken four Sundays at Seven Hills and one Sabbath. Brother Starr has labored there also. We rejoice as we have seen family after family embracing the truth. About twenty-five souls have accepted the truth as a result of these united efforts.

Since the camp meeting in Brighton, Melbourne, Brother Israel and Brother Baker (both of these you know) pitched a tent in Williamstown twelve miles from Melbourne. Thirty, I learn, have decided for the truth and the interest has not abated. These brethren have had united with them the labors of Elders Daniells and Colcord and Starr. I spoke at Williamstown four times before leaving Melbourne. Quite a church has been raised up in Brighton. Elders Corliss and Robert Hare have been laboring in Hawthorn, another suburb of Melbourne. We learn that sixteen have embraced the truth there.

New fields are opening on every side, and it is money and men that are wanted to carry forward the work in new places. O that the Lord would impress our people with the importance of the time in which we live. We have a solemn, sacred work to do for the Master. Every family believing the truth needs to set their house in order, and consecrate themselves to God by most earnest surrender, and believe He accepts them, and blesses them, and will work through them, if they cherish daily the faith that works by love, and purifies the soul.

Everywhere there is work to do for our neighbors to enlighten them. There is also great need of work for our children to bring them up in the nurture and admonition of the Lord. Truth will triumph, and we want it an abiding principle in the soul. I hope your faith will not decrease but increase. I hope you will urge your petitions to the throne of grace, and be strong, yes strong, in hope, in faith, in courage. We have not long to wait. Jesus will soon come and, if faithful, we shall see Him as He is. I do hope and pray that the school in Healdsburg will have the sanctifying grace of Christ continually, as a vitalizing element, that souls may be converted, that students may grow in grace and the knowledge of the truth.

I send you this letter, short as it is, but I cannot write long letters. I sent in yesterday's mail one hundred and forty pages.

Love to all the dear children.

Lt 51, 1894

Martin, Chrissie

Norfolk Villa, Prospect Street, Granville, New South Wales, Australia

August 9, 1894

Dear Sister:

I feel a special interest in our youth who are interested in the truth. I am thankful to God that you love the truth, that you love Jesus, and I am anxious that you should press your way forward and upward in order that you shall reach the standard of Christian character that is revealed in the Word of God. Let the Word of God be your guidebook, that in everything you may be molded in conduct and character according to its requirements. In thus doing, you will continually feel the need of wise counsel in order that you may be guided by a clear principle of truth that may be as a light from heaven upon your pathway.

All are more or less perplexed as to whether they are keeping the way of the Lord or not, and many ask the question, Am I keeping the way of the Lord? This question is one that you should carefully consider. You are the Lord's property both by creation and redemption. You may be a light in your home and may continually exercise a saving influence in living out the truth. When the truth is in the heart, its saving influence will be felt by all that are in the house. A sacred responsibility is resting upon you, one that requires that you keep your soul pure by consecrating yourself to be wholly the Lord's. Every one who would cultivate piety must pray, and must watch unto prayer; for temptations will press upon the soul.

The only way in which the Christian will be able to keep himself unspotted from worldly influences will be by searching the Scriptures and by obeying the Word of God to the very letter. Satan is playing the game of life for every soul, but no one need to be overcome by his deceptive reasoning. Those only who consent to his sophistry will be deceived by his counsels. But if the truth of God regulates the life, it must be planted in the heart. The truth will produce true beauty in the soul that will be revealed in the character. But if this result is attained, it will be because the truth is cultivated and cherished.

Be assured that Satan will lay his net for your soul. You need grace from your Saviour every hour. You have brothers, you have sisters, you have a mother who do not see the light of truth. Let your light shine in such a way that they may see that truth adorns your character. Let your conversation be holy, and let your words and actions be kindly; and if through the grace of Christ, you win them to see how precious is the truth as it is in Jesus, what a comfort, what an encouragement, this would be to you.

But I would warn you to be guarded as to where you bestow your affections. In no case place your self in such a position as will seem to give encouragement for those who do not love or fear God to think that you prefer their society above that of others. If your affections are upon God, upon heavenly and divine things, you will not find any enjoyment in the company of those who have not the love of God and of truth abiding as a living principle in their souls. You are to keep the heart with all diligence, for out of it are the issues of life. The Lord Jesus cannot keep any soul who places himself upon the enemy's ground and surrounds himself with the society of those who prefer such conversation and conduct as is an offense to the God he reveres and loves.

My sister, Jesus has purchased you with His own life. He has died in order that you might have His love, that you might receive Him as your personal Saviour and become His witness, testifying by your words

and actions that He is mighty to save. If you surrender soul, body, and spirit to Christ, He will make you His agent, and by His Holy Spirit will work through you to His name's honor and glory. If you will give yourself fully to Jesus, He will create in you an intense desire for the friendship of God, and you will have deep longings to reflect the goodness and the love of Jesus in your life and character to your family and to those who know not the love of God.

By cultivating patience, meekness, [and] forbearance, by showing respect and rendering obedience to your father and mother as it is fit in the Lord, you will be giving testimony in your everyday life that the truth has power to sanctify the character. But a profession of faith, when there is no revelation of the grace of Christ in life and character, is of no value, [it is] not a saving faith.

You will see that your acquaintances who are utterly averse to spiritual things are not refined, ennobled, and elevated by the practice of the truth. They are not under the leadership of Christ, but under the black banner of the prince of darkness. To associate with those who neither fear nor love God, unless you associate with them for the purpose of winning them to Jesus, will be a detriment to your spirituality. If you cannot lift them up, their influence will tell upon you in corrupting and tainting your faith. It is right for you to treat them kindly; but not well for you to love and choose their society, for if you choose the atmosphere that surrounds their souls, you will forfeit the companionship of Jesus.

By every means in your power seek to repress sin; but never for one moment give sanction to sin either by your deeds, your words, your silence, or your presence. Every time sin is sanctioned by the professed follower of Christ, his sense of sin is weakened, and his judgment thus becomes perverted. It is your privilege to sit at the feet of the Master, as did Mary, and learn lessons of Him, which He alone can teach. I beseech of you, do not be content with a low cheap standard. Be a wholehearted, decided Christian. You will not feel that it is difficult to do that which you like to do. When you are fully determined to do the will of God because it is right to do it, when you abide by faith in Christ, you will conquer self through His strength. The Spirit of the Lord has been striving with you, and God would have you free and happy in His service.

From the light which the Lord has been pleased to give me, I warn you that you are in danger of being deceived by the enemy. You are in danger of choosing your own way, and of not following the counsel of God, and not walking in obedience to His will. The Holy One has given rules for the guidance of every soul so that no one need miss his way. These directions mean every thing to us, for they form the standard to which every son and daughter of Adam should conform. We cannot turn aside from any of those divine rules and be found guiltless. We are required to make the will of God paramount in our life, and to have the faith that works by love and purifies the soul. I would warn you to keep from the dangerous ground on which your feet would naturally be inclined to stray.

My dear sister, take the Word of God, and kneeling before God, ask, What has God spoken to me from His Word? Wait before the Lord to learn the way in which you are to go. Difficulties will meet you and me at every step. You are young, and are in danger of being self-confident. But in choosing your own way, you will not choose the way of wisdom, and if you do so, you will become indifferent and careless in regard to divine things. For this reason, I write to you that you may learn of the heavenly Teacher His

mekness and lowliness of heart. In His strength be steadfast, and stand in opposition to all that is displeasing to God, and encourage all that is right and pure and true. Live a life that Jesus, your heavenly Father, and the angelic host can look upon with favor.

You are just entering upon womanhood, and if you seek the grace of Christ, you will follow the path where Jesus leads the way and become more and more a true woman. You will grow in grace, become wiser by experience, and as you advance from light to a greater light, you will become happier. Remember [that] your life belongs to Jesus, and that you are not to live for yourself alone. You are not to enter into the marriage relation with an unbeliever, for in so doing, you do exactly contrary to that which Jesus has commanded. Shun those who are irreverent. Shun one who is a lover of idleness; shun the one who is a scoffer of hallowed things. Avoid the society of one who uses profane language or is addicted to the use of even one glass of liquor. Listen not to the proposals of a man who has no realization of his responsibility to God.

The pure truth which sanctifies the soul will give you courage to cut yourself loose from the most pleasing acquaintance whom you know does not love and fear God, and knows nothing of the principles of true righteousness. We may always bear with a friend's infirmities and with his ignorance, but never with his vices. Never marry an unbeliever. I am only voicing to you the Word of God; for He declares that such a union will result in drawing away your heart from loving and serving Him. "They will draw away your heart from loving and serving me."

You do not believe it wise to place yourself under influences that will make it hard for you to stem the current that is sweeping souls to perdition. Cling close to those who will have an uplifting tendency, whose souls are surrounded with a pure and holy atmosphere. We shall need all the help we can obtain, for we are called upon to contend with Satan and his army of workers, who imbue their human agents with their own satanic spirit, causing them to do according to their will.

It is the pure in heart that shall see God. Then be sure and place yourself in the channel of light, and be a practical follower of Him who went about "doing good." [Acts 10:38.] God will be nearer to your heart, more in your thoughts, because you have separated from the world, and from influences that would lead you away from the truth; and you will be less compassed with the snares of Satan through the false delusive flatteries of sin-loving associates. Be cautious every step that you advance; you need Jesus at every step.

Your life is too precious a thing to be treated as of little worth. Calvary testifies to you of the value of your <soul.> Consult the Word of God in order that you may know how you should use the life that has been purchased for you at infinite cost. As a child of God, you are permitted to contract marriage only in the Lord. Be sure that you do not follow the imagination of your own heart, but move in the fear of God. No child of God is doing the will of God in linking her life with that of an unbeliever. The true Christian will not choose the company of the unconverted. If Christ is formed within, the hope of glory, we cannot enjoy the malarious spiritual atmosphere which surrounds the souls of the irreligious.

If believers associate with unbelievers for the purpose of winning them to Christ, they will be witnesses for Christ; and having fulfilled their mission, will withdraw themselves in order to breathe in a pure and

holy atmosphere. They will draw near to God and send up earnest petitions to Christ in behalf of their friends and associates, knowing that He is able to save unto the uttermost all that come unto God by Him.

When in the society of unbelievers, ever remember that in character, you are a representative of Jesus Christ, and let no light and trifling words, no cheap conversation, be upon your lips. Keep in mind the value of the soul, and remember that it is your privilege and your duty to be in every possible way a laborer together with God. You are not to lower yourself to the same level as that of unbelievers, and laugh, and make the same cheap speeches. In thus doing you reveal the painful fact that you have no burden of soul for the sinners that are perishing away from Christ, and you make yourself one with the sinner. This manner of conduct will only make you a stumbling block in the way of sinners.

My sister, Jesus speaks to you through me. He wants to save you from day to day by imparting to you His grace, in order that you may be strong to do His will. Should you consent to unite your life with that of an unbeliever, you would be disregarding the Word of God, and imperiling your soul. The Lord will be your helper, and if you trust Him will bring you up to a noble, elevated standard, and will place your feet upon the platform of eternal truth.

Through the grace of Christ, you can make a right use of your entrusted capabilities, and become an agent for good in winning souls to Christ. Every talent you have should be used on the right side. Those of the youth who put on the whole armor of God, who will devote time every day to self-examination, who will seek the Lord in earnest prayer, and who will diligently study the Scriptures, will have the help of the angels of God, and will form characters that will fit them for the society of the redeemed in the kingdom of glory.

When the Holy Spirit moves upon the heart, we should co-operate with its molding influence, and we shall have noble aspirations, clear perception of trust, meekness, teachableness, and will perform our duty with humility. This is the way in which you will become better acquainted with God, and acquaintance with God is the privilege of the Christian. Then you can labor for those who are unconverted, and the society of unbelievers will do you no harm, because your life is hid with Christ in God, and you seek the companionship of those who are out of Christ for the purpose of winning them to His service. Your connection with God makes you strong spiritually, so that you can withstand wrong influences which are exerted by them. My dear sister, I have written to you because I have a love for your soul, and I beseech you to hear my words. I have more to write to you when I shall find time.

With Christian love.

Lt 51a, 1894

Mills, Brother

Per Ardua, Williams St., Granville, New South Wales, Australia

May 17, 1894

Dear Brother Mills,

I am usually well. I designed to write you in the last mail, but unexpected matters pressed so strongly upon me that I failed to write.

Will you please tell me if there is no sale for my horse and my carriage! The work here is onward, and that calls for money. You say you have bought back the things you sold. Would that we could see it our privilege to return and use them, but we cannot turn our faces toward America or Africa until we shall see the truth more deeply and widely planted in this country. We work, I might say constantly, giving but few hours to sleep, nearly every night. I am up from one, two, and three o'clock writing.

The health and strength that the Lord has given me produces in my heart thankful love to Jesus, and I do love His law, and I want the Holy Spirit to implant in my heart a willing obedience to every precept of God's holy law. I love Jesus just because He first loved me, and the contemplation of His pardoning love produces a thankful heart and love to Jesus. I love Jesus as my personal Saviour. I have the promises which God has given. I love the example of Christ.

I am full of gratitude that perfect pardon of all our transgressions may be secured through the faith of Jesus Christ. If we fight the good fight of faith, He will carry us on from step to step, onward and upward, from one degree of conformity to His image to another, until we reach the full stature of the likeness of Christ. From glory to glory means from strength to strength.

I would be pleased to see you, and all your family, and others dear to us in the faith of our Lord Jesus Christ.

It is essential that we not only know the truth but practice it, for soon the garments of heaviness will be exchanged for the wedding garment, that we may witness the coronation of our King.

Like the ancient worthies, we receive the promises by faith. The faithful anciently "received the promises having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." [Hebrews 11:13-16.]

Those who live in these last days upon whom the ends of the world are come should have faith greatly increased. They should watch and wait and pray for their Lord's appearing, and the promises dear to the ancient children of God should be doubly dear to all who believe. We need always to be grateful, to never doubt, never distrust the goodness of God, but waken melody in the soul for all His goodness and mercy to the children of men. We need to watch and wait and work as well. We must plead the sacrifice made on the cross and make diligent efforts to save souls that are perishing out of Christ. Human nature must change. It must be transformed through the grace given him.

I must close this letter. I will now say good bye, pray for us who are battling to advance the truth through difficulties.

In much love.

Lt 51b, 1894

[Olsen, O. A.]

January 1894

While in the Colonies I have tried to encourage the people to work to the point of building plain houses for worship, and have talked much upon the need of economy, in order to advance the work in this field. But in America the habits and customs of the people are far more indulgent and expensive than in this country. The hard times which are lightly felt in America have made a serious impression in Australia.

But notwithstanding the hard times, we felt it was essential to have a camp meeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the camp meeting after the divine similitude, in order to leave the right impression upon the people as to what constitutes a camp meeting after God's order, that it should give character to our work. We know this was all right, but all such advanced movements involve expense. Tents had to be made, and every arrangement planned after the strictest economy.

We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know had a true realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made to rightly represent us as a people.

In this first camp meeting in Australia we felt that we must have everything arranged in the manner that would be approved of God, for were we not a spectacle unto the world, who knew us not, and to angels and to men? We were regarded as a peculiar people by the world. In the sight of God we were regarded as a peculiar people in a different sense from that in which the world regards us.

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

“Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay

him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Deuteronomy 7:6-11.]

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him that hath called you out of darkness into His marvelous light." [1 Peter 2:9.]

We knew that all heaven was interested in our preparation for the camp meeting, and the Lord had promised to be our counselor if we would be guided by Him in all things. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." [Psalm 32:8.] We felt that the eye of God was upon all our arrangements. In the order of our camp we were to "show forth the praises of Him who hath called us out of darkness into His marvelous light." [1 Peter 2:9.] The result upon the people was more than we dared to expect.

The whole encampment made an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Men of influence made the remark that none but Americans could plan such a camp meeting and bring the arrangements to such perfection in every line. Thus we did honor to our country, but above all we honored God in doing His will, and in making so favorable [an] impression upon the people.

Our people encamped on the ground sought to make the visitors as welcome as possible, and thus testify to them that they were seeking to follow Christ. It is the privilege of every one to have a drawing influence through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in representing Christ to the world. Human influences deriving their efficacy from heaven are ordained of God as instrumentalities by which the transforming, sanctifying power of the truth may be demonstrated.

The Lord is dishonored with anything in connection with His service that is done in a lax, loose, slipshod manner. In everything concerning the camp meeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manners, and the taste of the human agent after the divine similitude. This we sought to do as far as it lay in our power.

We have had a decided purpose not to merge our ways and conform our habits and practices to the mold of the habits and practices of the Colonials. God would not be pleased to have us do this, and catch up their sentiments, their manner of speech, and method of pronunciation. Christ is our model, and we are to change our reason, our affections, our speech, our habits according to His divine example, rather [than] to seek to meet the customs, practices, and habits of any nation. We are to receive our mold from Christ. He is to see Himself in the character of His followers. We are to copy His Spirit, to have our lives hid with Christ in God. In every true believer the character of Christ is to be reproduced. The Spirit of Christ is to be made manifest through human efforts.

As those who have been transformed by the truth come into contact with others who have had a false education and have received perverted ideas, they are to represent Christ in order that the deficiencies of those that have had but little experience may disappear and the mold of Christ may be seen upon them. The followers of Christ are to represent His tenderness, His courtesy, and His love toward others. His solicitude for human souls is to be reproduced in those who believe in Him. They are to lift Christ up in order that He may draw all unto Him. The world must have a representation of Christ in His believers.

It is not in the power of those who have named the name of Jesus to give Him more than is His own. He has bought every human agent with an infinite price, and we are His property for both time and eternity. He owns every moment of our time, and our gifts of reason and of talent belong to Him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, in conduct. This invests him with the same kind of influence as had the human agent who, through the power of the Holy Spirit, led him into the light of truth. Then the likeness of Christ appears in his character, and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him.

Christ took humanity upon Him. He was our substitute and surety. He said, "Verily, verily, I say unto you, The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." [John 5:19-21.]

Lt 52, 1894

McCoy, Brother

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

January 5, 1894

My Dear Brother McCoy:

We feel sad indeed to part with you at this time. We hoped that you would be privileged to be with us during the entire course of the meetings now in progress. To every man God has given his work. Grave and weighty responsibilities rest upon you, and you have a duty to do for your people upon the Island. They love and respect you. You have a Christlike interest in them. Your interest is identified with theirs. Much as you desire to remain during the entire conference, your interest for your own loved ones in your Island home, and the responsibilities which are resting upon you, lead you to feel that you cannot longer remain with us. We must say farewell. As you sail upon the waters of the Pacific our prayers shall follow you. Thank the Lord that Jesus is chief Commander on board the vessel, and He will bring you safely to your destination.

As you take this voyage, you will have many hours for reflection, sad thoughts will necessarily come; but these sorrowful reflections will be mingled with joy for you will have hope that in the soon coming of the morn of the resurrection you will meet your loved ones who have <so recently> fallen in death. The

broken links of the family chain will then be reunited, and together you will meet Him whom you all love and adore—Jesus, the center and foundation of all your hopes, the Author and Finisher of your faith. Then there will be joy in the morning such as never before has been known by the redeemed saints.

John says, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb, and all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

“And one of the elders answered saying unto me, What are these arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them, they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [Revelation 7:9-17.]

Praise God for these precious words. Praise God, praise His holy name that we have been led to the cross of Christ, and we understand that our only hope is to renounce self and all dependence in anything and everything, and take Jesus as our Saviour, a complete Redeemer. “Unto you therefore which believe, he is precious.” [1 Peter 2:7.] He can be precious only to those who believe. “Hereby we do know that we know him, if we keep his commandments.” “This is the love of God that we keep his commandments.” [1 John 2:3; 5:3.]

My brother, you will be sorely tried and tempted at times, but ever remember that Jesus Christ is at your right hand to help you. Cast all your burdens upon the Lord; for He hath promised, “I will never leave thee nor forsake thee.” [Hebrews 13:5.] Rest yourself wholly in the hands of Jesus. Contemplate His great love, and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm, peace, and indescribable love.

As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen, and His character will appear more and more lovely. We will understand that He does not afflict willingly, nor “grieve the children of men.” [Lamentations 3:33.] We may enjoy rich feasts of love, and as we fully believe that we are His by adoption, we may have a foretaste of heaven. Wait upon the Lord in faith. The Lord draws out the soul in prayer and gives us to feel His precious love. We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul. We abide in Him and feel at home with Jesus.

The promises flow into the soul. Our peace is like a river; wave after wave of glory rolls into the heart, and indeed we sup with Jesus and He with us. We have a realizing sense of the love of God, and we rest in His love. No language can describe it; it is beyond knowledge. We are one with Christ; our life is hid with Christ in God. We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence, we can call God our Father.

Whether we live, or die, we are the Lord's. His Spirit makes us like Jesus Christ in temper and disposition, and we represent Christ to others. When Christ is abiding in the soul, the fact cannot be hid, for He is like a well of water springing up into everlasting life. We can but represent the likeness of Christ in our character; and our words, our deportment, produces in others a deep, abiding, increasing love for Jesus, and we make manifest in word and deportment that we are conformed to the image of Jesus Christ. "The Spirit itself beareth witness with our spirit, that we are the children of God." [Romans 8:16.] The language expressed by John will be the language of every individual soul,—"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." [1 John 4:16.]

O that we will have the meekness and lowliness of Christ. My dear brother in Christ, we will not allow Satan to triumph by expressing one doubt of the love of God for us. We may suffer sickness and bereavement, but God is our loving heavenly Father still, and we will not murmur. In trouble however trying, let us heed the precious words of encouragement, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] This is the privilege of all God's people. The promise is not for a favored few. Jesus lives, my brother. He will go with you over the broad waters. Your faith will be tried; but you must believe, believe, believe. Cling to the arm of infinite power. God's hand will hold you more firmly than you can hold to His. While you trust in Him, He will never let you go or leave you to perish. May the Lord bless you day by day is the prayer of your sister.

Lt 53, 1894

To the Ministers of the Australian Conference

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

November 11, 1894

Dear Brethren,

Last night I was in a council meeting, and those in council did much talking, and read concerning plans and details, and thus consumed much time. Those in council were slow in doing the business, and did not express things in a distinct, definite way, to make progress in business. While deliberating much upon minor matters, important matters, which needed clearness of mind, activity of thought, and weighty consideration, were left almost untouched.

One who spake with no uncertainty laid his hand upon Elder Daniells' shoulder and said, "God hath given to every man his work. Will you please leave God room to work with His individual workers. He has not left His burden of work upon your hands. He has never placed upon one man, or upon any board of

men, impossibilities—the burden of entering into the minutia in regard to how workers shall carry on their work. He has never laid upon anyone the burden of making rules of action which will bind about and restrict the work, and confine the workers to a certain course of action.”

The fact that a man has been selected to be the president of a conference, does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be.

Work has been done in the conference before the ruling president was placed as its head. If he assumes to restrict individual action and confine men to his own ideas, which he supposes to be right, or if a board shall make rules that enter into the details of what the workers should do, no help will in any way come to those who are engaging in the work. The workmen are compelled to decide on the spot as to what they will do. The place, the circumstances, the interest, the moral sentiment of the people, will have to decide in many cases the course of action to be pursued.

It would be inconsistent for the worker to feel that he is compelled to write to the president or to the board for permission to pursue a certain course which his experience and judgment tell him is the best course to pursue under the circumstances. Wherever an earnest effort is made to bring souls to the knowledge of the truth, the angels of God guard the interest. The only course that can be pursued by the worker is not to look to or depend upon <any> man, but to look to Jesus, and to do his work in harmony with His revealed will.

Laborers in the field must be trusted to do the work committed to their hands. As emergencies shall arise, they must depend upon the grace of Christ, and obtain wisdom from above, in order to make decisions that will be advantageous to the work. Those who are on the ground must decide, as the work develops how much time it will be necessary to devote to that field of labor. It is not consistent to prescribe how much time shall be given to work in certain localities. The decision on this point must be left to the judgment of the workers. They must not be confined to certain places, or directed as children as to how or when the work shall be done. Mistakes have been made in this line. <The small hand of man [often] is thrust out to manage the work and the workers, when, if they have far greater faith and less dictating, the work would shape itself.>

Those who do the work know better concerning these matters than anyone outside <as spectators.> God moves upon human minds to work according to His will and according to His purpose. Workers for God are to look to a higher Source for direction than to human minds. The minutia and detail of how they are to work is not to be laid down by human minds. When we decide that Jesus Christ will not do as He has said He will do, <“Lo, I am with you always even unto the end of the world” [Matthew 28:20],> when we decide that God has not power, or has not time, to notice His workmen, then it might be more consistent to plan out every detail <of the work.> But we would encourage faith in those who give themselves to the work of God; we would inspire them to believe that God is not unmindful of their labors and trials. He values His human agents, and appoints divine agencies to work with them. <“Ye are laborers together with God.”> [1 Corinthians 3:9.]

It is necessary to carefully consider many things that have been left without due thought. It is necessary to drop out other things that have occupied much time, when <but little> time should be devoted to them. God has not laid upon any living man the burden of jealously guarding the movements of His fellow men, for this would restrict his intelligent freedom. In following a course of this kind men are pursuing a similar course to that of the Roman Catholics who center in the pope every power of the church, and ascribe to him authority to act as God, so that those below him in station lay every plan at his feet, that he may prescribe the rules for men and women in every minutia of life.

In following a course of this kind there is danger that no chance will be left for God to answer the prayers of His delegated servants, according to His promise, in giving them wisdom in pursuing their work. God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people there is need of a protest.

Let every intelligent soul wonder and adore because of the fact that God has so valued His human agents as to say to them, "Ye are laborers together with God, ye are God's husbandry, ye are God's building." [Verse 9.] In view of this fact, let every workman treat his fellow workman with peculiar delicacy. The cross of Calvary discloses the value of the soul in the sight of God.

The better acquainted we become with the mystery of godliness, the more we understand how Christ has valued His human agents. He has undertaken to become their Surety, and though He was the Lord of glory, He was willing to endure any inconvenience, to experience any suffering, in order that men might be placed in a favorable position to form characters that God should approve, to be workmen that need not to be ashamed, but able to labor in any part of God's moral vineyard.

Those who labor in the cause of God will find plenty of assaults from the enemy of God and of men. But shall any who profess to be followers of Christ become the adversary of their brethren in weakening, wounding, and bruising the souls of their fellow laborers? This is the very work which Satan is trying to do.

The Lord has done everything that a God could do for His heritage, and He expects that those for whom He has done so much shall love one another, shall value each other in the light of the cross of Calvary. Consider the prayer of Christ, "For their sakes I sanctify myself, that they also might be sanctified through the truth, Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [John 17:19-23.]

The prayer of Christ presents men in the light of wonderful value with God. Every man has a right to value himself. In the light reflected from the cross of Calvary, he may understand that individually he has been highly valued by One as high and exalted, as full of majesty and glory as the Lord Himself. Would that men could view this subject in the light in which it has been presented to me. He has valued us, and

He still values us, for He came to our world to suffer inconvenience, insult, and abuse, though it came from the very ones whom He sought to bless.

For our sakes He became poor, that we through His poverty might be made rich. "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." [Isaiah 53:3-5.]

In consideration of the amazing condescension on the part of God in paying such a price for the ransom of men, should not every human agent humble himself, and learn to respect his fellow men, and not show the slightest contempt or feel the least indifference for those for whom God has displayed such amazing love? "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.]

Since God has placed such value upon man, shall his fellow men encourage the spirit of indifference and carelessness toward him? No; men who labor in the gospel field are to be respected <and loved.> The Holy Spirit has engaged to work for man, and unless the Holy Spirit shall do its office work upon our hearts, our labors will be in vain. When men undertake to work the Holy Spirit, they will find that their weak ideas, their prescribed rules and regulations which they have felt to be necessary to the work, are of no honor with God. God calls for the finite to stand aside, in order that His delegated workers may be operated upon by the Holy Spirit.

The words spoken in the council were solemn and earnest. There is need that every man should humble his heart and walk in all humility before God. No man should consider that position gives him power to lord it over God's heritage. The consciousness of being appreciated is a great <encouragement and> satisfaction to any man. To treat others with delicacy and respect will do much towards closing the door of temptation, and opening their hearts to respect and love. Men in office, and men out of <special> office, are laborers together with God for the helping of God's heritage, and the Lord will not sanction any species of disrespect or oppression toward those for whom He has paid the price of His own blood.

You have your Bibles, and I would ask you, Are you appreciating the words of Jesus Christ? "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"But whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. ... Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost." [Matthew 18:1-6, 10, 11.]

This entire chapter needs to be carefully considered by every church member. When men who claim to be disciples of Christ shall be doers of the lesson which He has given in this chapter, they will know what it means to have Christ's precious promises verified unto them, as unto those who are building their house on the Rock. Would it not be well for those who stand in responsible positions to be practical Bible doers as well as Bible readers?

When ministering brethren come together in council, let deference be shown to the expression of intelligent principles, let intellectual freedom be freely accorded to all. There should be unity and love and freedom in communicating one with another. It should be a pleasure to consult one with another, to compare ideas, and to review plans—to meet and write in hearty confidence and Christian fellowship [with] their ministering brethren.> An atmosphere of goodness, confidence, and love should be diffused, for this is the assurance of the presence of the Holy Spirit. The presence of God should be felt, and the soul should be humbled in acknowledging the condescension of these brethren in planning for every soul for whom Christ has died, and thus hearts would be softened and broken, <drawn together and not drawn apart.>

As president of the conference you have manifested little love in spirit, in word, and in action, in reference to your ministering brethren; and this is an offense to God. You must change decidedly in spirit and in attitude, or you will imperil the work of God, and will be left <very much alone> to your own ideas and plans. Your heart will lose its softness of penitence, so appropriate for every soul to feel. You will lose the divine moving of the Holy Spirit. You need to put away your suspicions, your criticism, or else your love will grow less and less, and your influence will leaven others, and there will be no unity among you. You will hold together only as ropes of sand.

Look to Calvary, and put away your infidelity and your loveless spirit. You have not the confidence in any one that you should have, and a hard, unfeeling spirit, destitute of the love of Jesus, is coming in to occupy your soul. Link up with your brethren, if you would have them link up with you and give you their confidence. Confidence and faith will beget confidence and faith. You should gather into your confidence not only your ministering brethren, but those with whom you are brought in contact, and show them that you have confidence, and that you believe that they are taught of God as much as you yourself are taught of God. Open your plans before them. One will be free to speak, and another will be free to speak, and they may call your attention to some things that you had not thought of before.

God does not open everything to one mind, but he teaches one, and another, and still another. Men are to stand in God, and without having the fear of criticism <constantly> before them, they are [to] speak as God shall give them utterance, and to write as God shall dictate. After they have written their thoughts, let them be free to read their articles to their brethren, and let them receive any kindly word or caution that the brethren may see fit to offer in the spirit of brotherly kindness and love.

The cautions which God has given are to be regarded. Christ has said concerning His disciples, "All ye are brethren." [Matthew 23:8.] Everyone is to give an account of himself to God. Confidence and respect must be cherished in the heart of Elder Daniells towards God's ministers and agencies. Do not lay down any specified rules or prescribe any details of actions as to how God's agents shall do their work.

Those who are accepted as workers together with God are under the tutorship of God. He is just as willing and ready to lead and teach them as He is to lead those who feel like laying out the work for His workers in precise lines. This manner of action is not after God's order, and is aside from His plan, <leading the workers to weakness and inefficiency.> This burden has been gathered to the soul, but it has not been given to men [by] God.

The Teacher said, "While you are so earnest to call to mind the details, the time that is of so great value has been consumed, and the prayer that was so necessary for invoking the presence of God to preside in your councils has been neglected; and the minds of the workers have been called to dwell upon nonessentials which should have been left for workers in the field to plan for themselves, for they understand the situation and circumstances and have reasoning powers to know what is necessary for the success of their labors. Many things that are too important to be set aside have been lightly dwelt upon, and many things that are of little consequence have been largely dwelt upon, when there is no reason why men should dictate concerning the matters they have laid out in detail."

It is our place to instruct the people that they are not to make men their trust, no matter in what position they may be placed, but that they are to look <beyond the human> to Jesus for their orders. The Lord has entrusted His servants with His household goods, and it is the responsibility of every worker to improve his Lord's entrusted talents and to become a laborer together with God in inculcating special truths that have been committed to him.

Let men leave the work for the worker to do with an eye single to the glory of God. God may see that it is necessary to release every president of his charge who does not understand what is comprehended in his special work. He who mistakes his duties is in danger of working at cross purposes with God, and of imperiling the souls of his fellow workers as well as his own soul, because he does not recognize the fact that his fellow laborers are to be linked up with him. Christ said, "All ye are brethren." [Verse 8.]

The position of president gives to no man liberty to be voice and conscience for his brethren, to leave some out of his confidence, and to take some into his counsel <who he is sure will voice his words and plans.> He is to embrace those to whom God has committed sacred trusts according to their several ability. One man may present a plan, and another may discern a fault in the plan, while still another may suggest another plan which needs to be fairly considered. But the details that have been laid <out> for those to follow who are laboring in the field are such as to make them blush with indignation, for they are of such a character as to suggest that they are not worthy to be trusted, when God regards them with love and tenderness and has committed to them His goods <in endowments [and] talents to be improved.> The communication is open between God and their souls, for they are workers together with God.

The heaviest responsibilities rest upon the workers who have had the largest experience and have been privileged with the most opportunities in connection with the work. The largest responsibility rests upon him to whom God has entrusted a great work. Many things that men would prescribe for others would better be left <to the intelligent judgment of the workers under> the guidance of God. Many parts of the

work that men take it upon themselves to judge would better be left for God to judge in that great day when He will try every man's work of what sort it is.

Your prescribed rules concerning details are not inspired of God. You have wearied minds that were already worn by causing them to dwell upon these matters when more important matters were to be considered by all interested workers. That which pertains to the growth and advancement of the work has had to give place to these nonessential things.

Be as explicit as you please in regard to enforcing Bible rules of love, sympathy, and true Christian courtesy one toward another, for to depart from God's commandment in these particulars means condemnation to the soul. The selfish, narrow ideas which lead to the formation of rules that would circumscribe God's workers, and would give no chance or room for the working of God <in the guidance of His chosen ones> [and] in the intellect and judgment of His own hired servants, is not only injurious to the workers but a sin against Jesus Christ whose property they are. If you accustom yourselves to take the work of God out of His hands into your finite hands, and employ your time in dwelling on little and larger details while neglecting matters that are more essential, you will belittle and cripple God's work. You will lose sight of the great, eternal interest, as the enemy would have you, and the work of God will be left in a wounded condition. Let the leading men weed out from their propositions all that can be more properly handled by individual workers themselves.

Men who have borne responsibility, men who have judgment, men who manifest sympathy, who act under the supervision of God, are in as close relation to Christ as is the branch to the vine, and as branches of the vine are to derive their sustenance, not from each other, but from the parent stock. They are not to feel the least lifted up or boastful one over another, but are individually to please God by bearing much fruit.

You preach Christ, but you do not realize your dependence upon the divine influence to make you Christlike. If every man will hide in Christ, then Christ will appear as all-sufficient. All do not give due consideration to the fact that the Holy Spirit is to take possession of hearts and mold their characters. Self-sufficient workers will not have Christ with them. The inventive mind of man is likely to form speculative opinions of every variety, but mere opinions are of little weight. "What is the chaff to the wheat," said our Counselor. [Jeremiah 23:28.]

Men have defective sight, and things of the largest proportion, if removed a short distance, lose their importance while smaller matters brought nigh to the vision become magnified, and seem to gain wonderful importance, and to be of the most essential character. The Lord Jesus finds many of His human agents mistaking phantoms for realities, and realities for phantoms; He hears them calling an atom a world, and a world an atom. Such agents need the work of the Holy Spirit upon mind and heart to mold the character after the divine similitude. If this work is not done, the whole interest will be absorbed in spiritual delusions.

No one is safe in attempting to work the Holy Spirit, and yet you are in danger of supposing you can do this. The Holy Spirit must work the individual, human agent. The most powerful sermons are in vain unless the Holy Spirit accompanies the words. Christ expects every man to do his best. Brethren who are

constantly suspicious of their brethren make manifest the fact that evil influences have wrought upon the mind, and that they have become doubtful, distrustful, full of evil surmising and evil-thinking; and they think that plans must be laid to prevent the very thing that their suspicions tell them exists or will exist. Their very suspicions help to create the state of things that they imagine, and then they believe that they have had great discernment in forming plans to meet a situation that they have helped to create. But the fact was that they were treating their suspicions and suppositions as realities until their course of action made them so. Unless such a mind is brought under the controlling influence of the Spirit of God, its working will greatly retard the cause of God, until it may be necessary to disconnect the man from the work.

Men are to speak and write, not under a man's inspiration, but according to the dictates of the Holy Spirit. This dictation on the part of human agents to God's delegated workers is an offense to God. Those who are handling the subject of religious liberty, must in no case educate themselves in the practice of religious intolerance, even on a small scale. In the course they have been pursuing, they are wearing out not workmen whom they have raised up and appointed, but men whom God has delegated to do a certain work according to their several ability, whose hearts God has touched by His Holy Spirit.

Again words were addressed to the men who were in council, to the effect that as God's workmen associating together, they were to have hearts of flesh and not hearts of steel. They were in danger on this very point, but God cannot work with such material. There are men who need to be broken by falling upon the Rock, for they become firm and unimpressible and tenacious of their own ideas. But if they were left to have their own way, and it appears to them to be just and prudent and wise, the cause of God would bear an impress not after the similitude of Christ's image.

God never designed that one man's mind and judgment should have a controlling power over His heavenly appointed agencies, or over any class or organization. Again and again this matter has been repeated. But it is Satan's object to place finite men where God should be. "Blessed is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and which spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." [Jeremiah 17:7, 8.]

When men think that it is a good plan to exclude the people who believe the truth from having any special, expressed voice in matters concerning the management and working of the cause, they make a great mistake. It is the people's interest and money that largely sustain the work, and as the work advances step by step, the people should be enlightened, for they are part and parcel of the work in all its movements, and in no case should their judgment be ignored. You may say, "They have not a correct understanding of the work." But when and how can they become intelligent on these matters if the work is not opened up to them?

There are men from among the people who are of quick understanding, and who possess talents, and if they follow on to know the Lord, they will be fit to understand His work, although they are not ordained

ministers. If they are consecrated, humble men, if they serve the Lord with consecrated minds, they will be entrusted with the Lord's goods to trade upon.

Christ said to the humble fishermen, Come ye after me, and I will make you to become fishers of men, and straightway they forsook their nets, and followed him. [Mark 1:17, 18.] Those who have genius which shines with brightness in the kingdoms of this world, often [do] not have a desire for a place in the Lord's kingdom. High birth, hereditary greatness, wealth, and high sounding titles do not bring men into special favor with God. The Lord passes these by, and today accepts that which He accepted when He walked among men in the garb of humanity. He chooses men from the humble walks of life and esteems them for their piety alone. He says, "Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and keep them, the same shall be called great in the kingdom of heaven." [Matthew 5:19.]

Lt 54, 1894

Olsen, O. A.

Per Ardua, Williams Street, Granville, New South Wales, Australia

June 10, 1894

Elder Olsen

Battle Creek, Michigan

Dear Brother,

Willie and I rode to Kellyville yesterday and attended the preaching service there. There were forty-one men, women, and children present. I spoke a short time upon the talents which the Lord had entrusted to us as His stewards to be faithfully improved in His service. By use and experience men learn how to do successfully their worldly, temporal business, and in the same way God expected everyone in His service to improve the talents He had entrusted [to them], and to become wise, faithful workmen in spiritual and eternal things. If men exercise the gifts of grace that God has bestowed, they will have grace for grace, and the promise will be fulfilled that they shall be endowed with the Holy Spirit.

At infinite cost provision has been made that men shall reach the perfection of Christian character. Those who have been privileged to hear the truth, and have been impressed by the Holy Spirit to receive the Word of God as the voice of God, have no excuse for becoming dwarfed in religious life. By exercising the ability which God has given, they are to be daily learning, and daily receiving spiritual fervor and power which has been provided for every true believer. If we would be growing plants in the Lord's garden we must have a constant supply of spiritual life and earnestness. Growth will then be seen in the faith and knowledge of our Lord Jesus Christ. There is no halfway house where we may throw off responsibility and rest by the way. We are to keep advancing heavenward, developing a solid and religious character.

The measure of the Holy Spirit we receive will be proportionate to the measure of our desire, and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others. Christ says, "Every one that asketh receiveth; and he that seeketh findeth." He who truly seeks for the precious grace of Christ will be sure not to be disappointed. This promise has been given to us by Him who will not deceive us. It is not stated as a maxim or a theory, but as a fact, as a law of the divine government. We can be assured that we shall receive the Holy Spirit if we individually try the experiment of testing God's Word. God is true, His order is perfect. "He that seeketh findeth; and to him that knocketh it shall be opened." [Matthew 7:8.] Light and truth will shine forth according to the desire of the soul. O that all would hunger and thirst after righteousness that they might be filled.

Those men who calculate just how religious exercises should be conducted, and are very precise and methodical in diffusing the light and grace that they seem to have, simply do not have much of the Holy Spirit. If they had more of the Holy Spirit, they would meddle less with the experiences of men who have received this divine gift in large abundance. There is much need of the testimony that was given to Nicodemus.

Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [John 3:3.] Nicodemus was astonished as well as indignant at these words. He considered himself not only an intellectual but a pious and religious man. But Christ said again to him, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so (are a few who profess to believe the truth? no.) is everyone that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be?"

"Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" [Verses 7-10.] Nicodemus was unbelieving. He could not harmonize this doctrine of conversion with his understanding of what constituted religion. He could not explain to his own satisfaction the science of conversion, but Jesus showed him by a figure that it could not be explained by any of his precise methods. He pointed out to him the fact that he could not see the wind, yet he could discern its action. He might never be able to explain the process of conversion, but he would be able to discern its effect. He heard the sound of the wind which bloweth where it listeth, and he could see the results of its action.

The operating agency was not revealed to the view, man could not tell whence it came or whither it went. They could not define by what law it was governed but they could see what it produced by its action. No human reasoning of the most learned man could define the operations of the Holy Spirit upon human minds and characters, yet they could see the effects upon the life and actions. The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him, and human minds and human judgment and human methods can no more set boundaries to its workings, or prescribe [as] to [the] channel through which it shall operate, then they can say to the wind, I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.

Though we cannot see the Spirit of God, yet we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, so the Holy Spirit can work upon human hearts, and no finite man can circumscribe the work of God.

The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the Word of God. His convictions will be so deep that a hurricane and tumult of feeling seems to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, and the life-giving spirit which he has received cannot be repressed. Christ is in him a well of water springing up into everlasting life. His feelings of love are as deep and ardent as was his distress and agony. His soul is like the fountain of the great deep broken up, and he pours forth his thanksgiving and praise, his gratitude and joy, until the heavenly harps are tuned to notes of rejoicing. He has a story to tell, but not in any precise, common, methodical way. He is a soul ransomed through the merits of Jesus Christ, and his whole being is thrilled with the realization of the salvation of God.

Others are brought to Christ in a more gentle way. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." You cannot see the operating agency, but you can see its effects. When Nicodemus said unto Jesus, "How can these things be?" Jesus said to him, "Art thou a master of Israel, and knowest not these things?" [Verses 8-10.] A teacher in Israel, a man among wise men, a man who supposed that he was able to comprehend the science of religion, and yet stumbling at the doctrine of conversion! He was not willing to admit truth, because he could not understand all that was connected with the operation of the power of God, and yet he accepted the facts of nature although he could not explain or even comprehend them. Like others of all ages, he was looking to forms and precise ceremonies as more essential to religion than the deep movements of the Spirit of God.

The very work that Christ declared necessary in the case of Nicodemus is the very work that needs to be done for those men who think that everything pertaining to religion must be done in a precise, methodical way. They need to be born again, and how the new birth is accomplished matters not, so long as the heart is renewed. When the prayer is sincerely offered, "Create in me a clean heart, O God; and renew a right spirit within me," the voice of the Lord answers, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." [Psalm 51:10;] Ezekiel 36:26, 27.

The renewed heart will have no plants of selfishness to cultivate. Pride will be seen in its sinfulness and will be expelled. It is not for the human clay to find fault with the molding process of the potter, but to submit to be molded in any way. Every soul must submit to the Lord before he can be made a vessel unto honor, to be filled with the renewing, sanctifying grace of Christ.

There are many men in the ministry who need to take home to themselves the words that Christ spoke to Nicodemus. They may regard themselves as expositors of the Scriptures, and yet may make the most simple doctrines of the Bible—the most essential truth, the most practical experience in godliness—a mystery to their hearers. No man, no matter how high his calling or responsibility, can fully understand the Word of God unless he practices that Word in his daily life. If the truth is made practical, then he gives expression in his character to the comfort and peace of God that passeth understanding. A child in years may be able to comprehend the meaning of the practical lessons of Christ when the most learned masters and teachers are ignorant of their significance. “Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.” [Matthew 11:25, 26.]

It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their idea and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self and may be in harmony with heaven. Let them pray, “Not my will, but thine, be done.” [Luke 22:42.] Let men bear in mind that God’s ways are not their ways, nor His thoughts their thoughts, for He says, “For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah 55:9.

In the instruction that the Lord gave Gideon when he was about to fight with the Midianites—that he should go out against his foes with an army of three hundred, blowing trumpets, and carrying empty pitchers in their hands, and shouting, “the sword of the Lord, and of Gideon” [Judges 7:16-18]—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would have started back with determined protest and resistance. They would have held long controversies to show the inconsistencies and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgments they would have considered all such movements as utterly ridiculous and unreasonable.

How unscientific, how inconsistent, would they have thought the movements of Joshua and his armies at the taking of Jericho! “Now Jericho was straitly shut up because of the children of Israel; none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram’s horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the

wall of the city shall fall down flat, and the people shall ascend up every man straight before him.”
Joshua 6:1-5.

Where were the scientific methods in this warfare? The Lord works in His own way in order that men shall not lift themselves up in pride of intellect and take the credit and the glory to themselves. The Lord would have every human being understand that his capabilities and endowments are from the Lord. God works by whom He will. He takes those whom He pleases to do His work, and He does not consult those to whom He will send His messenger as to what are their preferences concerning who and what manner of person they would like to bring the message of God to them. God will use men who are willing to be used. The Lord would use men of the highest intelligence if they would permit Him to mold and fashion them, and to shape their testimony after His own order. Men high or low, learned or ignorant, would better let the Lord manage and take care of the safety of His own ark.

The work of men is to obey the voice of God. Whoever has a connection with the work and cause of God is to be continually under the discipline of God. “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.”
Jeremiah 9:23, 24.

There is a great need of taking self in hand when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, yet self-exaltation is behind the practice of noting the shortcomings of others. Let every soul remember it is best to be on guard and to make straight paths for their feet, lest the lame be turned out of the way. None of us are in danger of being too devotional, or of possessing too much Christlikeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness until changed into the likeness of His beautiful character.

Truly convicted souls cannot be satisfied with forms, maxims, and traditions. The cry of the soul must be, “Give me the bread of life, lift up a full cup to my parched, spiritual nature, that I may be revived and refreshed. But do not intrude and interpose yourself between me and my Redeemer. Let me see Him as my helper, as the Man of sorrows and acquainted with grief. Thou, O Lord, must be my helper. Thou wast wounded for my transgressions, bruised for my iniquities, the chastisement of my peace was upon thee, and with thy stripes I am healed.”

Christ was crucified for our sins, and was raised from the rent sepulchre for our justification, and He proclaims in triumph, “I am the resurrection and the life.” [John 11:25.] Jesus lives as our intercessor to plead before the Father. He has carried the sins of the whole world and has not made one mortal man a sin-bearer for others. No man can bear the weight of his own sins. The crucified One bore them all, and every soul who believes in Him shall not perish but have everlasting life.

The disciple of Christ will be fitted by His grace for every trial and test as he strives for perfection of character. By looking away from Jesus to some other one or to something else, he may sometimes make

mistakes, but as soon as he is warned of his danger, he again fastens his eyes upon Jesus in whom his hope of eternal life is centered, and he plants his feet in the footprints of his Lord and travels on securely. He rejoices, saying, "He is my living intercessor before God. He prays in my behalf. He is my advocate, and clothes me with the perfection of His own righteousness. He is all I need to enable me to bear the cross, to endure shame and reproach for His dear name's sake. If He permits me to endure persecution, He will give me more grace and the comfort of His presence, so that His name shall thereby be glorified."

There are souls famishing for the bread of life, thirsting for the waters of salvation, and woe unto that man who by pen or voice shall turn them aside into false paths. The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve Him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "And I will pray the Father and He shall give you another Comforter, that he may abide with you forever." [John 14:16.] A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who know not what it is to be justified by faith, who have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [John 3:8.]

What can the world know of Christian experience? Verily nothing. "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The great Teacher explained this instruction, saying, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." [John 6:53, 63.]

In this age the Word of God is not considered reliable. The Word of Christ that cuts directly across human desires and indulgences and condemned popular habits and practices, that Word which was made flesh and dwelt among us, is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling rather than following in the footsteps of Him whom they profess to acknowledge as their professed Master. They do not represent the same character that Christ represented in His pure, sincere love to God and His love for fallen man. They do not take God at His word and identify their interests with those of Jesus Christ. They do not form the habit of communing with Jesus, of taking Him as a guide and counselor, and thus learn the trade of living a well-defined, Christian life.

Those who not only hear but do the words of Christ make manifest in character the operation of the Holy Spirit. The result of His internal action is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are His, declaring, "Ye are my witnesses." [Isaiah 43:10.] They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the spirit is moving upon the inward man. Those who are associated with them are convinced that they are making Jesus Christ their pattern.

Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully, for when he sees his mistake, he turns again and fastens his eyes upon Jesus, and the fact that he has erred does not make him less dear to the heart of God. He knows that he has communion with the Saviour, and when reproved for his mistake in some matter of judgment, he does not walk sullenly and complain of God, but turns the mistake into a victory. He learns a lesson from the words of the Master and takes heed that he be not again deceived.

Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward Him. The truth for this time is believed with sound confidence. They can say with all assurance, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty ... We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:16-19.

The inner life of the soul will reveal itself in the outward conduct, Let the Word of God bear its testimony in behalf of the messenger whom God hath sent with a message in these last days to prepare a people to stand in the day of the Lord. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isaiah 52:7. The wisdom of so-called intellectual men cannot be relied upon unless they have learned, and are daily learning, lessons in the school of Christ. Men in their supposed wisdom may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. The Lord says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men." [1 Corinthians 1:25.] "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.]

No one has been created in Christ Jesus for mere self-enjoyment. He who lives to himself is not a Christian; for self-denial and cross-bearing are the portion of every true follower of Christ. We have been bought with a price in order that we may render willing service to our Master. Every hour that we have failed to acknowledge Christ as our personal Saviour, we have robbed God: for Christ purchased us by the ransom of His own blood. The Christian cannot serve the world, or yield to the claims of any power, relation or society that will make him deny Christ, dishonor God, and prove disloyal to His holy law. The Christian is to surrender himself unreservedly to God as His purchased possession. God claims him for Himself and will impart to the believer special favors, enabling him to be complete in Christ, more than conqueror through Him that hath loved him.

After I had finished speaking, Willie spoke to the point with much feeling. An opportunity was then given for a social meeting. The people have not been educated to bear their testimonies as they should have been, although the Lord has been pleased to give much light upon this matter. There has been altogether too much preaching, and not enough pains taken to educate those who have newly come to the faith to speak and to pray and to learn how to do service for the Master. This kind of work is of far greater importance than is frequent preaching.

It is a mistake for the preacher to do all the speaking. He should do faithful labor to teach the people who have not had an experience to learn how to speak, to learn how to pray in such a way that they may improve week by week. We have found in Parramatta and in Kellyville that work along this line has not been thoroughly done. We have had to bear very straight testimony and do much earnest labor in order that the people should realize that they must individually act their part. The minister who does all the talking is not doing his duty as a faithful minister of Christ.

Last Sabbath Brother Starr tried to teach them how to be witnesses for the Lord, but only a few spoke. The elder of the church had never borne testimony. Brother Starr called upon several, asking them to say a few words. The Brethren Firth who have lately been persecuted for Sunday labor, could not be moved upon to rise up and speak. This Sabbath I had a message for them all, and these brothers did speak. Fifteen testimonies were borne besides Willie's and mine. We had a most precious meeting.

Since we came to Granville, Brother Armstrong has taken his position with his wife, who accepted the truth months before, and there is another, whose wife has been a Sabbathkeeper ever since the tent was pitched in Castle Hill, who is now keeping the Sabbath, but is not firmly established. Brother and Sister Starr and Brother McCullagh and myself visited and prayed with Brother Whiteman's family, and the family of Brother Radly. All were at the meeting in Kellyville, and I was so glad we went. These two families had to go ten miles to come to the meeting.

Some of the people of Castle Hill are calling for us to come and hold meetings in a large chamber above a store, and I think we shall soon go there. The interest here has been of such a character that we could not leave Parramatta before.

After meeting, Willie and I started on our journey back to Granville. We let the horse move on slowly while we ate the lunch we brought with us. It was a beautiful day, and we enjoyed the country scenery very much.

This afternoon I spoke in the Masonic Hall. We had a good congregation. I spoke upon the subject of temperance, and all listened with deep interest. Several outsiders expressed their satisfaction in the sentiments that had been expressed, and a fine looking lady inquired if I would speak Monday afternoon upon the same subject in the Women's Christian Temperance Meeting. I told her I would if they invited me to. She said, "I am a stranger here. I live in Victoria."

Elder Corliss will speak in the same hall tonight on the subject of religious liberty.

Lt 54a, 1894

Olsen, O. A.

Per Ardua, Granville, New South Wales, Australia

June 24, 1894

Dear Brother Olsen:

At an early date I will begin to write to you. My health has been, on an average, much better in Granville than in any other place I have been in since coming to this country. But ever since we have been here there have been a great many things that have been a great trial to my faith, and especially things that happened during last month. Of this fact I think I have written you quite fully.

You may remember that I told you how Brother Haskell had interested himself in behalf of the wants of the cause in Australia and has presented letters that I had written to him to two or the brethren in America who pledged five thousand dollars each for this field. Of course, this was a great encouragement to me. When we moved to Sydney we were compelled to pay quite a sum of money for transportation of goods, but when we applied for funds, we found the treasury was empty both in Melbourne and in Sydney. What we were to do was the question.

I had a large family dependent on me who must be provided with food and other necessities; and besides this, Brother and Sister Starr were members of my family, and my house was made the rallying point for ministers, committees, etc. We fitted up a tent to accommodate visitors with sleeping apartments, and also used the tent for a committee room to discuss matters that were at that time of living interest. It was the time when the Firth brothers' persecution was being discussed in the secular papers, and various opinions were expressed concerning the case. It was necessary to hold public meetings in order to show the proper relation between church and state. Elder Daniells came to Granville, and the meetings were pronounced a success.

The question of securing land for locating the school also demanded attention. To save hotel bills, we moved out bedsteads, bedding, etc., to Dora Creek, and Brother and Sister Lawrence, after living with us six weeks, moved to Dora Creek in a time of terrible pressure for means. We supplied them with a stove and with everything we could spare. They hired a small house at cheap rent, and this was made a stopping place for the men who should go and come in looking up the land. I prepared food and fruit for the necessities of those who should go, in order to save the large bill that would be exacted at the hotel for meals.

As a family we consulted together as to how we could reduce expenses, but we found we could not do much in the food line. Butter was very high, so we decided that we would place no butter on our table. We have had no meat upon our table since camp meeting; prior to this we had it occasionally. None of my family proper made any objection, but sustained me satisfactorily in this movement; but some of my new boarders took the matter hard and made up for the loss of butter in using other things, of equal or greater cost, in the preparation of food. So I did not gain much in trying to save on that point. I found that the education my hired girl was receiving was not after an economical order. I was going backward in the place of forward. I made a protest, but did not find myself able to control matters, and let things drift; but I carried a disappointed, sore heart. I was not consulted in regard to what I would have or what I would not have.

When the time came for letters from America, I received a letter from Elder Haskell, stating that the next mail would bring us one thousand dollars. We had contracted debts at the grocery which we promised to pay every month, but we found ourselves unable to do it. I borrowed ten pounds from

Brother Hughes, but after that their income was largely cut off, and we could not hope for relief from that quarter. We promised to pay the borrowed money when the next mail should come from America. When the mail did come, there was nothing for us.

I knew Willie was trying to keep cheerful, but there was no source from which we could draw, as our people are few in number, and have not, as yet, a standing place in New South Wales. My workers needed shoes and some other articles of clothing, but we had to say, We cannot pay you your wages. You must wait. The situation was one that we had no means of relieving, as it is possible for you to do in America. You cannot possibly imagine our feelings when the letter came from America in which it was announced that the thousand dollars we had expected, was needed at the Pacific Press. Willie had not a word to say, but I knew that this impossibility to command means was wearing upon him, mind and soul, and more because he knew it was affecting me.

There were many nights in which it was impossible for me to sleep till twelve o'clock, and sometimes I could not sleep after that time, but dressed myself and commenced writing. Then things conspired in such a way that my heart was greatly affected, and I thought I might lose my life at any time. "My head, my head! my heart, my heart!" was my distressed cry to God. My limbs were cold, and my head congested, and I cried, "Lord, save me, or I perish!" [See Matthew 8:25.]

I knew that Willie had a slow fever. He was quite sick in Melbourne, and was so pressed with work that he did nothing toward our moving. We were settled here some weeks before we saw him. When he came, he had a fever upon him, and a pain in his head all the time. The outlook was not flattering. Then came the copies of the Review and Herald in which Elder [W. H.] Littlejohn's articles were published.

The night after reading those articles, the whole matter was opened before me; I was in much distress and agony of mind. I dared not lie in bed. I walked the room in the hours of the night and pleaded with God in agony of spirit. I never remember suffering such agony before, and I cried to God in my distress for help. I kept in my room. I did not care to unite with the family. I felt alone, terribly alone. No one could say anything to help me. God alone could lift the burden from my soul. I knew that I was threatened with apoplexy, and I cared not and dared not to sleep.

Willie came in to see what he could do for me. He looked terribly careworn, and then the pressure gave way, and I burst into an agony of tears; he put his face in his hands and cried with me. Seasons of prayer were held for me, and the Lord God of heaven gave me the assurance of His presence as I have written you. The Word of the Lord has been fulfilled. My health has begun to improve, and I have been relieved of the terrible weight that pressed upon my soul. I have the peace of Christ, though I am still pressed with sadness as I think of the cause of God in America, and as I see the great battle with poverty in this country.

The way the banks have been managed has ruined the country. Our own people are in want. I have divided with Sister McKenzie the provisions which have been bought at auction sales, and have also placed a pound in her hands. Her husband has been canvassing with Brother Collins, but poverty has met them on every side. The people wanted the books, but with tears in their eyes they said, We cannot buy. We must have bread or starve.

Sister McKenzie received a letter from her husband in which he stated that he was two pounds in debt at the hotel, and asked her to sell some articles from the meager lot of furniture still remaining, in order that he might pay his debt. When I heard this, I rode up with Sister Belden to carry supplies of food to them, for I knew they were in want. She was very grateful for this. You know they have a large but excellent family.

Sister McKenzie said, "Last week we were in sore need; but Brother Enoch Smith has hired our eldest son. He does a man's work, but is very grateful to receive two dollars a week, and he sent us this amount so that this week we are better supplied. One of my neighbors who has been a bitter opponent to the truth has sent me word that she would give me a piece of beef which had just been killed, if I would send for it. I have done so, and it is now cooking on the stove." This beef and a little bread is all they had in the house. She said that the provisions which I brought would last her two weeks.

At Seven Hills an excellent company has been brought out into the truth, but not one has a room which is large enough to accommodate them in their meetings when they assemble to worship God. Twenty have embraced the truth since camp meeting. It was a hard matter for some of them to decide, for they said, "We shall lose our chance to get work, and we cannot see our families starve."

One brother who has recently embraced the truth has a small piece of land on which he has planted orange trees, and which yield him excellent fruit. He packed the fruit in cases and sent them to Sydney, asking two shillings a case. Each case holds one bushel. His mandarins usually bring him four shillings and sixpence a case, but the last lot brought him but one shilling, and the little sum would be all consumed in transportation.

They are not able to raise enough money to purchase land on which to set a church building, yet they must have a place in which to worship God. I pledged five pounds a few weeks ago, but after a little while I could see that I must do more than this or nothing would be done in the matter. I pledged ten pounds, and since last Wednesday when Brother Pond was disappointed in disposing of his fruit, I have known I would have to do more if the house were built.

Brother Hickox is now called to Queensland to join Brother Starr. Our year's wages have come, but not a dollar of this belongs to me, for at the conference in Melbourne I have both tithe and capital to purchase school lands. We have to have some furniture for our house. We are especially in need of chairs. Although I say I will help them to build, yet I know not where the money is coming from. We cannot borrow of a soul that I know of who lives in this country. The New Zealand Conference is in debt for the camp meeting, and we cannot draw from them. The Echo office treasury is empty, and the treasury in Sydney is in the same condition.

America must awake to the situation, and our people there must do more than they have done to enable us to make a beginning here. It was certainly rather an unfortunate time to begin to cut down our wages, when the workers in these new fields have to give of their means continually. In America there are churches upon whom you can draw in times of straightened circumstances. In America there are men from whom you can borrow in time of need, but there is no such hope here.

May the Lord lead us by unseen paths across the Red Sea, for apparently we have come to the sea. Those who have embraced the truth in this country are generally in poor circumstances. Brother Sherwin and his wife embraced the truth at Seven Hills. He made no profession of religion, but his wife was a member of the State Church, and came along very slowly. They were so situated that they were not fastened down to a certain house and lands, and were ready to purchase a house on the school lands.

Willie is not fully satisfied with the land on which they are thinking of locating the school. He does not think the soil is of as good a quality on the whole as we ought to secure, yet all who have seen it seem well pleased with it. It is a great undertaking to erect buildings and to establish the school on this land. There was but one thing I could do, and that was to tell Willie that he had done all that he could in the matter. He will feel very conscientious not to represent the land for which they have contracted as of one jot or tittle of value above what he thinks it worth. He knows that there may be criticism of his movements. He has had a taste of this in the past, and he dreads it, and he had not moved with that assurance and confidence that one needs in order to be in good spirits, and to make a success. He knows that much is at stake.

Those who have been investigating land have found that they could procure no tract of country where there were not some unfavorable features. The land that was better than that negotiated for on Dora Creek, that would be the most profitable for the purpose, is very high priced, and there are, besides, disadvantages of a serious nature. We have little money to invest in costly land, and should we purchase it, we should have to spend more in water supplies. We have come to the conclusion that whatever purchase is made, some dissatisfaction will exist. On this account Willie carries a load which causes him to fear and tremble, but we lay the matter before God most earnestly and with tears. If he dared, he would drop this part of the work and let others take it up.

I wish that Brother Eastman were here. Willie will not make a decided purchase of the land until Joseph Hare shall come. He is now on his way, and will be here Tuesday. Willie will go with him to see the land. I told Willie that if it would ease his mind, I would step into the gap, sell off house and furniture in America, and be responsible for the four thousand, five hundred dollars that must be paid for the land, for we could not hesitate much longer. If anything better could be found, I alone could be held responsible for the Dora Creek land. This matter is wearing upon Willie, and I want it to end soon. He has been casting about to see where he could get the money to pay for the land. Brother Sherwin, I understand, will lend him all the money which he has, which is one hundred and fifty pounds. But this loan will only be for a few weeks, as Brother Sherwin wishes to secure a place wherever the school shall be located.

We see that the responsibilities are of such a character that we will be fastened here for some time. We dare not pull up stakes and move to any other part of the field at this stage of work, for this would bring discouragement upon the workers here in this crisis. If the Lord has called us here, it must be to act a decided part in the work and to see it advance to success before we change for any other field of labor. This decision means much to us, for Willie's children must be with their father.

Willie must be looking around to find a proper person for a mother to his children, and no longer remain separated from them. He has felt this separation keenly, and although he has said but little about it, it is telling upon him. I lay the matter before you just as it is, but as yet would say he knows not what he will do in this important matter. He dares not make any arrangements until he sees his way clear. It is not a very economical way of doing to support a family in Battle Creek and at the same time be paying his board in this country, to say nothing of the self-denial and self-sacrifice of being so far separated from his children, and being comparatively a stranger to his own dear ones. He has responsibilities upon him which as a father he should recognize. He is neither doing justice to them nor to himself, and I have been troubled for some time on this point. The children need the help of their father in their education and in receiving a proper mold of character, and they should have him. The company of his children might bring some brightness into his life, which would be beneficial to him. Since his wife's death, his life has been sad indeed. His whole life has been one of constant taxation since he was old enough to bear any responsibility, but the time for a change has come.

We cannot leave this field now. We are needed here, and our laborers must be here, we know not how long. We now have a knowledge of the work, and the Lord has given us light as to how to do the work, and we will humbly go forward in the fear of God, giving ourselves and the means which God has entrusted to us as His servants. We mean to walk humbly with God.

I am pained to see the fear and trembling that is becoming habitual with Willie. I noticed that he moved with trembling before Brother Tenney left for America. O what a work was left upon his shoulders in seeking to arrange matters at the office! This cost him many hours of hard labor, and deprived him of sleep, and he has been troubled with indigestion ever since coming to Australia as never before. It has been one long taxation which neither you nor any other man can ever know. God knows it all; we have moved under pressure ever since coming here.

There is a work to be done in Queensland, in the regions beyond. This is a new world, and as yet it has had little of my labors. The work that has been begun needs to be carried forward; and God alone can give us the efficiency, the courage, the determination to stick to the work, and to do that which we have a knowledge must be done. We are not to fail nor to be discouraged. If the Lord tells us that it is our duty to leave this field, and to enter a new field to meet with the prejudice, the envy, the jealousy, the distrust, and the suspicion which there exists, we will do it; for we feel like devoting our time, our strength, and all there is of us to the work of God. We are in His hands to do His bidding. The Lord has heard prayer in my behalf. I am improving in health and strength, and my heart says, "Praise the Lord, who is the health of my countenance and my God." [See Psalm 42:11.]

I must now leave this writing, as it is twelve o'clock, and I have just been told by Willie that there is an appointment for me at Seven Hills, at a very important meeting that is to be held there. I will order the lunch to be placed upon the table as quickly as possible. I had not an intimation that I must go. We have had rain, and the roads are muddy. Our carriage is heavy, and it will take two hours to reach Seven Hills.

June 25

We found our brethren and sisters assembled at the tent, with about thirteen unbelievers. I spoke upon the subject of devoting our means to God, as well as giving ourselves to His service. I read the eighth and ninth chapters of second Corinthians, and dwelt much upon the eighth chapter, for the words seemed very appropriate to the circumstances of our people. The Lord gave me much freedom, and I presented the matter in the demonstration of the Spirit. We had no question but that Jesus Himself was in the assembly. I know that I was blessed, and I know the words that I spoke were received as a message from God.

With yearning of soul I looked upon the faces of that intelligent company, who had newly come to the faith. I loved every one of them in Christ Jesus, and I could not feel that it would be right for Brother Hickox to leave them until a humble church should be built where they could assemble to worship God. The church is made up of intelligent farmers, carpenters, of men who are quarrying out stone, and who are engaged on the water works. They are all intelligent persons and can all exert an influence by letting their light shine forth to others. There are several others who are still in the valley of decision. I appealed to them, and urged them to follow the conviction of their conscience.

The Lord Jesus was calling them as He called the humble fishermen in Galilee, saying, "Follow Me." [Matthew 4:19.] Hearts were softened and subdued. Tears were in the eyes of many. Not only believers, but unbelievers, were affected to tears. After I had spoken fifty minutes, Brother McCullagh spoke right to the point; then Willie and Brother Hickox called upon them all to see what they could do toward erecting a meetinghouse.

All had large families to support and were dependent upon their daily labor to meet their expenses. But one after another they said, "Put me down for one pound." Brother Sherwin said that he would give five pounds; this was the highest sum that any of this little company could give. Those who in their deep poverty gave one pound were liberal, and the Lord blessed them. One man who has not yet taken his stand for the truth, and who has a large family of children, gave one pound. His name is Mitchel, and he is an intelligent man; we have faith that soon he will be wholly in the truth.

I could not but be forcibly impressed with the words of the apostle, "For to their power I bear record, yea, and beyond their power they were willing of themselves." [2 Corinthians 8:3.] Brother McCullagh said he would give two pounds ten, and was authorized to tell them that Brother Starr would also give two pounds ten. These brethren have done liberally in taking their part in this enterprise of building a meetinghouse. Willie said he thought he could not possibly venture to give over one pound; but if they should decide to purchase two lots, he would give two pounds, although he was not able to do this.

Sister White was called upon with the inquiry as to how much she would give. I stated that I would give twenty pounds, and wished that I could give forty, but this was all I could do at the present. Two hundred pounds were subscribed. The house will be built if I have to give twenty pounds more. All that I have and am is the Lord's; nothing shall be wasted, nothing shall be used selfishly. The Lord will help us to help our brethren in this country during these hard and trying times.

We had a very precious meeting, which was extended until nearly dark. There was no moon, but the stars and the carriage lamps lit up the road homeward. The horse walked most of the way, but though

the light of day was withdrawn, we were under the bright beams of the Sun of Righteousness. The Lord lives and reigns. If we look to Him alone for approval, we shall not be so often disappointed. However hard the lesson, we must learn not to trust in men nor to make flesh our arm, for if we do, we will surely fail and become discouraged. As we were nearing home, we met Brother Belden with his pony and trap, taking Elder Corliss, who had come up from Sydney, to fill his appointment. We have been having meetings Sunday afternoon and evening at Parramatta, and Brother Belden had his little trap well filled with those who were going from our place.

I have been up writing since four o'clock this morning, and now it is daylight. I put up my pen. The days are at their shortest now and will begin to lengthen slowly from this time on. Next week we will move into a nice, large, two-storey house up on the hill. The rent was ninety-eight pounds per year when we called there some time ago, but the times are so hard and money is so scarce, that they now offer the place for two dollars less per month than we are now paying. We have been paying twenty-seven dollars per month, but will rent this for twenty-five. It is thought that this house is too low in its location. Rheumatism has troubled several of us, and me in particular. We hope for the best and trust all with God.

I learn that last night's meeting in the hall at Parramatta was well attended, and the contribution for afternoon and evening amounted to nineteen shillings. There were not many out in the afternoon, for there was a band of musicians in the park, and some things of interest going on in the hospitals which attracted the attention of the people.

Lt 55, 1894

Olsen, O. A.

Norfolk Villa, Prospect Hill, Granville, New South Wales, Australia

[August 1894]

Dear Brother Olsen:

I have very tender feelings toward you. I understand how you are placed in relation to the work, and I pray for you, and believe God will lead you and guide you; but I felt the time had come for me to stand in God, and Him alone. The councils at Battle Creek treat me after their own ideas, as they have treated others, and will continue to do this until they are converted; and if the enemy could depress and discourage me through their course of action, he would exult. I have not had the sympathy of the faith and confidence of some men who compose your councils; therefore I shall not feel under restraints which they wish to impose upon me. If they could see things in a correct light, they would see and understand that I have had a connection and an experience with the work that not one of them have; that their constant suspicion, jealousies, and evil surmisings are standing directly in their own way of spiritual advancement, as well as proving a decided hindrance to me.

I mourn now that I did not do the very work I ought to have done when my nephew, Frank Belden, and Captain Eldridge were in responsible positions and had not an appreciation of the Great Controversy,

Vol. 4, which the people should have had then as they are having now. What effect did all my talk with a burdened heart in setting before them these things, have upon them? As much as to talk to a stone. My burden, my distress, was interpreted to be through selfish motives. They judged me by themselves. They intercepted themselves, in their own management, [so] that the book which the people should have had, which the Lord would have had them have, fell almost useless, and died from the press.

Light was in that book which came from heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book, [so] that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan's own devising. He was working diligently and has brought about a condition of things that the work cannot now go as it would have gone and done its work, which the Lord presented before me needed to be done. Those who hindered the work will have to answer to God for this.

What power did I have, notwithstanding my position and relation to the work, to change the order of things in the councils and decisions made in Battle Creek by men, firm and set and determined to have their own way? Verily none at all. There is One who saith, "I know thy works." [Revelation 2:2.] What reason have I to have implicit confidence in decisions in these councils, who have treated the message and the messenger as they have done? Have I not every reason to believe if they could manage to place me in trying places they would do it? They have done it. I have thought I would hunt up all the expenses I have had to meet on my own account, since coming to Australia, for calligraph work and preparation of articles for to get out matters that I have been awakened in the night season to prepare, and to give the figures to my brethren in your councils; but I will not take the trouble. God knows the whole history. I am sick and disgusted with the management of those things.

If I had not been in the field long enough, and the character of my work and my integrity and purity and incorruptness of action is not demonstrated beyond such criticism, it never will be. Satan, it is evident, has power over human minds, to put his interpretation on matters in human minds that are not fully under the sanctifying influence of the Spirit of God, that nothing will change. Facts will be misunderstood, and I shall not distress my soul or bring unnecessary burdens upon my workers to enter into minutia to figure out every item to prevent the suspicions which are ready to spring into life any moment that they think they have a semblance of a chance. I will not humiliate myself before such minds. The time has come when I stand in God, and in Him alone.

When I have been in the Spirit present in your councils and heard your decisions and how matters in regard to individual cases have been decided, I have not had increased faith in the men in your councils; and should I make myself dependent to be controlled by them, it would be when I had positive evidence that the strong-minded men in your councils, the men who were making decisions and devising plans, were converted. I take the position: I will work for God; I will use every power God has given me to have in my own hands, through the counsel of God, all the means which I can honorably, through the counsel of God, command, to use as God shall direct in destitute fields.

I have no burden or advice from the Lord to imperil health and life to save expenses to the conference, when I know I shall not do as I have done, to place myself in positions of that self-denial which would be

detrimental to my health, or to try to save the expenses of traveling to the conference, which has several times nearly cost me my life. Willie has done this so much that it cannot be done in the future, for it has greatly injured his health; and those who stand off, and are at a distance, will not appreciate his work even if he lost his life. The time has fully come to look to God and Him only, and to have a single eye to the glory of God in doing His service. The Lord God of Israel will we worship and serve and honor to the best of our ability. He is my refuge and fortress. The selfish appropriation of God's money has been, and is still being, registered in the books of heaven. This work means oppression for other workers.

One thing I am determined upon, that Willie's life shall not be as it has been. God will have it otherwise. I write because it is time I should write, and because I must do all I can to change an order of things that has not been wise and in accordance with the mind and will of God. It bears not His superscription. We will work in God's lines, and will be in harmony with my brethren, if they will be on the right side, in harmony with God's mind and God's will; but we will honor those whom God honors, irrespective of their position or talents.

I was reading in Isaiah this morning that the Lord Jesus came to preach the gospel to the meek. [Isaiah 61:1.] I desire the meekness of Christ; and yet, when I see men interposing their unsanctified decision in the way of the Lord's work, I shall not be clear in holding my peace. I shall speak decidedly; I shall not be silent, although my mission and the work given me of God may not be recognized by some in your councils. But I dare not be silent, whether men will hear or forbear. I have had my commission, "Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." [Isaiah 58:1.] There are many things that God does not approve that pass currency in Battle Creek.

Oh that every man and every woman that handle or are in touch with sacred things would be pure in heart and upright in all their dealing with every man, saint or sinner! It is because of indulgence in sharp dealing, and in practice, that all such will be ever suspicious of others, judging them by themselves. I have had this scripture much before me: "For I the Lord love judgment; I hate robbery for burnt offering. I will direct their work in truth, and will make an everlasting covenant with them." [Isaiah 61:8.]

To think to secure prosperity to the Review and Herald office in working contrary to God's principles and attributes will be a vain hope. He will scatter much faster than every human effort to enrich. God has a controversy with those men who have stood in prominent positions and have so managed as to serve themselves, but have not given some of God's workers—ministers in the field preaching the Word, and workmen in different lines—a just and equal estimate of their service. All this is written in the books of heaven, and if not seen and repented of in accordance with the light which God has given, will appear charged against them to be brought up in the judgment.

The Lord has sent testimonies of warning early and late, and how have these appeals and reproofs and warnings been treated? The day of God will reveal. I have tried to not shun to give to our people the whole counsel of God, but have sometimes deferred matters with the injunction, "they cannot bear them now." [See John 16:12.] Even truth cannot be presented in its fulness before minds that are in no

preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated state bear them. I have had an article written for Brother Littlejohn since June 3, but have not felt that I could send it, for I fear greatly that he will take a decided stand against any reproof or counsel that will not coincide with his judgment. But this mail carries the message to him. This case is not being managed mercifully and kindly and generously.

I will say: Willie has not had time to read any articles of any description I may write. He knows nothing of this article. Why? Because he has to plod along as best he can, interrupted often to give counsel to the ministers, brethren, and those in the work. He is with me but seldom. He is worn so that weeks and months a slow fever has been upon him, and a congested brain. Who have I to help me, to read these important matters to? No one, but occasionally to Marian. And yet the conference may think I have abundant help.

It is decided in council I shall write on The Life of Christ; but how any better than in the past? But questions and the true condition of things here and there are urged upon me; I write, but I cannot get time to read to him the most important matters which concern the work of God. His time is fully taken up, and I will not have opportunity to bring either good and encouraging things before him, or such matters as I am presenting to you. I oft supply him with help to take his letters and write them out for him; but I make no charge for said labor. He is, I have no hesitation in saying, overwhelmed with responsibilities. It is an easy matter to pass decisions that Willie shall help his mother, when they do not understand he has not time to do the pressing amount of work that piles up about him of a most important character. If he should help me that work must suffer.

Up to this period I have done scarcely anything on The Life of Christ, and have been obliged to often bring Marian to my help, irrespective of the work on The Life of Christ which she has to do under great difficulties, gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take The Life of Christ and go ahead with it, if the Lord will.

Since writing these communications, which ought to have been done some time ago, freedom has come to my soul. I have felt the approval of God in a marked degree; and now I shall not have time to copy this, I fear, and I will send it as it is. With earnest interest for you and the work of God, I remain,

Your sister and fellow-laborer in Christ.

Lt 56, 1894

Olsen, O. A.

Campground, Ashfield, New South Wales, Australia

October 26, 1894

Dear Brother:

We are now in the midst of our meeting. I have had no time to write you heretofore, and have little time to spare for writing now. I have been speaking and reading nearly every morning, and have spoken Wednesday, Sabbath, and Sunday afternoon to large crowds of people. This morning I went into the early morning meeting, but was faint, and returned to my room in the house. After eating something, I again went to the tent. Once more the faintness came, and I returned to my room. The third time I made the attempt, and was strengthened to bear a close, cutting testimony, and it produced a searching in the camp. Confessions were made, and the Spirit of the Lord moved upon hearts.

I then ordered the horse and phaeton for a ride after breakfast, but Willie came in, and was anxious that I should go into the ministers meeting, which I did. The Spirit of the Lord came upon me, and I bore a message of warning and reproof. I told the brethren that for the last forty years the Lord had been revealing to me the necessity of harmony of action on [the] part of the ministers and the presidents of our conference. The president of the Conference should be careful to give respect to all who are laborers together with God. One man's mind and judgment is not to control. The ministers who are connected with him in the work are to be respected and loved; criticism should have no room to work.

Let envy and evil-surmising be expelled from the soul, for Satan, in disguise, is at work with all deceivableness of unrighteousness. Nothing can grieve the Spirit of God more than dissension and <lack of> appreciation of brethren. We are all suffering as the result of the characters we have received through inheritance and education. In order to have prosperity in labor, there must be <love and> confidence in and union with our brethren who are laboring just as earnestly and disinterestedly as we are ourselves.

There are those who do not possess a harmonious character in all respects, yet God has accepted them as laborers together with Christ; then how out of place it is for one to stand apart from another because their ideas and judgment do not in all things agree. Let not these little things be made prominent. We must not forget that the church militant is not the church triumphant. <Our success in any religious effort depends upon our simplicity in Christ Jesus, and unity and love for one another.>

Every man and woman has an atmosphere surrounding the soul, and its character is peculiar to the individual. But the transforming grace of Christ <is working to> bring believers into harmony. The love of Christ melts down all barriers. As the human agents grasp the truth, how precious it is! Their faith works by love and purifies the soul. All the little differences are swept away.

The principles expressed in the prayer of Christ <to His Father just before His crucifixion is of> importance to be practiced by every Christian, especially by those who are engaged in the same work <as laborers together with God in> winning souls to Christ. If all would carefully study the prayer of Christ, they would learn the will and purpose of heaven, that the branches of the same vine are <in their diversity> united in the parent stock, each branch bearing precious clusters of fruit.

I had most earnest words to speak to them, and there was a falling on the Rock and being broken. Heartfelt confessions were made by one to another. I have not seen in my brethren that sense of the sinfulness of drawing apart that <there> should be felt. But good confessions were made, and I bore most earnest testimony <in regard> to the great evil of dissension. <There is an> error <with our>

brethren in the ministry, in showing <so> little respect and courtesy toward one another. Christ has given us decided testimony in regard to this matter. <Will we heed His words?>

After the ministers' meeting, Emily, Sister Rousseau and I rode out on what is called the Liverpool Road. We were much pleased with the scenery. The gardens abound with fragrant flowers. We saw the most lovely trees of great variety, and every kind of flowers—roses, lilies, and pinks—in great profusion. The houses are very costly, and many bear the sign, "To let." Since the hard times have come, the more expensive houses have been given up for cheaper establishments.

The campground is in one of the most popular suburbs of Sydney. We are pleased to see and speak to the large congregations of most intelligent people. They are interested, and say that they never heard such preaching before. On the Sabbath, after I had spoken upon the love of God, from (John 13:34, 35), one man whose hair is white with age said, "I never heard such preaching as that woman gave us since I was born into the world. These people make Christ the complete center and system of truth." On Sunday we had an immense congregation. The large tent was full, there was a wall of people on the outside, and carriages filled with people in the street.

The tents are a great surprise and curiosity to the people, and indeed these white, cotton houses interspersed among the green trees are a beautiful sight.

Monday, October 22

A lady came from the country with two large and most beautiful bouquets for Mrs. White, the lady who spoke on Sunday. I told Emily to respond by giving her Steps to Christ, which pleased her very much.

October 24

An elderly man who has a large, handsome residence close by brought a beautiful bouquet to Elder Israel, which he brought to me. I directed that Steps to Christ be given to him also. He desired Elder Israel to call upon him. A few days before, Brother Israel had opportunity to show him a kindness; on the occasion of his daughter's birthday, he wished to make an awning in his garden under which to spread the table, and Brother Israel was able to accommodate him. This quite won his goodwill, and he has since attended several meetings. The whole country around is stirred, and editors and business men seem anxious to do all they can for us.

Dinner is now over, and I will continue my writing. We have had a thunder storm, with hail as large as peas. The rain has ceased, and preparations are going on for the Sabbath. O, how we need the Holy Spirit's power upon this ground to break and subdue the hearts! O, that these great Bible truths may be brought into immediate contact with life and character, that justification by faith through the atonement of the Son of God, the forgiveness of sins, may make hearts full of praise and thanksgiving to God. "To 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 want to see the implanting of a new nature through the power of the grace of God.

We have had excellent meetings, but camp meetings are new to these people, and they do not seem to comprehend that this is a holy convocation. There is too much of a visiting spirit, a depth of experience is wanting. We try to present living principles, but we must not be discouraged by the magnitude of the work which lies before us.

God calls upon young men who are strong to take up their heaven-appointed work because they are strong. We have great faith in young men to whom the Lord has intrusted ability and talents that they may devote all to the service of God. Whatever these young men can do, they should do in the love and fear of God. The greatest work for each is to achieve a personal victory over themselves.

Sunday evening

This morning I arose at four o'clock, and begun writing this which I now send to you; five pages were written yesterday morning, and afterward I attended meeting in a tent for young people. About forty were present. I had much freedom in speaking to them. Brethren Rousseau and Teasdale conducted the meeting. At the same time there was a general meeting for prayer and testimony in the large tent, and I went there also, and spoke for a short time with freedom. Many precious testimonies were borne, asking prayers for friends. In the afternoon I addressed a large congregation from John 15. I had special freedom and strength given me. Then we had a meeting of praise and thanksgiving to God. It was one of the most precious Sabbaths that we have enjoyed. Many bore this testimony: "The Lord's name be magnified." We praise His holy name for such freedom. Many not of our faith were present.

The [camp] meeting is interesting to a large class, and fully as much so as at Melbourne. Early this morning I was up writing the address which goes to Battle Creek. Then we rode out [for] about three-quarters of an hour. This is one of the most beautiful suburbs of Sydney. Here are large handsome residences, and beautiful gardens with abundance of flowers. At this season everything is in its glory. I am so thankful that the Lord directed Bro. McCullagh, Willie, and myself to this place. We have one good, roomy cottage and a large, beautiful paddock, with excellent sod, clusters of trees, and single trees interspersed all over the ground.

I have just had a visit from Sister Corliss. Brother Corliss has been much depressed, but since the ministers' meeting, where the Lord's presence was sensibly manifested, light and freedom have come into the meeting. Yesterday Brother Corliss poured out the truth to a large company. This forenoon he preached on Baptism, and the ministers say they never heard him speak with greater power. He outdid himself. When the Spirit of God talks through the human agent, he certainly will outdo himself.

I am <deeply> distressed when I see that my ministering brethren have <manifested so> little confidence in their fellow laborers. <What does it mean?> If the ministers have any discernment, they must feel this keenly. This kind of work hurts my soul. Certainly the Lord is using Elder Corliss. If he does make some mistakes it is no more than those do who criticize and look with suspicion upon him. What is the use of continually irritating and bruising the souls of God's servants? What is the use of taking the last bit of courage from a man? When one is treated with indifference, he is thrown on Satan's battleground, and is tempted to surmise evil.

It is best always to treat the Lord's delegated servants with respect and candor, and to have confidence in them if they are accepted as laborers in the field and trusted with important interests. If they are not worthy of this confidence, tell them so; but if they are trusted to bear the message from God, then let the brethren encourage them, <hold up their hands,> and not push them on the battleground of the enemy. In the name of Jesus I protest against this kind of work. Let them not be bound <about with> restrictions as Elder Corliss was when he came here. I know that God is not pleased with any such proceedings. I am distressed beyond measure over these things, and will use all the influence I can command to change this objectionable order of things.

Lt 57, 1894

Olsen, O. A.

Williams St., Granville, New South Wales, Australia

June 10, 1894

Dear Brother Olsen:

I am much worried over Willie's case. He has altogether too much to do. He has to prepare communications to go to America and to the various fields here in this country; he must give counsel in regard to the foreign work; he must give counsel in regard to important movements here, sitting in committee meetings late at night; he is forced to neglect his writing, and then must sit up till midnight to run the typewriter, the work constantly urging and pressing him. Now if you have a desire that he shall be preserved to the cause of God, I request you to furnish him a man to help him. If the cause cannot afford to do this, I shall, as his mother, demand of him to change his course of work decidedly. He needs far less to do, but he has no thought for himself.

He is now in a condition which causes me decided alarm. He has congestion of the brain. I think if you had been more free to express some appreciation of his work, which I know he deserves, it would not have exalted him nor done the least harm. He does not let one word of complaint of any one or any thing fall from his lips. His whole soul is in the work, but I know that he cannot continue to do as he has done. I am greatly distressed over this state of things. He will put himself into the most disagreeable position in order to help some one who he thinks needs help.

When I see you link up with men that are full of selfishness, unconsecrated, their course under the censure of God continually, I feel that you are in danger of being yourself affected, and [of] making decisions that God would not have you make.

I dare not utter a word to Willie of what I have written to you. Brother Starr and his wife have gone to Queensland to open that field. Brother Starr expects to accompany us to Africa; but I do not propose to leave this field until I see my way more clearly. Willie has had little time to help me on my book. For some days he took one hour <a day> to hear chapters read on the life of Christ, but as I have not yet been able to write anything new, there is no more to be done in that line. The churches call for help; there is much visiting to be done, and much personal testimony to be written. I feel afraid to neglect this

work, and suffer men and women to be under a deception, thinking themselves right when I know they are wrong. If accidents should come to them, and they be taken away in their sins, I should feel that the blood of their souls was upon my garments.

June 15

I see by the letters and accounts received in the last mail that Willie is cut down in his wages; were he in America with his family, this would not be inconsistent; but your visit to Australia and New Zealand should certainly give you an understanding of the situation—that limited means brings embarrassment upon the leading, care-taking workers, which is very much above anything that is possible to exist in America. There are constant demands for means to sustain the work in its various branches, and it is necessary for us to lead out in donating to the enterprises that call for money. <Upon whom can we rely to supply the very article we need—money?>

Those who remain with their own families and have a position in our institutions could get along far better with much less wages than are needed by those who are called to the work in such fields as we are now laboring in. Those who labor in these new and destitute fields must have means in order to lead out or they must see the work blocked, and themselves helpless to relieve the situation. I know whereof I speak, for in much of our work we have been pioneers for many years.

There is not a soul to whom, in time of pressure, any one of us can <now> look for one pound to relieve the situation. Both at Melbourne and at Sydney the treasury has been empty. We have had [a] two-months' account unsettled at the grocer's, and ever since we have been in this place we have been studying the financial problem. Can you not see how Willie is situated? After supporting a family in Battle Creek, and paying his room rent and board, and meeting other expenses here, he is left without a margin of means to use, as it is essential he should <have,> in the various enterprises of the work. He cannot but be kept in perpetual embarrassment. While in America he had to hire money in order to purchase his home, and he still has a mortgage on it, on which he pays interest. The leading position he occupies makes it necessary that he shall set an example in aiding the various enterprises. The many demands for money led him to ask me the loan of \$1,200, which I have granted.

Apart from this, the sum of \$1,200 has been loaned me <from America,> which I have given my pledged word that I will repay whenever it is called for. I have used every dollar of this money in the work, so you see this takes more than my year's wages. You are unaware that the entire amount of my last year's wages was donated to purchase land upon which to erect the school building.

I have not a word to say in reference to the cutting off of two dollars per week from my wages; it will only cut off some opportunities where I should invest in the cause as I should discern its needs, thus limiting me on this end of the line. But I wish that you would carefully consider the cases of the workers, and see who are the men that are constantly obliged to use means in the interest of the work, and in starting the work in new fields, and who will not hold back for any selfish considerations. It is an encouragement that such men will not become selfish. W. C. White will not, whatever the circumstances. But I know how it mortifies and galls him when his hands are bound so that he does not feel at liberty to give <where he knows it will greatly advance the work.>

When I first came to Granville, I had to borrow \$50 of Sister Hughes, and now she wants the money, but I cannot furnish it for her until I can get possession of some money myself. It costs a large sum for us to move here from Melbourne with all our belongings. But Willie will make donations, and run behind, and I shall have to use my means to help support his family, for it is not possible for him to do it while having so many other expenses to meet. In America we could live on less wages than we need here. It is right you should know just how the matter stands. I write you this that you may enlighten your board as to the real situation, <which they seem unable to comprehend,> as, in your position, it is your privilege and duty to do.

As soon as I can get the money, and it should be in a few days, I shall invest fifty dollars in the little church which must be built at Seven Hills. Twenty are now keeping the Sabbath, parents and children together number about forty. When the tent is taken down, there is no place where they can meet for worship. They are excellent people, but too poor to do much; they will do their utmost, and we must help them.

I can now see the force of the cautions given me of the Lord, that we should not by large gifts place out of our hands the means that God desired us to handle, for he would make my husband and myself agents through whom the standard of truth should be raised in many places. Willie takes the place of his father <in some respects.> I have seen that our work was of such a character that we were not to feel dependent upon any institution or on the decisions of any man or class of men, for unless they were sanctified, they would counterwork the work of God.

I saw that the Lord had a special work for us to do. Men untaught of God, men who were not under the influence of His Spirit would, through lack of discernment, be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong channel. Not only would the cause be imperilled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of His Holy Spirit.

Since my husband's death, I have repeatedly received such warnings as these: "Beware of men in high places. Do not place yourself in the power or under the control of men, for there will be those who do not understand the way of God's working. You must not be bound. Do not tie your hands by any decisions you may be urged to make. Too often selfishness will control the mind and judgment of men. I have plain testimonies for you to bear, but the men who know not God and the sanctification of His Spirit will mislead. They will not receive <your> testimonies of <reproof;> they will not be corrected. They will cherish jealousy.

“Through envy, through resistance of the Spirit of God, they will give heed to the suggestions of Satan, and will make it very hard for you to do the work I have given you to do. I have placed you so that you shall have influence and means in trust to establish my work, to advance the interest of my kingdom, and not be hindered by the judgment and decisions of men who do not make it their study to know the mind and will of God.”

I have been shown that you, my dear brother, have sometimes allowed the judgment of men who are not controlled by the Spirit of God to lead you to give your influence to plans and propositions that have displeased God. In regard to some of your councils the word of the Lord has come to me again and again, presenting evils that need correcting; but if you have seen the evils, you have not dared to stand firmly and boldly in defense of the right. There is danger that your judgment will be perverted. A knowledge of this fact has brought the burden heavier upon me. God is not pleased with these things.

In regard to Captain Eldridge I have had to write words of reproof again and again. You saw the evil that was at work, and yet you did not move as one in your position ought to have done. In regard to men whom I have had to reprove, the word of the Lord did not have the effect it would have had if you had discerned the evil more clearly and had acted decidedly. These words were spoken to me when the state of things in your councils was so objectionable to the Lord: “Judgment is turned away backward, and justice standeth afar off; the truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment.” [Isaiah 59:14, 15.]

For a long time the evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God; <for he well knew that if they did not place themselves where God could help and defend them, he himself would weaken them, and thus prepare them to be overcome by his deceptions in the future.> There are some who have not had kindly feelings toward me because they were deprived of these large wages. Such feelings were indulged by Captain Eldridge, Bro. Henry, Frank Belden and others. Never will any one of these men be clear before God until he makes restitution to the Lord’s cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so.

I have been pained at my heart as I have seen the great demand you have for Bro. Henry. I can see no light in it. God wants unselfish, just men <connected with His work, men> whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. “Them that honour me, I will honour,” saith the Lord. [1 Samuel 2:30.]

Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment. When men who had entered into a confederacy have taken from God’s treasury large wages that they no more earned or deserved than did others in the office or engaged in building up

other branches of the cause who received small wages, but who were doing their work conscientiously, in integrity and whole-heartedness and purity, a deep wrong was done that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of His saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard, <trying> position, is not just and equal. God will surely repay these things.

I am more and more impressed that my work is in this country. We dare not leave the work in Australia and New Zealand at its present stage. You can see the way W. C. White is situated, and I cannot consent for him to continue to do as he has done. If no one else sees the necessity of relieving the situation, I shall certainly bring decided influence to bear in reference to my son.

I wish I could see so decided a reformation in Bro. Henry that I could regard with satisfaction the confidence you seem to repose in him. I know the spirit that has controlled the man in a large degree, and I am much depressed at the thought of your linking up with him as your companion to visit Europe. How many seeds of unbelief will be sown in regard to the messages God gives? How many twistings and turnings will his voice and influence give to the work counter to the mind and will of God? I am not a little surprised, and not a little afraid for yourself.

I do not feel that assurance in your case I would be glad to feel. I do not want you to err in judgment. I do not want you to displease God. I would not say one word to discourage you, but I must warn you, <lest you walk blindly.>

Elder Olsen, I wish to say to you, You must not make any calculation for me to go to Africa. I see no light and consistency in such a move. It is time for me to find some retired place and have quietude and rest of spirit. I have been in the turmoil of battle for fifty years, and I do not wish to hold on to the active service until I do not know when it is time to let go. I think that period has come when I must lay off cares and perplexities that meet me in new fields. I have some little strength <and mental vigor> yet left <to write, and this work is more important for me than to visit Africa.>

There is no need that any one should tell me of Africa. I know just as well what I would meet there as what my brethren do. For me it would be the hardest field I have ever attempted to work in. The mixture of elements I am acquainted with, for the Lord has opened the situation to me. I am more disinclined to visit Africa since the Brethren Wessells have come into possession of the property they have received. I know that this would make it very much harder for me. If the Lord should send them a testimony through me, I fear they would not receive it. I know their peril is greatly increased since they received this property, and if they reject the warnings from God, they will lose their souls. I know that the enemy stands ready to misinterpret all that I may say or write to them; I have been decidedly told by Bro. Phillip Wessells that he wants no more letters from me.

I have not the slightest inclination to go to Europe or to visit Africa, and I have not one ray of light that I should go. I am willing to go wherever the Lord indicates my duty, but I am not willing to go at the voice of the conference unless I see my own way clear to do so. I know they would not wish me to do this. I do not yet feel inclined to go to America, for there would be so much work to do there that it would not be

wisdom for me to go. I will remain here for further orders from the Lord to bid me how to move. I thought I ought to tell you, so that you would not be thinking I would go, when I do not feel that it is my duty. Let younger persons engage in the conflict.

For some weeks I have been passing through such agony of mind that I have scarcely known whether I should live or die. Bro. and Sr. Starr have gone to Queensland, and may the Lord go with them is my prayer. I do not think that Sr. Starr will be any relief to me as matron in my house. She lacks the very qualities essential for such a position. After the stern conflict that I had to pass through in Melbourne in reference to reproving wrongs, conflicts which cut the very life and courage out of me, I was unable to sleep or to find quietude of mind.

I came to Granville thoroughly exhausted. We were destitute of means. I had a good room, Bro. and Sr. Starr had a good room, Willie a little box of a place, damp and unhealthful. Then Bro. and Sr. Lawrence and Mattie came, expecting to remain only a few days; and they were here six weeks before the question in reference to land for the school was settled. Our house was a hotel for all the comers and goers, and the problem how to take care of them was difficult to solve. Our family numbered fourteen.

How to manage the financial part of the business has been a puzzle, but we did our best to curtail the expenses. I consulted the family, and with their consent banished butter from the table. We have wholly discarded meat. Not a particle has been brought into the house since we came to Granville. Everything we have purchased for furnishing the house has been bought at auction sales; we have watched our chances to get cheap articles.

When it was thought necessary for Bro. Daniells and Bro. Smith of the Echo office to come over from Melbourne, we had a tent pitched to enlarge our borders. We made it comfortable with a stove, our brethren lodged in the tent, and it was their only place for council meetings. We knew there was not a place where these men could be comfortably entertained. Bro. Reekie and others were often here in consultation in reference to the work. The prosecution of the Firth brothers created such a controversy and called out so many articles in the secular papers, pro and con, that it made very lively work to attend to all these matters.

Well, many things of a very disagreeable character troubled me. I was depending on the means which Elder Haskell wrote was coming from America. Just when we could not draw from the treasury here, he wrote that the money would come by the next mail. But instead of the money, we received the news that Bro. Haskell took the first payment of the \$10,000 to the Pacific Press to send here, and Bro. Jones & McClure said they needed the money at the press, and then it would go into the general fund, I was not only grieved but indignant. Only a few nights before this letter reached us, I dreamed all about the matter. We seemed to be on an island, and could see a long distance off that a boat was coming to us, and one man on board was holding out his hand with a pocket book in it. Before the boat had started, we knew that help was coming; but a man came up, and took the pocket book, and put it in his breast pocket, and the hand was held out to us empty.

I had some other distressing experiences about that time, and altogether I was pressed as a cart beneath sheaves. I had pain in my heart and in my head, followed with numbness. I never understood

before the words concerning Christ, "Being in an agony he prayed." [Luke 22:44.] I was of necessity obliged to fill my place in talking to our people, but O, my heart was so painful. I dared not sleep, and would walk the room in distress and agony. I knew that no living soul could help me.

One morning I was writing in my diary at one o'clock; I had been in prayer some time before leaving my bed, when instantly all the burden left me, and peace like a river came to my soul. I then went with Brother Daniells and some others to see the school land. The next morning while we were all bowed in prayer, the Lord rolled upon me the burden of prayer for Bro. McCullagh, that he should be blessed, strengthened, and healed. It was a most blessed season, and Bro. McCullagh says the difficulty has been removed from his throat, and he has been gaining ever since.

Our coming to this place as we did made it necessary for us to bear heavy burdens. We knew that it would be costly business for the committee who were to examine the land to board at hotels, and money was not to be had, so, by my direction May cooked provision here to send to Dora Creek to supply the necessities of the brethren. We were two month's in debt at the grocer's, and I had borrowed a little money for my own use, and a few pounds to relieve a brother who was in trouble.

But when the Review containing the two articles from Elder Littlejohn came, my spirit was again in an agony. It seemed to me that I should die. I could not write. For days I could not do anything. A horror of great darkness came upon me. I was bowed to the very earth at the thought that men in responsible places in the office are not to be trusted, that they have so little discernment as to allow such an article to be printed and immortalized, giving us as people a way into the enemy's hands. My case was made a subject of prayer, and in the night seasons Jesus seemed close by my side. He said, "Let me take your burden; you cannot bear it." I thought that the arm of Jesus encircled me and He bade me read (Isaiah 54), and repeated from the fourth to the eighth verse, <inclusive.> Then He said, "Satan is seeking to destroy you; I am your Restorer. Lay your burden upon Me. I will give you rest." I was entirely relieved, but restoration comes slowly. My head and heart are still afflicted.

Now the reason why I write all these particulars is that I wish you to know why I dare not go to Africa. I am in much perplexity to know where to find rest and opportunity to write. I have entertained the idea that the rest was to sleep in the grave, and yet some things have made this questionable. I am last inclined to the opinion that I should go to some place where I can make my home and no longer receive means from the General Conference, but feel entirely free from all responsibility, and move independently of every man and power. This is all the light I can see at present. I feel compelled to place myself where I shall not have these disappointments and terrible shocks to my heart. I see no other way than to feel that at my age God will give me rest.

But those articles in the Review to be given to the world seem to me a most terrible betrayal of our cause and work into the hands of our enemies. Some of our people are moving under the control of another spirit than that of God. The only safe course to pursue is to put in their place those that can give the trumpet a certain sound, and not have false alarms sounded that weaken, perplex, and confuse the people of God in these last days. At this time they need every particle of energy and clear foresight to discern the wiles of Satan, to meet him firmly, decidedly, and to fight manfully the battles of the Lord. If

men in the Review and Herald office will permit such matter as that <article> of Elder Littlejohn's to go abroad, let them be discharged, whoever they may be. My heart is sick and sore and faint, <but I dare not withhold my testimony from you. I pray the Lord, that He will enlighten your understanding.>

Lt 58, 1894

Olsen, O. A.

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

November 26, 1894

Dear Brother,

Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you responsibilities that would be a task. When we left Michigan, I placed in your hands testimonies in regard to matters in the office. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the testimonies to those concerned, in order to correct the existing evils. But you did not follow the directions, and the same things went on accumulating in their objectionable features until the matter was again presented to me in an aggravated character, with these words for those in responsible positions: "Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you."

I learned from letters received from you that you did not read the testimonies to those concerned and decidedly point out their errors. Here you failed to do your duty as president of the General Conference. You were presented to me in Council meetings, listening to the statement and decisions of strong-minded and hard-hearted men who were not under the controlling influence of the Spirit of God. You knew that these decisions were not according to God's order, yet you did not protest against them, and thus suffered them to pass as having received your sanction. Thus things have been going according to the will and impulse of men who are opposed to God's will and are bringing in an order of things that God cannot accept or sanction.

You thought that you would deal with these matters in your discourses by dwelling upon general principles, and hoped that this would prove the best method of correcting the wrongs. But you should have spoken in the board and council meetings. The wrong principles advanced should not have been permitted to take form in wrong practice because you held your peace or gave such a feeble protest that those who were pursuing the wrong course thought you were with them. The sanction which you gave by your silence strengthened their hands in an evil work.

You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions. These matters have several times been presented before me, and I dare not withhold them. You might better have done far less preaching and reserved your energies to take your stand personally against the wrong—in spirit, in mind, in judgment—that has struggled for the mastery, and in a large degree obtained it, leading to a wrong course of action. Had you thus taken your stand, your discernment would have been sharper, and

you would have been able to give your decision against the slightest act of injustice toward God's heritage. Those who are working contrary to the will of God and misrepresenting His character would have been given to understand distinctly that you could not permit these things to go on; you could not let them pass in heaven as your action. It was your duty to speak decidedly, but you kept silent.

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might, and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest interest and love for you, and I am so anxious that you shall not in any case give your endorsement to wrong doing.

I have recently sent very earnest, decided testimonies to men in responsible positions that they should not have occupied up to this time without evidence of a thorough transformation of character. Whatever their business tact, these men who have so long been evidently resisting light and evidence [and] fighting against God should have been separated from the work, both for their own souls' sakes and for the sake of the cause. For while they are kept in positions of trust, their voice and influence sway many things in the wrong direction. When matters of the greatest importance have come up for decision, their judgment on the questions have depended on the state of mind they chanced to be in. The mind and heart are not under the influence of the Spirit of God. They are men of strong temperament, decided preferences, and much force of character, and their will and influence have decided matters under the control of another spirit than the Spirit of God.

If these men had a sense of what they have been doing, of what they must meet in that great day when all shall see as they are seen, and know as they are known, they would feel an anguish of heart, an agony of soul, that would be somewhat proportionate to the harm they have done the cause of God. At times temptations come into such minds with overpowering force, for Satan never sleeps, and never takes a vacation. He is always watching his chance to crowd into your important meetings, to reveal his own attributes through the workers, and make of no effect the spirit of testimony that has been appealing to them in reproof and warnings for many years.

The only hope of these men of iron will and hearts of stone is to fall on the Rock and be broken. Contact with Christ bring currents of divine power into the soul, so that the old, cherished, natural tendencies, habits, and practices, are changed by the Spirit of God. What they need is a genuine conversion. When they have this experience, these weak, tempted souls will look unto Jesus and say, "I can do all things through Christ which strengtheneth me." [Philippians 4:13.] They need to appreciate every ray of light that comes from the throne of God into their pathway. They need to catch the Spirit and principle of the holy law of God, and conform their life to the character of Christ. A new power takes possession of the new heart. Man can never work out this change for himself. It is a supernatural work, bringing a supernatural element into weak and wicked human nature. This power will cast out the devils that possessed the mind and will, and whose power has been revealed even in the words and works of those who claim to be children of God.

The truth of God has been resisted and trampled down by men who hated its pure and heavenly principles. Men have walked in the fire of the sparks of their own kindling. God wants every man who is

connected with His sacred work to be a man with whom he can communicate, a man of humble, teachable spirit, and contrite heart. Workers who possess this character will not creep and grovel in earthliness, they will not be in bondage to men nor to satanic agencies. They will quit themselves like men and be strong. They will turn their faces to the Sun of Righteousness, rising above all baser things into an atmosphere pure from all spiritual and moral defilement.

He who has become a partaker of the divine nature knows that his citizenship is above. He catches the inspiration from the Spirit of Christ. His soul is hid with Christ in God. Such a man Satan can no longer employ as his instrumentality to insinuate himself into the very sanctuary of God, to defile the temple of God. He gains victories at every step. He is filled with ennobling thoughts. He regards every human being as precious, because Christ has died for every soul.

“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.” [Isaiah 40:31.] The man who waits upon the Lord is strong in His strength, strong enough to hold firm under great pressure. Yet he is easy to be entreated on the side of mercy and compassion, which is the side of Christ. The soul that is submissive to God is ready to do the will of God; he diligently and humbly seeks to know that will. He accepts discipline, and is afraid to walk according to his own finite judgment. He communes with God, and his conversation is in heaven.

O, how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good, because he has a living connection with God. When truth gets full possession of a man’s conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth.

It is not the most eloquent men or the so-called great men in business matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men; these may attain to wide usefulness, blessing humanity everywhere. Jesus says, “Ye are the salt of the earth.” [Matthew 5:13.] Would that every man in the office of publication would practice the lesson taught by this symbol and represent the saving salt. God is not deceived; He knows every grain of pure salt.

Enoch walked with God, and he was not, for God took him. The Lord would have us walk with Him. If He directs the work, it will move in His way, and will bear His impress.

I write you this because I dare not do otherwise. I do not want you to bear all the responsibility, therefore I will send this to others who should understand the situation, and help you. We are praying for you that God will give you His supporting grace.

With sincere desire that you may be wholly and ever on the Lord’s side, I will wait and watch and pray.

Lt 59, 1894

Olsen, O. A.

George's Terrace, Melbourne, Australia

February 5, 1894

Dear Brother Olsen:

I am carrying a heavy burden, and I can bear this no longer alone. I wish you to make calculations to return to this place. Some matters, in reference to my writings, must come before you and Willie. I shall have nothing more done upon them until I lay the matter before you, and you must give time to read some of these chapters, if not all of them.

Brother Starr came to me and talked with me in reference to things Fannie had said to him. He said he was reading from the Testimonies, and making remarks in regard to the clear light presented before them for us in these last days, and spoke of the beautiful language used in a certain testimony. Fannie took him after meeting and asked him if he thought it was right to give all the credit to Sister White, and make no mention of the workers, Marian and herself. She said the ideas and preparations of the articles were almost entirely changed from the writings of Sister White, that her writings came in such a shape that they had to be made all over and that she got all the credit, and those who were engaged in fitting up these articles received no recognition.

Elder Starr said he met her squarely and said, What do you mean by saying these things to me? He said it went like a dagger to his heart. She has talked these things to Marian, and Marian, I fear, has been led into much of the same views, but not to the extent of Fannie.

Well, I felt like a wounded stricken deer, ready to die. I had been warned of this before, twice in Preston and three times in New Zealand. A similar warning was given me as in the case of Mary Clough, but this did not fully arouse me to the danger, and to the real situation. I will not take time to explain these warnings. Not long before I left New Zealand, while in camp meeting, it was represented to me.

We were gathered in a room of quite a company, and Fannie was saying some things in regard to the great amount of work coming from her hands. She said, "I cannot work in this way. I am putting my mind and life into this work, and yet the ones who make it what it is are sunk out of sight and Sister White gets the credit for the work." I said some very pointed things. I said, "Your ambition to be first, and to do some great thing, is doing you harm; you will certainly lose your soul if you are not thoroughly transformed in character, and after hearing your words which you did not mean I should hear, I understand your spirit. It is not Christ you are following but another leader, and I dare no longer place my writings in your hands."

Again I was listening to earnest talk between herself and Marian, and it was of that character that gave me great pain of heart. A voice spoke to me, Beware and not place your dependence upon Fannie to prepare articles or to make books. She cuts out words that should appear, and places her own ideas and words in their stead, and because she has done this she has become deceived, deluded, and is deceiving and deluding others. She is your adversary. Additions and subtractions are made that do not represent your simplicity. She is not true to her duty, yet flatters herself that she is doing a very important work.

I am now brought where I lay down my pen. I cannot write even on The Life of Christ, until I understand whether my writings are to come forth with Fannie's ideas and language, or with Marian's ideas and fixing up, and the productions are claimed to be Marian's and Fannie's. Let this impression be made on the minds of our ministers, and of what value or force will the testimonies be to them? I will say no more now. I have called a halt and here I stand until some things are decided.

I request Elder Olsen, Elder Daniells, Elder Rousseau and Willie C. White come to help me just as soon as you can adjust your business; and let us counsel together, and see some way to adjust these matters. I have plainly, but kindly, told Fannie I had no confidence in her as far as her reformation within the last three or four weeks is concerned. Her ardent love for praise and ambition was very similar to that presented to me in regard to the workings of Satan in the heavenly courts to bring disaffection among the angels, and she would repeat the same course she had pursued, and I could not trust her and depend on her.

I beg you will come to my help just as soon as possible, but I am not willing Elder Olsen should return to America before these matters have a most thorough, careful investigation. I do not think I can in the future have any copy placed in the hands of Fannie. I would come at once to you but do not think that that would be wisdom.

We have for the first time taken our meal together in our dining room. I spoke in Brighton last Sunday. One hundred were present. It was a most oppressive day. I have not been well. The reasons are evident in that which I have placed before you. Fannie seems broken and humbled, but a counter current will set in another direction any time. I am writing by lamp light. I commenced about 2:30 a.m. I feel distressed to send this to you, but the time has fully come for something to be done. These statements have been made to quite a large number, and how soon would the whole camp be leavened!

Lt 60, 1894

Olsen, O. A.

Granville, New South Wales, Australia

April 3, 1894

Dear Brother Olsen,

I have been unable to sleep since half-past one o'clock this morning. After trying my best for some time to close the drawer of my thoughts, and finding myself unsuccessful, I thought it best to dress and make use of my pen. We are partially settled in Granville, one and a half miles from Parramatta. Our house is called "Per Ardua," and we are pleased with it. It has not all the conveniences that we would wish, but is so much better than many of the houses in this country that we do not feel like complaining. All the rooms of the house are small with the exception of the room I occupy, which is 24 x 15 feet. Brother and Sister Starr are with us, and occupy a room 12 x 14. There are three other rooms of the same size. But we have a good-sized dining room and kitchen.

We realize that moving is costly business. The freight on the steamer was unreasonable, and the duty was large. The duty on my large phaeton and on Stephen Belden's small two-wheeled trap with harness cost fifteen dollars. Moving the goods out fifteen miles in vans and carts has swelled our bills to quite a sum. I do not want to move about so much.

We are within one and a half miles of the Parramatta church, and within five minutes' walk of the railway station. We are thirteen miles from Sydney. I am inclined to think that I shall not have much rest or retirement here, for there is no place in which our brethren can stop in Parramatta when they visit here, and it looks now as though our house would be a hotel for the comers and goers. I can but wish that I was much further from the two churches in Parramatta and Sydney. I long for retirement, but see not the least prospect of it here.

Last Sabbath Elder Starr and myself spoke to the Parramatta church. I was drawn out to speak very plainly. I told them I had a message from the Lord for them to the effect that the condition of the church as a church was one that was not meeting the approval of God. A number had joined themselves to the truth who were unconverted in heart, for they had not permitted the transforming grace of Christ to make them new men and women in Christ Jesus. Self and selfishness were not dead for they were not sanctified in character through the truth which they professed to believe, and therefore could not represent their divine Lord to the world.

I addressed them in substance thus, The Lord has presented your case before me as [being] far behind the providence of God. You have been favored with much light, with much preaching, and you are as persons surfeited with food. The shepherds have presented truth to you, but you have not appreciated the message or the messenger. You have thought it a part of your religion to criticize the words that have been given, and the manner in which the address has been spoken, and have taken it upon you to criticize the themes presented if they did not happen to meet your mind. Yet you have felt that you were misused if you did not have special attention in ministerial labor. You have not been benefited with the labor that has been given, because the word spoken was not mixed with faith in them that heard it. You were not doers of the words of Christ, and therefore had not discernment to understand your necessities.

The word that God has given to His messengers to speak to you has had but little influence on your mind and little effect on your character. I want you all to understand that we have not come to labor for you especially, when you feel that it is your privilege to criticize the message and the messenger that God shall send. We have come to labor in "regions beyond." [2 Corinthians 10:16.] There are many souls scattered through the cities, towns and villages around who are praying for light. Some of these are members of other churches, and there are many outside the church who know not what it is that they want. They are not at rest. They long for peace, the peace which the world cannot give, that comes alone from Jesus Christ. We have come to give the light of truth to souls who need it, and who will appreciate it.

We have a message to bear to the world, and everyone who has a connection with the work of God is required to be a burden-bearer. You have been self-centered too long. You have been self-sufficient and without a vital connection with God, and you do not understand your needs.

We would urge you now to understand the gift of God, and ask of Him living water, that He may be in you a well of water springing up unto everlasting life. Then you will refresh others; then you will not be anxious to have the highest place. You will not have a carnal ambition to crowd and elbow your way into notice and to take the highest place; but you will realize that your highest place is at the feet of the great Teacher to learn of Him who is meek and lowly in heart. You will realize that your part is to behold Jesus, to contemplate His perfections, to talk of Him, and to have your hearts all aglow with the love of God. Then you will possess Christ's meekness and lowliness of heart. Then you will be in a condition to listen to words of truth, and to be benefited by them, for you will then practice the truth, and teach others also the truth as it is in Jesus.

If you are left as a little flock to yourselves, you should seek God with all your heart for yourselves that the faith which you pose may be a working faith, a faith that is genuine, a faith that works by love and purifies the soul. Your cold, rough, harsh, uncourteous ways and manners will be clearly seen as they are as you behold the Pattern, for it is by beholding Jesus, by talking of Jesus, by contemplating Jesus, that you will see the offensive character of sin, of selfishness, of hardness of heart, and you will do the very thing that God requires you to do, and that you have not yet done. You will put away all self, self-importance, self-love, self-esteem, envy, evil-surmising and jealousy, and plead for the Holy Spirit to come into your hearts and abide with you. As you taste and see that the Lord is good, you will hunger and thirst after more of the Holy Spirit, and will make an entire surrender of your will and your way, your plans and ideas, to God, and will keep the way of the Lord. Your words and deportment must be guarded.

The mighty cleaver of truth has taken you out of the quarry of the world. You were rough stones with jagged edges, bruising and marring whoever you came in contact with; but there is a work to be done to smooth off the rough edges. If you appreciated the value of the work that is to be done in the workshop of God, you would welcome the blows of the ax and the hammer. Your self-esteem will be hurt, your high opinion of yourself will be cut away by the ax and the hammer, and all the roughness of your character will be smoothed off, and when self and carnal propensities are worked away, then the stone will assume proper proportions for the heavenly building, and then the polishing, refining, subduing, burnishing processes will begin, and you will be molded after the model of Christ's character.

His own image is to be reflected in the polished character of His human agent, and the stone is to be fitted for the heavenly building. Angels of God look upon the human agent that thus reflects the brightness and glory of the character of Christ, and proclaims in the heavenly courts, "ye are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] Here are precious stones growing up into an holy temple in the Lord. [See Ephesians 2:21.]

But we deny Jesus Christ as the One who taketh away the sins of the world if we do not, after accepting the truth, reveal to the world the sanctifying effects of the truth on our own characters. If we are not

better men and women, if we are not more kindhearted, more pitiful, more courteous, more full of tenderness and love, if we do not manifest to others the love that led Jesus to the world on His mission of mercy, we are not witnesses to the world of the power of Jesus Christ.

Jesus lived not to please Himself. He gave Himself as a living, consuming sacrifice for the good of others. He came to elevate, to ennoble, to make happy all with whom He came in contact. Those who receive Christ will drop out all that is uncourteous, harsh and rough, and will reveal the pleasantness, the kindness that dwelt in Jesus, because Christ abides in the heart by faith. Christ was the light that shineth in darkness, and His followers are also to be the light of the world. They are to kindle their taper from the divine altar. The character that is sanctified through the truth adds the perfect polish.

Christ is our model; but unless we behold Him, unless we contemplate His character, we shall not reflect His character in our practical life. He was meek and lowly in heart. He never did a rude action, never spoke a discourteous word. The Lord is not pleased with our blunt, hard, unsympathetic ways toward others. All this selfishness must be purged away from our characters, and we must wear the yoke of Christ. Then we shall become laborers together with God, and shall be fitting up for the society of heavenly angels.

We are to be in the world, but not of the world. We are to be a representation of Jesus Christ. As the Lord of life and glory came to our world to represent the Father, so we are to go to the world to represent Jesus. He says, "I sanctify myself, that they also may be sanctified through the truth." "Thy word is truth." [John 17:19, 17.] We need, then, to become familiar with the Word of God, to study and to practice it in life. Then will the Word become the power of God unto salvation.

"Yet a little while is the light with you." [John 12:35.] This was the Saviour's argument to the Jews, who were resisting all His efforts to reflect upon them the light of the Sun of Righteousness. This is the warning we would give to you who claim to believe the truth. "Yet a little while is the light with you." We would ask you to consider the shortness of human life, how swiftly time is passing. Golden opportunities and privileges are within our reach. The plenteous, abundant mercy of God is waiting your demand upon its richest treasures. A Saviour is waiting to dispense His blessing freely, and the only question is, Will you accept them? The rich provisions have been made, and light is shining in a variety of ways, but this light will lose its preciousness to those who do not appreciate it, who do not accept and respond to it, or having received it, do not pass the light along to others.

Your life, your soul, your strength, your capabilities, your powers of mind and body are to be regarded by you as entrusted capital to be improved for your Lord during the period of your life. You are to stand in your allotted order in God's great army to work out His plan in saving your own soul and the souls of others. This you may do by living a consistent Christian life, by putting forth earnest efforts, by learning in the school of Christ His ways, His purposes, and subordinating your will and ways to the will and way of Christ.

Will not all those who claim to be the children of God consider the words of the great Teacher? His words are not mysterious and hard to be understood. When the disciples thought they were hard to be understood, they made it evident that they were not united to Christ as the branch is united to the living

vine. They were not true believers, and did not have true discernment. They misunderstood the words of Christ. That which was plain to those who had true faith, became a stumbling block to those who lacked spiritual discernment. They were offended because He spoke words to them that the natural heart could not comprehend, and they refused to walk any more with Jesus.

Are there not some among the believers who love the world, and whose affections are so absorbed in their relatives and friends who obey not the truth, [so] that they are confused in mind, and through the temptations of Satan take their stand on his side, instead of on the Lord's side? The love of God for fallen men is without parallel.

Christ declares, "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." [John 6:54-56.] These were the words over which the disciples stumbled, but Jesus removed everything that might constitute a stumbling block, and said to them, "Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the Spirit that quickeneth, the flesh profiteth nothing: The words that I speak unto you, they are spirit and they are life." [Verses 61-63.] It is the Word of God abiding in the heart that will quicken the spiritual faculties.

We wish to impress upon our people who claim to believe the truth for this time that they need to heed the counsel of the True Witness who represents their state as spiritually fallen, and calls upon them in decided language to repent and to return to their first love. Who is our first love? The world's Redeemer is our first love, and must ever remain our first love. The Christian is to live a life different from that of the worldling. The worldling lives a cheap quality of life. He consents not to spiritual life. It is he that has the love of God that has life. He whose hope is centered not in this world, but in Christ the great Center.

Jesus has loved men, and has made every provision that the blood-bought souls shall have a new birth, a new life derived from His own life, as the branch derives its life from the parent stock. "He that hath not the Son, hath not life. He that hath the Son hath life." [1 John 5:12.] Those who believe in Christ derive their motive power and the texture of their characters from Him in whom they believe. "Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.] "Know ye not that your bodies are the members of Christ?" "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and that ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." [1 Corinthians 6:15, 19, 20.]

Our position is plainly marked out. The endowment which we have of God is plainly described, and our accountability and duty is plainly stated. The declaration of Christ is given in language not to be misunderstood, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." [John 6:53.]

Lt 62, 1894

Olsen, O. A.

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 4, 1894

Dear Brother Olsen,

We received your welcome, interesting letter last Monday. You will see that I have sent you quite a large mail which you will receive before this reaches you. I thought best to give you a copy of everything that I had written concerning matters with which you are acquainted in Melbourne. The anxiety of my mind made me sick, and I could find neither rest nor peace. I have sent the testimonies to those whom they concern, and now feel relieved. But we find plenty of work to do. We all see no opportunity to rest, and no place yet to write on The Life of Christ.

This climate is better for me than that of Melbourne; but trials come in one way or another. We distribute ourselves over the field in the different directions in which work is to be done, and change about in a similar manner to that in which we changed about in Melbourne. Willie and I take Sydney one Sabbath, Brother Starr, Seven Hills or Parramatta as the circumstances demand, and Brother McCullagh Kellyville. I have spoken three Sundays at Seven Hills and I speak there again today (May 6th).

I have visited Kellyville in order that I might know how to help Brother McKenzie. Brother and Sister Starr were with me, and we had a most precious season of prayer. Brother Martin has to meet great opposition from his wife. He has one daughter who is keeping the Sabbath. He took his wife to Seven Hills to hear me speak. I took her by the hand as he introduced her, and before I thought I called her "Sister Martin." She says, "I am no sister. I do not believe as you do." We hope the Holy Spirit will, with its subduing power, melt away her prejudice, in order that she may feel the warm, blessed rays of the Sun of Righteousness upon her heart.

I have had great freedom in Kellyville, and in Seven Hills; but the atmosphere in the Parramatta church needs to be purified, refined, and sweetened with the love of God. We are seeking to do what we can for the people. I have spoken twice in the Parramatta church, and once in Kellyville. Sunday evening meetings are being held there occasionally. Brother Starr has been to Sydney and to Seven Hills on the Sabbath, and has several times spoken in the evening to help Brother Hickox in his work. Twelve families are now keeping the Sabbath, and several more are on the point of decision.

Brother Starr has been trying to bring a different element into the Sydney church. One week ago last Sabbath he had personal labor with one family. Last Friday he labored with Brother Hardy on the tithing question, and on Sabbath he was there again. I have not seen him to know the result of his visit. Willie spoke to the Parramatta church. I was sick, and could not attend meeting in any place, and may not be able to go eight miles to Seven Hills. The tent was placed at Castle Hill, but the people would not come out to hear the truth. Publications have been circulated there, and now the prejudice is so modified, that we think best to include that in our circle.

I attended the Parramatta [church] alone one week ago because the laborers were so distributed that there was no one to go with me. In Castle Hill there are two <families> keeping the Sabbath, <and two

or three miles from this locality live> Brother Goodman and a sister. <The sister's> husband is interested. They are people of influence and he is anxious that I should speak at Castle Hill. <I expect to speak there, in a large room, over a store. The man who owns the store has offered it for us to hold meetings in. I have an appointment there a week from next <Sunday.>

Brother Goodman is a <very nice appearing man.> He is a baker, and he works about two hours on Friday night baking his bread. Help is needed there.

<Brother Whiteman> purchased land at an exorbitant price, and before he heard the message of truth, he built a large two-story house. His brother had money in the bank, and told him to go ahead and that he would help him out. When the banks closed, the bank in which he had his money did not fail, but closed, and not a penny can be obtained. Brother <Whiteman> will now probably lose everything. The bank [that] holds his brother's money refuses to make a transfer, but can close down upon him and take his all. This has discouraged him. We must include this place in our labors.

Another man in Kellyville has come out firmly upon the Sabbath within two weeks. His wife has been keeping the Sabbath, and he has now decided to obey the truth. He will be a strength to the church, for he is a man, they say, that never lets go.

We see now that we must enter into personal labor and visit from house to house, for great reforms must be made in families before we advance any further. On every side we have been closely pressed for means. The mission in Sydney is short of money, as is also the Echo office. We study economy in all lines. We have neither butter nor meat on our table. We were held at Melbourne so long that the fruit was mostly gone when we came here. We are trying to pick up odds and ends the best we can to supply our wants. We have <thirteen> in our family, and it takes some provender to satisfy their daily wants.

Queensland has been waiting for some time for a laborer to go there. It was thought that Brother Hickox would be freed from his present field, and that he and Brother Starr could go together to this field; but the interest is increasing at Seven Hills, and they are now talking of building a meetinghouse, for there is no hall that can be used, nor is there any room in private houses large enough to accommodate an assembly. Six weeks is the least period appointed before Brother Hickox will be free. There has been talk of Brother Starr going alone to visit those already keeping the Sabbath, and to see what can be done in the line of working up the field. He was to have left one week ago; but as there was no money with which to pay his fare, he was detained, and is doing the work which needed to be done in this region, until something shall break away and give to our use a little money. We need money.

The work is going well in Melbourne. Thirty have taken their position in Williamstown. Brother Israel is doing excellent work. The tent has been taken down. The people now meet in a hall, and yet the interest does not diminish. At Hawthorn, where Brethren Corliss and Hare are laboring, sixteen have decided to obey the truth. Something must be done toward building meetinghouses in these various places. Melbourne must have a house in which the people can worship God. There are meetings now being held in halls at Melbourne. Brighton is doing well. Brother Hare and Brother Colcord have that interest in hand, and they purpose to have another series of meetings there.

April 22, 1894

Willie and I went twelve miles to Sydney on the cars, and there attended meeting. The Lord gave me a testimony for those assembled. I told them that when they lived up to the light God had given them, then He would let more and increased light shine upon them. I spoke from the following passage: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." [2 Corinthians 9:6.] The Lord compels no man, woman or child to give of their substance. He gives us His Word, and that reveals to us God's requirements. "Every man according as he purposeth in his heart: so let him give, not grudgingly, or of necessity (as if compelled to give), for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." [Verses 7, 8.]

The Source of all power is presented before us, the One who is rich in resources, so that we "having all sufficiency in all things may abound to every good work." [Verse 8.] The Lord is bestowing His goods upon His people, and He expects that every individual will make Him corresponding returns. We should keep before the mind the fact that Jesus is soon coming, and that solemn obligation rests upon those who have received the light of truth, for we are to let it shine to others who are in darkness. No one will be approved of God if He waits in idle expectancy, dwelling upon the theory or doctrine of Christ's second coming, yet doing very little to impart the light which God has graciously given him. Those who have received of the heavenly gift are required of God to impart the same to others.

There is a great work to be done in warning the world, not alone by precept but by example. The soul must be prepared, through the purifying influence of the truth, for the coming of our Lord and Saviour in the clouds of heaven. This great event is before us. The end is near, and words of warning must be given to those who are nigh at hand, and to those who are afar off. We cannot be guiltless before God if we do not show our faith by our works.

We should heed the exhortation given to Timothy: "Take heed unto thyself, and unto the doctrine, continue in them (having no changeable, fitful experience); for in so doing thou shalt save both thyself and them that hear thee." [1 Timothy 4:16.] "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." [Acts 20:21.] This is the work that every converted soul will aim to do, because God has made him the depository of sacred trusts.

We are not to be idle. Those who are not consecrating all their powers to [be] ministers of the Word are not to be careless in the use of their time. God has made them responsible agents, and they are to be earnest workers, ever keeping the great day of God in view. Those who have not the burden of bearing to the world the solemn truths for this time are to use their God-given time and ability in becoming channels of light to those who sit in darkness. Have they physical strength? They are guilty before God if they do not use that strength. They should work with their hands and acquire means for the support of their own families and to supply the treasury of God, which is being continually drawn upon in order to sustain those who give their whole time to the teaching of the truth, going to those who are in darkness, whether they be nigh at hand, or in regions beyond.

To every man God has given his work. Those who have not felt the responsibility resting upon them to use their God-given faculties in active labor are not doing their duty, even though they have a competency, and are not actually compelled to labor for a livelihood. God has given them hands and brain power, and He expects them to use both. For this they were created, and useful employment will bring its own daily reward in improved health and spirits. No one is to be idle. Christ said, "My Father worketh hitherto, and I work." [John 5:17.]

There are many who are absorbed in worldly business, and they do not give the Lord that devotion which is essential for their spiritual improvement. They tax brain, bone, and muscle to the uttermost, and gather to themselves burdens which lead them to forget God. Their spiritual powers are not exercised <as well as> their physical powers, and every day they are on the losing side, growing poorer and poorer in heavenly riches.

There is another class who meet with loss because they are indolent and spend their powers in pleasing themselves, in using their tongues, and letting their muscles rust with inaction. They waste their opportunities by inaction, and do not glorify God. They might do much if they would put their time and physical strength to use by acquiring means with which to place their children in favorable positions to acquire knowledge; but they would rather let them grow up in ignorance than to exercise their own God-given ability to do something whereby their children might be blessed with a good education. Such men and women will be "weighed in the balance and found wanting." [Daniel 5:27.]

There is something for everyone to do in this world of ours. The Lord is coming, and our waiting is to be not a time of idle expectation, but of vigilant work. We are not to spend our time wholly in prayerful meditation, neither are we to drive and hurry and work as if this were required in order that we should gain heaven, while neglecting to devote time to the cultivation of personal piety. There must be a combination of meditation and diligent work as God has expressed it in His Word; we are to be "not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] Worldly activities are not to crowd out the service of the Lord. The soul needs the riches of the grace of God, and the body needs physical exercises, in order to accomplish the work that must be done for the promulgation of the gospel of Christ.

Those who cultivate a spirit of idleness commit sin against God every day, for they do not put to use the power God has given them with which to bless themselves, and to be a blessing to their families. Parents should teach their children that the Lord means them to be diligent workers, not idlers in His vineyard. They must make a diligent use of their time if they are to be useful working agents, acting their part in the vineyard of the Lord. They are to be faithful stewards, improving every intrusted gift of power that has been bestowed upon them.

Let the indolent man and woman consider the fact that God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity. In this way human agents will fulfill the purpose of God. Thus the lamp of the soul will not be neglected, if time is taken to pray and to

search the Scriptures. The allotted task may be done, and the lamp of the soul be kept trimmed and burning.

Lt 63, 1894

Olsen, O. A.

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia

July 19, 1894

Dear Brother,

You may regard this letter as a strange note to come from me, but what shall I do? I cannot follow two guides, two counselors. The Lord has given me words of caution in regard to certain positions and transactions that I am not to coincide with, for if I do, I shall be placed in discouraging positions, that your board would place me in if I were not guarded. Think you it is pleasant for me to stand in my own defense? Yet I must oppose a course that would be made as law from time to time in your councils in regard to matters which concern myself and the work God has given me to do. Think you it is pleasant for me to have to present eye-opening facts to my brethren in regard to W. C. White and myself? Those who are entrusted with responsibilities connected with the work of God should have sufficient discrimination, discernment, to understand the situation without my being compelled to war my way through. This is distasteful to me, and bruises my soul.

If you, my brother, had not just visited this country, if you had not been on the ground yourself, then the matters that have transpired, the decisions made, would not have such a depressing influence upon my soul. I have written you largely; I need not repeat the matter here. W. C. White has had work to do of a most trying character. I know not of another individual who is fitted to do just that class of work. It is exceedingly depressing, and tells upon brain and heart. He has had no one to work in connection with him.

In regard to my own situation I think I have laid the matter all out before you. You have been on the ground and could have borne testimony as an eyewitness. But the news comes. One dollar cut off from W. C. White's wages. Under the circumstances, considering that he is provided with no helper, his wages should rather have been increased, for you have not had an extra man's labor to pay for. W. C. is grinding out the very life of brain and body, to do all that he can, and then I have seen him weep and mourn because he has not power to do more.

I had thought you would have discrimination; I thought that in councils and board meetings you could present in a correct light the work we are doing. But when the result of your board meetings and councils led you who were in responsible positions to cut down the means which has not been sufficient to sustain us in the position we were compelled to occupy as missionaries; when I have had to receive loans of \$1,200 and use all in the work, with hundreds besides; when I have felt it a duty devolving on me to lift a burden of debt of \$1,200 for W. C. White that he might feel free from this harassing perplexity of running behind, could not you have borne a decided testimony in regard to our work? You

knew how I had donated toward building meetinghouses and given from \$100 to \$200 at the camp meetings in New Zealand and Australia, besides the \$1,000 for the school land, and at the same time I was carrying several students through school, using the royalty on my foreign books sold in America.

How can we feel that our work is discerned and appreciated when the cutting down must reach over to a field almost destitute of facilities and means? But let me tell you that the value of the money which you as a board have taken from us is little; it is the principle, it is the conviction that comes with it, that is not of a pleasant character. Wherever we are, we work with brain, heart, and means, not to be seen of men, but as in the sight of the whole universe of heaven. The money, God knows, we want not, only to advance His work and cause. You understand, or ought to understand the situation; and the thought that you could consent to this proposition testifies to me one of two things: either your eyes were holden that you did not discern the true situation of things when you were in this country and the character of the work that W. C. White is doing, and therefore in your action moved blindly, or your board is composed of men who are not taught of God, and yet you permit them to rule your judgments and your decisions.

The Lord will not sanction any such administration, for it reveals a spirit that is not in harmony with the councils of heaven in regard to God's workers who have given evidence that their life is bound up with His cause and work. The wound is deep, but I know it comes not from God's hand; it is from the hand of man. This has done vastly more than anything that has ever before transpired in our lifetime to show me why the warnings have been so often given that my husband and myself could not rely upon our brethren to understand or appreciate our work, and we must not depend on councils or board meetings to point out our duty, nor must we follow their advice unless we knew that it is not contrary to the counsel of God. For in a special manner God has made us His agents to take a leading position in His work.

This is why I write you this, that you may not class us with the disloyal, independent ones, if we do not agree to all the decisions made in your councils. I write that you may understand, if you have not hitherto understood, that I may have to take positions differing from those of my brethren in some things.

The Lord presented before me reasons why building should not be added to building in Battle Creek, for this was an expression of selfishness. The reasons I have no liberty to give, for this would have made an impression upon many minds that would have led to extravagant movements in some directions. I dare not now speak what I have seen in reference to these matters. I told the brethren then that I had received light from the Lord, and gave them the counsel of the Lord, that money invested in the enlargement of the school building and other improvements might better be appropriated to this and other destitute fields in the regions beyond.

I will now let this matter rest. I do not want to be under the necessity of appropriating in this field, right where I am, all the income from royalty on foreign books. I see that in so many churches there is great need that persons be educated and trained for the work in its different branches. I do not want that our people shall drive me to do this. But the Lord's money must come to us from some source. We have had

a perplexing experience in New Zealand and since coming to this place, with no means to handle, and the new fields opening, and no money in the treasury, the financial prospects in the colonies about as hard as possible, [and] Brother Jones feeling at liberty to withhold donations made for this field. How did he dare do this?

God has His agents, He can move on them; we are not to wait for everything to receive the superscription of Battle Creek before it shall do its work for God. The great dearth of means has tied our hands. To say nothing of other necessary outgrowths, the money hitherto received from the conference by myself would not supply my family with the necessary food and rent. Yet God has communicated to me that He expects us to act as His servants, to direct and lead out in the work.

We are not to take a place to be led by those for whom we labor, but to lead, to do the work in this field under God's guidance. In all humility of mind we must look to God for wisdom. We are to do His bidding in this portion of His great moral vineyard. God has placed my son in a position as counselor, to do a responsible work, to act as His servant, under His guidance, keeping in touch with God, counseling with His brethren, and acting in harmony with them if possible. He has been in fear and trembling, hesitating to do the very thing he should have done, fearing he would be misjudged. This has depressed him. I was shown that he was looking to others for his orders when he was to look to God and follow His leading. This fear and trembling and worriment must not be allowed to wear out his life.

When the board or councils class W. C. White and myself with the laborers whom the Lord has not placed in so prominent a position, in the forefront of the battle, it is because they have not the discrimination that God gives. I have withheld these words for years, and W. C. White knows nothing of them, but I may feel it duty to tell him very soon. When I see him so self-controlled, so self-sacrificing, placing himself in any uncomfortable position to relieve others, and all the time depreciating himself, I am troubled. When I see him bowed down as a cart beneath sheaves or surprise him weeping, I have felt that it was best to tell him that we were servants to none but God. We were to listen to the words from the council of heaven, as servants not to any class of men but of the living God, and yet servants to all men, as laborers together with God.

Since my brethren have made their decision as they have, that the supplies must be cut down, I must make my decisions as I have done, to use every power given me of God to bring, if possible, a salvage of means to use for the advancement of the work which my brethren cannot discern. O, the time seems so far gone now, and so many of the opportunities lost. I feel deep soul agony. I am amazed at many things. I am shaken off from every earthly dependence, and will look to God in all humility. I thought that yourself, and W. C. White and I were to stand together like a fortress, for the Lord has revealed that thus it should be. But although in some things it may be thus, in others it cannot be, for other councils prevail.

Whatever donations any of my brethren may be moved by the Spirit of the Lord to send, I shall receive with gratitude, and apply carefully, as we see the cause of God demands. We do not wish to lose sight of the continually opening fields in regions beyond. O, how my soul is burdened to see that there are so few who realize the worth of precious souls for whom Christ died! A few go heavily burdened; they walk

with great carefulness before the Lord, always fearing lest they shall not improve every heaven-imparted gift wisely and to the very best account. O that the Lord would grant His presence to His people because they appreciate His mighty power and goodness and love.

I will not willingly do anything to keep alive envy, jealousy, and evil surmising. And now I contemplate taking nothing from the conference, although the money is God's to be wisely and justly appropriated. But if I do this, it may remove from some minds a fear lest Sister White shall receive more than she really ought to have. When the decision of the board came to us, I was able to say, "O, God, thou knowest all things, and why the people have done to us as they have." Poor souls, I will relieve them of this burden. If God will give me physical and mental power, I will write the book which I have so long neglected to write, and no one shall longer bear the burden of Sister White's case.

Christ is my Burden-bearer. When these souls shall drink in the Spirit of God, and have the mind of Christ, they may have some idea of the character of my mission and the work God has given me to do. When I am urged by the Spirit of the Lord to write for the Instructor, I will write. I have given myself, all that I have and am, to the Lord. The means that come into my hands I am using to advance His cause, which is dearer to me than my life. Through grace, all that I am and hope to be shall be His; my whole body and soul and spirit are the Lord's.

Do you remember that when men in positions of trust were receiving the large wages, \$2 extra per week was offered me and sent to me, which I refused? If those who were paid the large wages feel clear in the sight of God today in retaining the money, I pity their consciences, for they have practiced robbery toward God. We have practiced economy in every line in order to save means to sustain the work in this country in its different branches. W. C. White has worked with brain and pen, laboring humbly and without parade. He has lived all he has talked to others in regard to economy. On the boats, when not compelled to look after me, he has taken his position in the steerage. On the cars we all ride second class, except when I must travel all night; then we have a sleeper for me and my attendant. Willie is unselfish, he is self-sacrificing, both as an example to others and for the truth's sake. Great reforms are being made by some in this country, in both habits and practices.

Several of our ministers here have said to me, "W. C. White is doing a work that is far reaching; his influence is molding and reshaping things in this country more than any preacher or president of the conference. It would be a great mistake to have him leave this field now." I knew all this before, but had never spoken it to any one. I know how the Lord has used W. C. White in the past, and is still using him at the present time, and I know he has influence in reshaping the work. It costs him more than others realize.

He has worked altogether too hard. If he is to continue in the position he now occupies, his work must be lightened, or he must have a helper. As his mother, I must not permit him to labor as he has done, although his work is performed uncomplainingly. I shall not be clear before God to hold my peace. If W. C. White could feel free in my work of book making, I should be rejoiced. For years I have had several books in mind that I greatly desire to write.

If I do bring out these things, as I am so much burdened to do, I shall not be able to furnish articles for the papers as I have done, and the extensive letter writing must stop. Not long since, the Lord said to me, "I will give you rest." [Matthew 11:28.] How or when it is to be given, I am not able to determine. I am now pleading with God, "Show me Thy way," for great perplexities come upon me in connection with the work which torture my soul. I tremble and fear for the future of the cause.

Lt 64, 1894

Olsen, O. A.

Per Ardua, Williams St., Granville, New South Wales, Australia

May 6, 1894

Elder O. A. Olsen

Battle Creek, Michigan

Dear Brother:

By the last mail but one, Brother Haskell wrote me that two brethren in California had each pledged five thousand dollars for the work of God in this country. Last month he wrote that he hoped to get a draft of one thousand dollars to send in that mail. For some cause he failed to do this, but said it should come by the next mail. We were all counting on the pressure being lightened, when lo, I read that C. H. Jones did not think it advisable to send the money; they needed it just now at the Pacific Press.

If you had anything to do in reaching this supposed wise decision, all I wish is that for a little time you might be situated as we have been during the last few weeks, studying and planning what we could do to avoid spending a shilling that was not positively necessary, and talking about the relief that was to come by the next mail; then the word comes that it is decided to keep the money in the publishing house at Oakland.

I read this, and looked at Willie. I felt distressed, far more because of the action itself than for the trouble it would cause us. To think that we have been sent to this far-off country, to find the treasury empty, and then that men in responsible positions at home, standing as stewards of God, should come to such a decision! What are we to expect or to hope for? The Lord has made men His almoners, and He has moved by His spirit upon men who have means to donate money for this country, specifying that it is in response to the urgent appeals of Sister White, and then someone steps between them and the object for which these means were given, and says, "No, it must not go there. I want it to use in the work here!" How can we look upon such a proceeding? This matter crushed me.

If this is the way our brethren venture to divert means into another channel than that for which it was designed, the Pacific Press will lose more than they gain, whatever their purpose may be. God will not bless any such purposes. It is not the way He works. Is it supposed that everything for this far-off country must come from or through Battle Creek? The Lord is not pleased with any such ideas. But as I

have written quite fully in reference to this matter in a letter to C. H. Jones, I will say no more here in regard to it.

I see that we must trust in God alone. The Lord is full of resources; if one fails, it is because of man's perverted wisdom; if selfishness is exhibited right in God's moral vineyard, if men can see nigh, and not afar off, they need the heavenly eyesalve. We now wait and pray; it is all we can do. Since coming to this country, I have hired twelve hundred dollars, and have used it to advance the work in different lines. God help me, that I may not fail nor be discouraged.

We cannot sit down with folded arms, and yet what can we do? I felt the disappointment so much. A door of thought was opened that I could not close, and I lay awake nearly one entire night. I have said over and over, God help me to make no mistake and leave no duty undone. I could not attend meeting yesterday, was troubled with heart difficulty. I have been unable to breathe freely for days. Today I decide again to buckle on the armor and go to speak to the people at Seven Hills. I will not lament over the nonaccomplishment of a work on our part which we have honestly and earnestly tried to do but have been hindered. We will remember that when we have done our best, we can still look for God Himself to work.

The Lord wants us to have facilities to do a work in this country which cannot be done without them. There are "regions beyond" that need help. [2 Corinthians 10:16.] Many souls are to be numbered with God's jewels. God always has means; if men make blunders, and do not permit the means to flow into the right channel, He still has ways to bring about His ends that we poor shortsighted mortals cannot discern. We must keep in partnership with God. We may tell it all to the Lord. We are His servants, ready to do His will. It is not we and God that are to do the work; it is God and we. The net will be cast on the right side of the ship, and we shall become fishers of men.

We will not be impetuous if there must be delay in the accomplishment of our plans because our fellow workers do not manage so that we shall make connection. We will try not to carry the burden, but say, It is the Lord; let Him do what seemeth Him good. I will believe. "And having done all, to stand," waiting on the Lord. [Ephesians 6:13.] There is important work to be done. The Lord will send His angels to lead us in the way. He says, "I will guide thee with mine eye." [Psalm 32:8.] "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." [Psalm 27:14.] But sometimes I feel almost wild as I see the great work to be done and so little accomplished. Surely we can do nothing without means.

God has given me in trust the royalty on the foreign books, and I sometimes ask, Is it not my duty to use that royalty, the whole if need be, right where I am, and where I see that the work can be advanced? Over and over I ask, What is God's way? The course my brethren sometimes think best to pursue, throws me into a most perplexing position. I feel constrained to follow that which I am convinced is God's way, irrespective of the course they see fit to take. I pray for an enlightened conscience that guides only toward the right way.

O, I need the closest connection with my brethren, but I cannot always follow their way. I pray the Lord that He will give me faith and clear eyesight to keep the way of the Lord, to do justice and judgment. My

life has been spared by the mercy of God to do a certain work; I have pledged that life to Him, but the work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it.

But O, I am so weary, weary and homesick. I want to see Jesus, and sit at His feet. God is our refuge and strength, a very present help in trouble. There will come, it may be, the last perplexity, the last heartache. God reigns. Now I must stop and prepare for this afternoon's meeting. God give me a message for His little flock today, and raise me above this sadness and heartache, that I may speak His message to the sheep and lambs of His pasture.

I hope I shall not become disheartened. I am very much disappointed that no encouragement was given me in regard to Edson and Emma's coming to this country. I need just the help they could give me, now that the Lord is leading them because they will be led. I think my children and my good brethren do not consider that I am growing old; I know not how soon I may be called to lay off my armor, and my heart yearns for my children. To have them with me in my work, if God wills, would be a great satisfaction to me.

I know what Edson can be if he submits to the molding of the Holy Spirit. He will be a man of opportunity in very many branches of the work. Emma standing by his side, with her talent in singing consecrated to Christ, would exert a good influence, and prepare the way for my testimony. This is what should be, for it has been presented thus to me again and again. But Satan has hindered that which God designed.

Lt 65, 1894

To the Ship's Crew on the Pitcairn

Campground, Middle Brighton, Victoria, Australia

January 6, 1894

Dear Friends,

The great controversy going on in the world is waging more sharply today than at any period of this world's history between the Prince of life and the prince of darkness. Bear the fact in mind that where ever there are plans set in operation to advance the cause of God in the world, Satan will be on hand to counteract, if possible, the workings of our merciful heavenly Father. He will come with his temptations on board the missionary ship Pitcairn. He will use every possible advantage you give him to control minds. I have a word from the Lord to speak to you.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil

speaking, be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. 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 sweet smelling savor. ... Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling, (lest ye be unguarded, and be disrespectful of authority.) In singleness of heart, as unto Christ; not with eye service, as men pleasers, but as servants of Christ, doing the will [of God] from the heart," working from principle and not from selfish motives or impulse. "With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven; neither is there respect of persons with him." [Ephesians 4:29-32; 5:1, 2; 6:5-9.] These words of inspiration are to be studied and obeyed. They cannot be ignored nor disregarded, nor treated with indifference. It is the doers of the Word that are to receive the reward.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Verses 10, 11.] O how eagerly would Satan spring forward to exercise his hellish attributes, to stir up human minds to commit sin, and to become an offence to God. If he could do this, then he would claim it as his right to cause great affliction to come upon the passengers and crew, and were he not restrained, he would destroy the servants of God, and wreck the missionary ship. If the curtain could be rolled back, and we could see how perseveringly Satan works to gain possession of the minds and souls of men, there would be less trifling, less pride, less human inventions, less self-sufficiency, and every soul would walk humbly and tremblingly before God. Especially would this be the case with those who voyage upon the great deep. Although there have been many things transpiring upon the Pitcairn that were offensive to God, and although Satan worked upon the imagination of human agents to cause them to pursue a course that God would be compelled to give them up, yet the missionary vessel has been preserved upon the great deep. The working of Satan and the counterworking of God is the explanation of many things that transpired upon the ship that were inexplicable to the minds of those on board.

Please read Matthew 16:21. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me Satan: thou art an offence unto me: for thou savorest not of the things that be of God, but those that be of men." [Verses 21-23.] Peter was not pleased to listen to the words of Christ, for what he said was contrary to the expectation of the Jewish nation. They had been instructed that Christ was to reign as a temporal prince on David's throne, and break from off them the Roman yoke which brought them into subjection as a people to a nation which they despised.

Although Christ from time to time had striven to impress their minds with the idea that His kingdom was not a temporal, earthly kingdom, but a spiritual, heavenly kingdom, they could not comprehend His teachings and really believe His words. The priests and the scribes had often declared that Christ was to come in glory. The description that applied to His second coming, they applied to His first advent, and

therefore their statements were false. They gave utterance to the very suggestions of Satan. Thus it was that when Christ came as prophecy had declared He should come at His first advent, as clearly delineated in (Isaiah 53), the people were looking for a Messiah of an altogether different type.

Those who received the words of their teachers in stead of the words of God, were misled and deluded in their expectations, and when Christ came they would not receive Him. Although the disciples themselves had been taught by the divine Teacher, they were unprepared to receive the words which they interpreted as meaning defeat and disappointment of their expectations of a temporal victory over their enemies. When Christ opened before them how He should be denied and rejected, how He should be condemned and die, Peter was stirred in his soul, and opposed any such idea. What did Jesus see? He saw that which Peter did not see. He saw that Satan had placed himself between Peter and His Saviour, and He said, "Get thee behind me Satan, Thou art an offence unto me: Thou savorest not the things that be of God, but those that be of men." [Matthew 16:23.]

Satan is ever intruding himself between the souls of men and God. He is ever seeking to make the human agent voice the suggestions of Satan rather than the words of God. This lesson in regard to Peter needs to be studied carefully. "And the Lord said, Simon, Simon, behold, Satan hath desired to have thee, that he may sift thee as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." [Luke 22:31, 32.]

How little did Peter understand his own weakness. He could not discern but that his spirit was all right, even when he sought to make of none effect the solemn words of Christ which opened to them a future full of sorrow and of suffering, both to him and to them. Christ saw that unless Peter was changed in spirit, he would not be able to endure the test and the trial of the Lord's rejection, humiliation, condemnation and death. To his Master's warning words he responded, "Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." [Verses 33, 34.]

We see how human nature can be deceived, how human nature can be misled, because Satan is allowed to step in between the human soul and Jesus. The word of Christ needs to be spoken with authority, "Get thee, behind me, Satan." [Luke 4:8.] Let me come close to my servant, that he may not be overcome, that he may believe my words rather than the words of men, for what I speak is truth and righteousness.

Please consider the words of Zechariah, "And he showed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him." The very same adversary is here presented as stood between Christ and Peter. "And the Lord said unto Satan, The Lord rebuke thee; O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." [Zechariah 3:1-3.]

Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds, but these souls who were represented as wearing

the black robes of Satan's weaving in his hellish loom were not as appropriate representation, for they had repented of their transgressions.

The Lord who searcheth the hearts and understandeth the imaginations of the thoughts had set their sins before them, and had given them the promise, "If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever." [1 Chronicles 28:9.] The Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. "The eyes of the Lord run to and fro throughout the whole earth." [2 Chronicles 16:9.] God's people, rescued from the fire by Jesus Christ, have a sense of their sins, [and] feel humbled and ashamed.

God sees and recognizes their repentance, and notes their sorrow for sin which they cannot remove or cancel themselves; but as they pray their prayers are heard, and this is the reason that Satan stands by to resist Christ; because he hears their prayers, he maketh intercession for the saints according to the will of God He regenerates the sinner, and pardon is written off against his name. This stirs Satan up to resistance. He steps in between the repenting, believing soul and Christ. He seeks to cast his hellish shadow before that soul, to dampen faith, and to make of none effect the words of God. He says, "Get thee behind me Satan, let my light and my righteousness shine into his heart."

If Satan stands between the soul and Jesus Christ, then the love and acceptance and pardon of Christ is eclipsed. Man will be constantly striving to prepare a robe of righteousness to cover his deformity and sin, when Christ wants him to come to Him just as he is, and believe in Him as His personal Saviour. In His tender love a forgiving Father brings forth His best robe in which to array His returning child.

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, (that is, the angels that do his bidding,) saying, Take away the filthy garments from him. And he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said, Let them set a fair miter upon his head, and they clothed him with garments. And the angel of the Lord stood by." Joshua represents all of God's people who repent and believe, and accept of Christ as their sin-pardoning Saviour. "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt keep my charge, then thou shalt also judge my house, and shall also keep my courts, and I will give thee places to walk among these that stand by." [Zechariah 3:3-7.]

Will you please study the things I present before you? Will you consider that Satan is a vigilant, untiring foe, and he sleeps not. He knows that his time is short, and he will work until the end with every species of deception to draw souls into his snare and ruin them. I have a message for you, "Watch and pray, lest ye enter into temptation." [Mark 14:38.] Give no place to the devil to stand between you and Christ, lest you savor of the things that be of men and not of God. If your faith is genuine, it must and will produce obedience. God commands us to do nothing which we cannot do. He will give strength to every believing, trusting soul. Keep Christ with you in the vessel, and you will be safe. The ship may be tossed on the white-capped billows ever so fiercely, the restless sea may heave and the waves roll beneath her, yet Jesus is on board.

You are a crew on the missionary ship. Very many men, women, and children have invested their mites, and offered their prayers for the safety of this ship as she rides upon the treacherous ocean. You need Jesus with you every moment. The vessel that rides upon the waters on this missionary enterprise may be a floating Bethel. The Captain, Brother Christiansen, has a large responsibility upon him. Let every one on board pray for him in faith that he may have the special guardianship of heavenly angels, and an abiding Christ in his soul. Cherish the love of Jesus in the heart, respect each other; for Christ has given His love for you. Every soul is precious in the sight of God. It is a wonderful thing to be remembered and cared for every hour by God. If we should be left alone to ourselves, what a terrible alone it would be.

Satan would immediately take us up and force his terrible companionship upon us. Oh, let us seek every day to obtain a deeper experience, cultivating the love of Jesus. Let everyone on the vessel realize that he is under the protection of God. Christ said, "Without me ye can do nothing." [John 15:5.] "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand." [Ephesians 6:12, 13.]

When you meet with unreasonable demands, and unreasonable requirements, bear in mind that those who command you are not working as agents of God, but agents of Satan, through whom he is working. Let your effort be to say or do anything that will help the tempted soul to resist the devil. This is the truest missionary work. Let every one heed the command of the chief Commander, "Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the word of God: praying always with all prayer and supplication in the spirit, and watching there unto with all perseverance and supplication for all saints." [Verses 14-18.] Read the 6th chapter of Ephesians with prayerful interest, and may the Lord apply it to your souls with power.

We need much more of the presence and power of God, and it is waiting our demand upon it. Cultivate faith and fervency in prayer. The Lord Jesus loves us, and pleads for us. His Holy Spirit works with in us. When trials come, utter no word of complaint. Let not a murmuring thought enter the soul. Jesus, the precious Saviour, loves us with a love that is infinite. O talk of Jesus, meditate upon Jesus and by beholding Him, we shall become changed into His character. We shall not cease to pray that the blessing of God may rest upon you.

Lt 65a, 1894

Friends on Pitcairn Island

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

January 1, 1894

Dear Friends on Pitcairn Island:

We were made very sad last Thursday to learn of your deep affliction. Our hearts are pained to hear of the deaths of those of our beloved Bro. McCoy's family. Our sympathies go out to all who are bereaved by this affliction. We extend our sympathy to the children and members of the family who have been thus sorely bereaved, but we would point you to Jesus as your only hope and consolation. The dear companion of our afflicted Bro. McCoy, and the mother of the bereaved children whom she loved, is silent in death. But while we weep with those who weep, we joy at heart because this loved mother and daughter, and Bro. Young, the elder of your church, and others who may have been removed by death, believed in and loved Jesus.

Let the words of the apostle Paul comfort you: "I would not have you ignorant, brethren, concerning them which are asleep, that we sorrow not even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord: wherefore comfort one another with these words." [1 Thessalonians 4:13-18.]

We are not like the heathen who have days and nights of mourning, when nothing is heard but dismal chanting of the praises of the dead, for the purpose of arousing human sympathy. We are not to clothe ourselves with mourning clothing, and wear a mournful countenance as though our friends and relatives were for ever parted from us. John exclaims, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:12, 13.]

How appropriate are the words of John in the case of these loved ones who sleep in Jesus. The Lord loved them, and the words spoken by them in their life, their labors of love will be remembered, and will be repeated by others. Their earnest wholeheartedness in the work of God leaves an example for others to follow, for the Holy Spirit has worked in them to will and to do of His good pleasure.

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." [Romans 8:11.] O how precious are these words to every bereaved soul. Christ is our Guide and Comforter, who comforts us in all our tribulations. When He gives us a bitter draught to drink, He also holds a cup of blessing to our lips. He fills the heart with submission, with joy and peace in believing, and enables us to say submissively, "not my will, but thine, O Lord be done. The Lord gave and the Lord hath taken away, blessed be the name of the Lord." [Luke 22:42; Job 1:21.] With this submission, hope is resurrected, and the hand of faith lays hold upon the hand of infinite power. "He that raised up Christ from the dead, shall also quicken your mortal bodies by His spirit that dwelleth in you."

The very bodies that are sown in corruption will be raised in incorruption. That which is sown in dishonor will be raised in glory; sown in weakness it will be raised in power; sown a natural body it will be raised a spiritual body. The mortal bodies are quickened by His Spirit that dwelleth in you. Christ claims all those as His who have believed in His name. The vitalizing power of the Spirit of Christ dwelling in the mortal body binds every believing soul to Jesus Christ.

Those who believe in Jesus are sacred to His heart; for their life is hid with Christ in God. The command will come from the Life-giver, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs and the earth shall cast out her dead." [Isaiah 26:19.] The Life-giver will call up His purchased possession in the first resurrection, and until that triumphant hour, when the last trump shall sound and the vast army shall come forth to eternal victory, every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name. By the power of the Saviour that dwelt in them while living, and because they were partakers of the divine nature, they are brought forth from the dead.

Christ claimed to be the only begotten of the Father, but men encased in unbelief, barricaded with prejudice, denied the holy and the just One. He was charged with blasphemy, and was condemned to a cruel death, but He burst the fetters of the tomb, and rose from the dead triumphant, and over the rent sepulchre of Joseph He declared, "I am the resurrection and the Life." [John 11:25.] All power in heaven and in earth was vested in Him, and the righteous will also come forth from the tomb free in Jesus. They shall be accounted worthy to obtain that world and the resurrection from the dead. "Then shall the righteous shine forth as the sun in the kingdom of their Father." [Matthew 13:43.]

What a glorious morning will the resurrection morning be! What a wonderful scene will open when Christ shall come to be admired of them that believe! All who were partakers with Christ in His humiliation and sufferings will be partakers with Him in His glory. By the resurrection of Christ from the dead every believing saint who falls asleep in Jesus will come forth from his prison house in triumph. The resurrected saint will proclaim, "O death where is thy sting! O grave where is thy victory!" [1 Corinthians 15:55.] "If we believe that Jesus died and rose again, even so also those which sleep in Jesus will God bring with Him." [1 Thessalonians 4:14.]

Jesus Christ has triumphed over death and rent the fetters of the tomb, and all who sleep in the tomb will share in the victory; they will come forth from their graves as did the conqueror, "for this we say unto you by the word of the Lord, that we which are alive and remain shall not prevent those which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." [Verses 15-18.]

Dear afflicted ones, so sadly bereaved, God has not left you to be the sport of Satan's temptations. Let your sorrowful hearts be opened to receive the words of consolation from your pitying Redeemer. Jesus loves you. Receive the bright beams of the Sun of Righteousness and be comforted. Thank Him who has risen from the dead, and who ever liveth to make intercession for you. Jesus Christ is a living Saviour. He is not in Joseph's new tomb. He is risen, He is risen! Rejoice even in this your day of sorrow and

bereavement that you have a Saviour who sympathizes with all your grief. He wept at the grave of Lazarus, and identifies His sorrows with those of the sorrowing children. In all your conflicts, in all the trials and perplexities of life, seek counsel first from God.

The path of obedience to God is as a light that shineth more and more unto the perfect day. Follow step after step in the path of duty. Steep places may have to be climbed, but go forward in the path of humility, of faith and self-denial, leaving the clouds of doubt behind you. Sorrow not in a hopeless way, for the living need your care and love. You have enlisted in the Lord's army; be brave soldiers of Jesus Christ. Let words of penitence and grateful praise come up before God as sweet incense in His heavenly sanctuary.

You may be disappointed, and your will and your way may be denied; but be assured that the Lord loves you. The furnace fire may kindle upon you, not for the purpose of destroying you; but to consume the dross, that you may come forth as gold seven times purified. Bear in mind that God will give you songs in the night. Darkness may seem to enclose you; but you are not to look at the clouds. Beyond the darkest cloud there is an everlasting light. The Lord has light for every soul. Open the door of the heart to hope, peace, and joy. Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:11.]

God has a special work for everyone to do, and each one of us may do well the work which God has assigned us. The only thing we have to fear on our part is that we shall not keep our eyes constantly fixed upon Jesus, that we shall not have an eye single to the glory of God, so that if we were called to lay down our armour and sleep in death we might not be ready to give account of our trust. Forget not for a moment that you are Christ's property, bought with an infinite price, and that you are to glorify Him in your spirit, and in your body, which are His.

To the afflicted ones I would say, Be of good comfort in the hope of the resurrection morning. The waters which you have been drinking are as bitter to your taste as were the waters of Marah to the children of Israel in the wilderness, but Jesus can make them so sweet with His love. When Moses presented before the Lord the sad difficulties of the children of Israel, He did not present some new remedy, but called their attention to that which was at hand, for there was a bush or shrub which He had created that was to be cast into the water to make the fountain sweet and pure. When this was done, the suffering people could drink of the water with safety and pleasure.

God has provided a balm for every wound. There is a balm in Gilead, there is a physician there. Will you not now as never [before] study the Scriptures. Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy, and to apply to your case the healing promises that have been recorded in His Word. In this way the enemy will find no place to lead you into mourning and unbelief, but instead you will have faith, and hope, and courage in the Lord.

The Holy Spirit will give you clear discernment that you may see and appropriate every blessing that will act as an antidote to grief, as a branch of healing to every draught of bitterness that is placed to your lips. Every draught of bitterness will be mingled with the love of Jesus, and in the place of complaining of

the bitterness, you will realize that Jesus' love and grace are so mingled with sorrow that it has been turned into holy, subdued, and sanctified joy.

When Henry White, our eldest son, lay dying, he said, "A bed of pain is a precious place when we have the presence of Jesus." When we are obliged to drink of the bitter waters, turn away from the bitter to the precious and bright. In trial, grace can give the human soul assurance, and when we stand at the death bed and see how the Christian can bear suffering and go through the valley of death, we gather strength and courage to work, and [we] fail not, [neither are we] discouraged in leading souls to Jesus.

Lt 66, 1894

Prescott, W. W.

Granville, New South Wales, Australia

April 10, 1894

Dear Brother Prescott,

I received your letter, and was much interested in its contents. I have had little time to write. It is about two weeks since we came to this place, and through various circumstances we are not yet fully settled, but we are placed where we can live.

In regard to education, I cannot discern that your ideas are incorrect. When we consider that history is being made so fast, we can but be convinced that perils are fast crowding upon us, and we cannot deliver even ourselves from that which we must meet. All we can do is to seek heavenly wisdom from our only source of help. If by constant contemplation of the Author and Finisher of our faith, we grow into the similitude of Christ in character, we shall have our life hid with Christ in God. We are not to fold our hands in idle expectancy of the Lord's soon coming, but we are to keep looking unto Jesus, hanging our helpless souls upon his merits, opening our hearts to the Holy Spirit's moving, our petitions ascending to God for his fashioning hand to be upon us.

Unholy ambition will seek to secure a place in all our devising, but O, as never before, there is now the greatest necessity that in humility we sit at the feet of Jesus, and learn lessons from the greatest Teacher the world ever knew. One day at a time we must be working and praying, waiting and watching, calling upon God for wisdom at every step. We cannot walk in our own strength. If this has been perilous in the past, as we know it has been, it is doubly so now. It is no time to be off guard, for even one moment. Eternal interests are involved, and our faith needs strengthening; it must be growing in the place of decreasing and becoming dwarfed. We have not a moment's time to serve or glorify self. Lift Him up, the Man of Calvary, and let every influence, every voice, point to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] It is none of self and all of Jesus that will give the right mold to our experience.

I feel deeply for the students of the school. My heart is drawn out for the youth. I see so large a work which they can do if they consecrate their life to Jesus. The Lord will give the youth power of influence

as they lift their voice in the invitation, "Come, for all things are ready." [Luke 14:17.] Every evil practice must be hated and overcome. Christ is to be formed within, the hope of glory. Then He will shine forth in the character.

I am rejoiced that some are working up, to give themselves unreservedly to the service of Christ. The opposing influences are at work; men, women, and youth, standing under the black banner of the power of darkness, moving under the inspiration of the power from beneath, are at work to seduce souls into forbidden paths. And God is waiting to inspire the youth with power from above, that all who stand under the bloodstained banner of Jesus Christ may work to call, to warn, and to lead souls into safe paths, and to plant the feet of many upon the Rock of Ages.

The Lord will reveal Himself to all who seek Him with the whole heart. "Ye are laborers together with God." [1 Corinthians 3:9.] All who will be learners in the school of Christ will be accepted as workers. There will be the deep movings of the Spirit of God upon human hearts now and onward, as never before in our experience. But our brethren must be guarded now as never before. They need the eyes anointed with heavenly eyesalve, that they may discern all things clearly, and not accept and bring to the front that which will, in its tendencies, switch some poor souls off the track. Test everything before it shall be presented to the flock of God, for when persons see that they have been accepting as a "Thus saith the Lord," words that were not from God, their faith will be unsettled; and they will be ready to doubt the words that come from God to them; some will no longer be reached by the warnings, invitations, and messages from heaven.

For this reason our brethren and sisters need to keep sharp, clear discernment. In messages that profess to be from heaven, expressions will be made that are misleading, and if the influence of these things be accepted, it will lead to exaggerated movements, plans, and devisings that will bring in the very things Satan would have current—a strange spirit, an unclean spirit, under the garments of sanctity, a strong spirit to overbear everything. Fanaticism will come in, and will so mingle and interweave itself with the workings of the Spirit of God that many will accept it all as from God, and will be deceived and misled thereby.

There are strong statements often made by our brethren who bear the message of mercy and warning to our world that would better be repressed. Every statement should be carefully considered. Not one word should be spoken that will give the opposers of our faith advantage over us. Let nothing be said in a spirit of retaliation, nothing that will bear even the appearance of railing accusation. Let every one read and ponder the signification of the Scripture which relates how Christ, when contending with Satan about the body of Moses, dared not bring against him a railing accusation.

Truth will bear the test of all opposition. Let it be put strongly, as in Jesus, and let the characteristics of the worker be hidden in Christ. Let not one word be expressed to stir up the spirit of retaliation in opposers of the truth. Let nothing be done to arouse the dragon-like spirit, for it will reveal itself soon enough, and in all its dragon character, against those who keep the commandments of God and have the faith of Jesus. There are hereditary tendencies and natural dispositions that will wrestle for exhibition, but self must be lost in Jesus. The truth must appear in its beautiful, solemn character,

dignified, uplifting, and ennobling. Let souls that are ready to perish receive from the teacher of truth only such impressions as are not perishable, but enduring as eternity. Give opportunity for the Holy Spirit to place the acceptable mold upon the souls that are turning from error to truth, from darkness to light.

May the Lord help His messengers who bear the last note of warning to our world, to speak from the very depth of wisdom. Guard every word, control every emotion, giving no occasion for Satan to triumph over the believers. The time will come when we shall be called to stand before kings and rulers, magistrates and powers, in vindication of the truth. Then it will be a surprise to those witnesses to learn that their positions, their words, the very expressions made in a careless manner or thoughtless way, when attacking error or advancing truth, expressions that they had not thought would be remembered, will be reproduced, and they will be confronted with them, and their enemies will have the advantage, putting their own construction on these words that were spoken unadvisedly.

Satanic agencies in disguise are on the track of every true worker of the Master. Let this be borne in mind: all who strive for the faith must strive lawfully; then when brought into strait places they will not be confused and confounded at meeting their own careless assertions, and words spoken from impulse.

Victory will come to all who are loyal, steadfast in their allegiance to the cause of truth. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." [James 1:12.] Let all inquire, Are we individually faithful stewards in trust of the last message of mercy to be given to the world, the message that decided their eternal destiny? Are we faithful to closely examine self, to see what manner of spirit we are of? Are we constantly aiming to represent the truth as it is in Jesus, or is it molded by the peculiarities of the human worker? Will the fires of the last conflagration consume our work?

Fidelity, thorough wholeness to God, is essential for every worker now if we would receive from Christ the benediction, "Well done, good and faithful servant." [Matthew 25:23.] The exhortation to Timothy from his father in the gospel was, "Take heed unto thyself and unto the doctrine." [1 Timothy 4:16.] (The great question is: How shall we meet the future? Our only safety is in doing our work for each day as it comes, working, watching, waiting, every moment relying on the strength of Him who was dead and who is alive again, who lives forevermore.) Every step must be guarded; as we advance, our tread may be firm, and [then] we may move solidly onward and upward.

But many are Laodiceans, living in a spiritual self-deception. They clothe themselves in the garments of their own righteousness, imagining themselves to be rich and increased with goods and in the need of nothing, when they need daily to learn of Jesus His meekness and lowliness, else they find themselves bankrupt, their whole life being a lie. Shall not we who bear the last message of mercy to a guilty world represent Jesus in purity, in self-denial, that the word may be sounded from human lips inspired by the Holy Spirit of God, "Open the door of your heart, and let Jesus in"? The great Vendor of spiritual riches is inviting your recognition. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:18.]

Will this voice be neglected, disowned? Will the faithful and true Witness call in vain? Will the importunities fall on ears that will not hear? Yes, we are sorry to say it, many will wrap about their guilty souls the garments of their own unrighteousness. They do not listen to the voice of the great and merciful Merchant Man.

The Saviour comes with jewels of truth of the richest value in distinction from all counterfeits, all that is spurious. He comes to every house, to every door. He is knocking, presenting His priceless treasure, urging, "Buy of me." He proclaims in the hearing of the inmates of every dwelling, "Thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Verse 17.] He offers the gold of faith and love, which is become almost extinct in our world, and which is without alloy, more precious than the gold of Ophir. He says, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment," the righteousness of Christ, the garment woven in the loom of heaven to cover the naked soul; and eyesalve "that thou mayest see." [Verse 18.] Correct discernment is of the highest value now. "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." [Verse 19.]

This is our work for this time, to open the door to Jesus, and He will so fill the soul that there will be no room for self and selfishness. O listen, Jesus knocks. Will the answer be, "Come in, thou blessed of the Lord. Why standest thou without?" The imputed and imparted righteousness of Christ is a garment sufficient to cover the nakedness of the soul. I scarcely dare not to give counsel or advice, fearing it may not be interpreted aright. I beseech of you, my brother, whom I respect in the Lord, to make Christ your counsellor. You may go to Him in all your troubles, you may rely upon His wisdom, you may know that He will not upbraid you or refuse your prayer. Every burden or uncertainty you may bring to the Burden-bearer.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [James 1:5, 6.] "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." [1 John 3:22.] "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols." [1 John 5:20, 21.] The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency.

I want to say just as little as possible in regard to Anna Phillips. The less this matter is talked over and agitated, the better. There is a "dead fly in the ointment." [Ecclesiastes 10:1.] Before this reaches you, you will have received a letter giving a more complete statement in regard to what we may expect in the case. I am more sorry than I can express to you the matter has been handled unwisely. We shall have scores of just such developments, and if our leading brethren shall catch up things of this character and endorse them as they have done in this case, we shall have one of the most sweeping tidal waves of fanaticism that has been seen in our experience. There will be the wildest performances. Satan has

already begun his work. To give ready credence to these things, and make loose, unguarded statements endorsing them without sufficient evidence of their genuine character, is one of Satan's devices. The Lord Jesus has certainly given cautions sufficient in regard to this matter, so that none need be deceived.

In such cases as these, it is essential that we let our moderation be seen. The Lord is at hand. We cannot afford to work in such a way as those have done that have given Anna Phillips' productions to our churches without clear and certain evidence that God is speaking to His people through her. For our ministers to rush a thing before the people as bearing the divine credentials, unless they know for a surety that it is of God, will do a work that God has told them not to do.

Many things intended to deceive will come, bearing some of the marks of truth. Just as soon as these shall be set forth as the great power of God, Satan is all ready to weave in that which he has prepared to lead souls from the truth for this time. Some will accept and promulgate the error, and when the reproof comes that will place matters in the true light, those who have had little experience and who are ignorant of the oft-repeated workings of Satan, will cast away with the rubbish of error that which has been before them as truth. Thus the light and warnings which God gives for this time will be made of no effect. Souls have now become perplexed and confused through the injudicious movements of our brethren who should be faithful guardians of the flock of God.

This rushing matters to a climax I cannot see any light in. What is there, that appears as truth in these productions, that has not been presented before our people for years? All that any have to do is to gather up matters already published, and a few strong expressions, making a special supplication, and weaving in their own peculiar spirit, and these exaggerated, untimely expressions are caught hold of and acted upon, inspiring a zeal not according to knowledge. These things do create an excitement, notwithstanding all the assertions to the contrary, and unhealthy developments will be made. In this time we must guard against any rash movements, for they will greatly mar the work of God, casting suspicion and doubt upon the work, and this will spread like wild-fire wherever the truth is presented.

Every conceivable message is coming to counterfeit the work of God, and always bearing the inscription of truth upon its banner, and those who are prepared for anything new and sensational will handle these things in such a manner that our enemies will charge all that is inconsistent and overdone upon Mrs. E. G. White, the prophetess, and my way will be hedged up. To explain matters would be impossible. The world feels in want of some excuse for turning away from the testimonies of God. If Mrs. White the prophetess, as they are pleased to call her, says things that are not true, the unbelievers and rejecters of truth are cheered and encouraged. When my writings are mingled with those of Anna Phillips, so that the hearers cannot tell which is which, they are made to stand on the same basis and all are taken as testimonies from Sr. White.

It is no light matter to substitute for God's revealed will opinions and assertions, dreams, symbols, and figures, from human, finite beings. Our actions, words, spirit, and influence are watched and criticized. Those whom God has chosen to be His ministers are to settle solidly into His Word, and let the Word of God be their authority.

A small and apparently good act may, if not entirely correct, lead to very important results of evil. The slightest word or deed that gives a wrong impression is a false step, which leads to another, and every following step becomes more rapid, and the impulse strengthens until it becomes almost irresistible. Human actions multiply themselves by their reflected influence.

At this time above all others, hasty judgment, opinions formed carelessly without sufficient evidence, may lead to most disastrous results. When we trace from cause to effect, we shall find that harm has thus been done which in some cases can never be remedied. O, what wisdom and fine spiritual perceptions are needed in giving food to the flock of God, that it be pure provender, thoroughly winnowed. The natural, hereditary traits of the character need a firm curb, else earnest zeal, good purposes, will run into evil, and the excess of feeling will produce such impressions upon human hearts that they will be carried away by impulse, and will allow impressions to become their guide.

A curb must be kept upon the spiritual impulse, that no injudicious words shall be spoken, no over-wrought ideas expressed that shall cause impulsive persons to lose their bearings. There are some whose feelings are quickly stirred by strong assertions, and their imagination magnifies the statement to large dimensions; it all appears real to them, and they become fanatical. The spiritual experience is fevered, diseased. When persons yield their will in perfect submission to the will of God, and the spirit is humble and teachable, the Lord will correct them by His Holy Spirit, and lead them into safe paths.

April 13

Since writing the above, we have had a practical illustration of the result of following impressions. Last night a young man, a stranger to us all, but professing to be a brother from Victoria, called upon us, and asked to see Sister White. It was evening, and I declined seeing him. We invited him to remain with us during the night, however, and to take breakfast. After our usual morning worship, as we were about to go to our various employments, this young man arose, and with a commanding gesture requested us to sit down. He said, "Have you any hymn books? We will sing a hymn, then I have a message to give you." I said, "If you have a message, give it without delay, for we are very much pressed to get off the American mail, and have no time to lose." He then began to read something he had written, which stated among other things that the judgment has <now> begun upon the living.

He read with strong emphasis, gesticulating as he read. His voice trembled, and tears came into his eyes. Brother Starr was present, with the other members of our large family. The young man had at first inquired for the concordance; he could not find it in the bookcase, but read considerable scripture about praying for the sick and their being healed. He spoke decidedly of faith, and read from Great Controversy. He then stated that he had a message from God that he himself would be persecuted, and would be arrested by the officers of the law.

I listened as he went on, and finally said, "My brother, you are not exactly in your right mind. State plainly how your message concerns us. Please let us know at once. Your mind is over-strained, you misapprehend your work. Much that you have said is in accordance with the Bible, and we believe every word of that; but you are over-excited. Please state what you have for us." Well, he said that we must pack up and move at once to Battle Creek. I asked his reasons, and he responded, "To give this message

that the judgment has begun upon the living." I answered him, "The work which the Lord has given us to do is not yet finished. When our work here is completed, we are sure the Lord will let us know that it is time for us to move to Battle Creek, instead of teaching you our duty."

I continued: "If you should go into other families in the manner you came here, they would call you insane, and might think the asylum the proper place for you." He said this was the first time he had given his message, except to his own family, who were greatly affected by it. His father had sold his place and was ready to go into the work with all his heart. He himself has been a backslider and had been brought under deep conviction; he was led to see his lost condition, and to repent, and now the Lord had been teaching him. I told him that in his present condition he was not fitted to labor for any one. In the conversation it came out that he wanted our ministers in Melbourne to come to his father's house; his sister was at the point of death, and he believed that the Lord would hear prayer and raise her up and this would be a sure testimony confirming the message he had to bear. At this point I left him for Brother Starr to talk with further, while I resumed my writing.

He told Brother Starr that when Sister White spoke to him so kindly, and yet with such authority, he began to see that he had made a mistake, that the impressions which had moved him so strongly were not consistent or reasonable. Although our family is large, consisting of ten members, beside three visitors, we decided to have this young man stay with us for a time. We dare not have him go with people who will treat him harshly and condemn him; neither do we want him to repeat his revelations. We will have him remain for a little time where we can associate with him, and if possible lead him in safe, sure paths. "They that are whole need not a physician, but they that are sick." [Luke 5:31.] He is sick spiritually, and needs a physician. Already he begins to see the inconsistency of his ideas, and we hope that by kind treatment he may be healed, and be led to give up his wild ideas.

It is as I have told you; there will be counterfeit messages coming from persons in all directions. One after another will rise up, appearing to be inspired, when they have not the inspiration of heaven, but are under the deception of the enemy. All who receive their messages will be led astray. Then let us walk carefully, and not open wide the door for the enemy to enter through impressions, dreams, and visions. God help us to look in faith to Jesus, and be guided by the words He has spoken.

Lt 67, 1894

Prescott, Brother and Sister [W. W.]

Middle Brighton Campground, Australia

January 18, 1894

Dear Brother and Sister Prescott:

We are yet in camp, our meeting having been continued one week longer than appointed, and still the interest is firm. Yesterday, Wednesday afternoon, the tent was full. I spoke upon the parable of the talents, and all listened with deep interest. Then followed baptism. In the waters of the bay, twenty-nine were buried with Christ in baptism. In the evening Elder Starr spoke to a large audience. Elder McCullagh

came to my tent to tell me of a meeting he had Tuesday evening with twenty-five young men from the Congregational church. Some of these were university students who are fitting themselves to become lawyers and statesmen. They had invited Elder McCullagh to a meeting where a young man was to speak in reference to the Sabbath question.

Elder McCullagh went and heard many things which were excellent, while other things were misstatements. In the providence of God an appointment was made for these young men to visit Elder McCullagh at the encampment to state their views in regard to the validity of Sunday observance; then Brother McCullagh was to state his views. The young men were to have liberty to ask questions, but opportunity was to be given for one question to be answered before another was put.

They wished Brother McCullagh to lead out in the conference. He presented an illustration in regard to the law, sin, and the gospel. Placing three books on the stand to represent these three things (X X X), he said, "If the law is done away, we will remove the law, (X out). Sin is the transgression of the law, where there is no law, there is no transgression, no sin, (X, out sin). Where is no law, and hence no sin, there is no need of the gospel, (X out the gospel). What have we left?" Brother McCullagh spoke decidedly upon the immutability of the law of God, and its sacred claims upon everyone of the human family. At nine o'clock Elder Starr came in and said some things right to the point. The meeting lasted till past eleven. Then the young men invited Elder McCullagh to come to the Congregational church, where they would have other young men present, and would continue their consideration of these subjects.

Brother McCullagh told them he felt that it would not be right to go to the church in the absence of their minister; it would look as if he were taking advantage of the pastor's absence. They saw the force of this. Brother McCullagh said, "You are perfectly free to come to the campground, and you shall have all the liberty you desire." They consented to come Sabbath (Saturday) evening, and bring their friends. What will be the outcome of this we cannot tell, but we are praying that the Lord will move by His Holy Spirit upon the minds of these inquiring young men. They told Elder McCullagh that they came with a strong array of Scriptures, prepared to prove the abolition of the law, but when he put things in such a way, showing the relation of the law, sin, and the gospel, they could not produce the arguments they had to present.

I have been interrupted no less than six times since beginning to write these few lines. Strangers are constantly coming in to see the tent, and others to see Mrs. White. If you find mistakes, please excuse the same.

In this early morning meeting, Thursday, the Lord gave me a most precious message for His people. I may have time to write something of the same; if I can, I will do so, for the people need these words very much in every place. I was invited later in the day to speak upon the subject of education, especially of the importance of combining physical with mental labor. This was considered with reference to the location of our school on the ample grounds where the Lord's plans can be carried out and the youth educated in physical labor as well as in the sciences. These meetings were of great importance. O, how much we need heavenly wisdom in all these matters.

I read your letter to Elder Starr, and was somewhat troubled by its contents. No movement should be made to lower the standard of education in our school at Battle Creek. The students should tax the mental powers, every faculty should reach the highest possible development. Many students come to the college with intellectual habits partially formed that are a hindrance to them. The most difficult to manage is the habit of performing their work as a matter of routine, instead of bringing to their studies thoughtful, determined effort to master difficulties, and to grasp the principles at the foundation of every subject under consideration.

Through the grace of Christ it is in their power to change this habit of routine, and it is for their best interest and future usefulness rightly to direct the mental faculties, training them to do service for the wisest Teacher, whose power they may claim by faith. This will give them success in their intellectual efforts, in accordance with the laws of God.

Each student should feel that under God, he is to have a special training, individual culture, and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also. Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded.

I hope that no one will receive the impression from any words I have written, that the standard of the school is to be in any way lowered. There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first, and most important. The religion of Christ never sanctions physical or mental laziness.

We have before us the case of Daniel and his fellows, who made the most of their opportunities to obtain an education in the courts of Babylon. When tested by those who questioned both their faith and their knowledge, they were able to give a reason of the hope that was in them, and as well to stand the examination as to their knowledge in all learning and wisdom, and it was found that Daniel had understanding also in all visions and dreams, showing that he had a living connection with the God of all wisdom.

"In all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Daniel 1:20.] Daniel's history is given us for our admonition upon whom the ends of the world are come. "The secret of the Lord is with them that fear Him." [Psalm 25:14.] Daniel was in close connection with God. When the decree went forth from an angry, furious king commanding that all the wise men of Babylon should be destroyed, Daniel and his fellows were sought for to be slain.

Then Daniel answered, not with retaliation, but "with counsel and wisdom," the captain of the king's guard, who was gone forth to slay the wise men of Babylon. Daniel asked, "Why is the decree so hasty from the king?" [Daniel 2:14, 15.] He presented himself before the king, requesting that time be given him, and his faith in the God he served prompted him to say that he would show the king the interpretation.

“Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.” [Verses 17-19.] Read Daniel 2:20-28. Here the interpretation was made known to Daniel.

The close application of those Hebrew students under the training of God was richly rewarded. While they made diligent effort to secure knowledge, the Lord gave them heavenly wisdom. The knowledge they gained was of great service to them when brought into straight places. The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence.

When the human agents shall exercise their faculties to acquire knowledge, to become deep thinking men, when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the Seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. All nature will bear testimony as designed for the illustration of the Word of God.

The natural and the spiritual are to be combined in the studies of our schools. The operation of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God and His wisdom from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities which give power to man, so that through faith in Christ he is capable of acquiring immortality.

The Author of nature is the Author of the Bible. Creation and Christianity have one God. All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can. Let their field of study be as broad as their powers can compass, making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto.

The living witness for Christ, following on to know the Lord, shall know that His goings forth are prepared as the morning, “Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.] By honesty, industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ who is the perfect pattern of a complete man.

He who chooses a course of disobedience to God’s law is deciding his future destiny. He is sowing to the flesh, earning the wages of sin, even eternal destruction, the opposite of life eternal. Submission to God and obedience to His holy law bring the sure result. “This is life eternal, that they might know Thee, the

only true God, and Jesus Christ whom thou hast sent.” [John 17:3.] This is a knowledge of such value that no language can describe it; it is of highest worth in this world, and is far reaching as eternity.

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

When we aim at a low standard, we shall reach only a low standard. We commend to every student the Book of books as the grandest study for the human intelligence, as the education essential for this life, and for eternal life. But I did not contemplate a letting down of the educational standard in the study of the sciences. The light that has been given on these subjects is clear and should in no case be disregarded. But if the Word of God which giveth light, giveth understanding to the simple, had been welcomed into the mind and the soul temple as a counselor, as a guide and instructor, the human agent living by every word that proceedeth out of the mouth of God, there would have been no need for reproof because of the backslidings of the students after the blessing of God had come to them in rich rays of divine light to glow in heaven’s holy fire upon the altar of their hearts.

Many allowed amusements to have the supremacy. This was not the course that Daniel pursued in obtaining the education which revealed through him the supremacy of heavenly wisdom above all the wisdom and knowledge of the highest schools in the courts of the proud Babylon. God opens the understanding of men in a marked manner if His words are brought into the practical life of the student and the Bible is recognized as the precious wonderful book that it is. Nothing is to come between this Book and the student as more essential, it is the wisdom which brought into practical life makes men wise through time and through eternity.

God is revealed in nature; God is revealed in His Word. The Bible is the most wonderful of all histories, for it is the production of God, not of the finite mind. It carries us back through the centuries to the beginning of all things, presenting the history of times and scenes which would otherwise never have been known. It reveals the glory of God in the working of His providence to save a fallen world. It presents in the simplest language the mighty power of the gospel, which received would cut the chains that bind men in slavery to Satan’s chariot.

The light shines from the sacred pages in clear, glorious beams, showing us God, the living God, as represented in the laws of His government, in the creation of the world, in the heavens which He hath garnered. His power is to be recognized as the only means of redeeming a world from degrading superstitions which are so dishonoring to God and man. Every student of the Bible, who not only becomes familiar with revealed truth through the education of the intellect but through its transforming power upon heart and character, will represent the character of God to our world in a well-ordered life and a godly conversation.

The entrance of the Word giveth light. The mind is expanded, elevated, purified. But many have pursued a course of action inconsistent with the knowledge of truth and the wonderful light through the descent of the Holy Spirit of God in so marked a manner upon hearts in Battle Creek.

Great sin and loss resulted from the neglect to walk in the light from heaven. In plunging into amusements, match games, pugilistic performances, they declared to the world that Christ was not their leader in any of these things. All this called forth the warning from God. Now that which burdens me is the danger of going into extremes on the other side; there is no necessity for this; if the Bible is made the guide, the counsellor, it is calculated to have an influence on the mind and heart of the unconverted. Its study, more than any other, will leave a divine impress. It will enlarge the mind of the candid student, it will endow it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand and far-reaching truths. It is ever working, drawing; it is an effective instrument in the converting of the soul. If the human mind becomes dwarfed and feeble and inefficient, it is because it is left to deal with commonplace subjects only.

God can and will do a great work for every human being who will open the heart to the Word of God and let it enter the soul temple and expel every idol. Summoned to the effort, mind and heart take in the wonderful disclosures of the revealed will of God. The soul that is not converted will be made stronger to resist evil. But in the study of the Bible the converted soul eats the flesh and drinks the blood of the Son of God, which He Himself interprets as the receiving and doing of His words, that are spirit and life.

The Word is made flesh, and dwells among us in those who receive the holy precepts of the Word of God. The Saviour of the world has left a holy, pure example for all men. It illuminates, uplifts, and brings immortality to all who obey the divine requirements. This is my reason for writing to you as I did.

God forbid that through lack of discernment, errors should be committed through misunderstanding of my words addressed to you. I have had no other feeling than that of pleasure in knowing that students could come forth from the study of the words of life with minds expanded, elevated, ennobled, with their slumbering powers aroused to engage in the study of the sciences with a keener appreciation. They may become learned as did Daniel, with a purpose to develop and employ every power to glorify God. But it becomes every student to learn of God, who giveth wisdom, how to learn to the best advantage, for all are candidates for immortality.

The Lord God came down to our world clothed with the habiliments of humanity, that He might work out in His own life the mysterious controversy between Christ and Satan. He discomfited the powers of darkness. All this history is saying to man, "I, your substitute and surety, have taken your nature upon Me, showing you that every son and daughter is privileged to become a partaker of the divine nature, and through Christ Jesus lay hold upon immortality." Those who are candidates for this great blessing should in everything act in a manner to represent the advantages of their association with the Lord through His revealed truth and through the sanctification of His Holy Spirit. This will enlarge the mind of the human agent, fasten it upon sacred things, set it to receive truth, to comprehend truth, which will lead to the working out of truth through the sanctification of heart, soul, and character.

Those who have this experience will not condescend to engage in the amusements that have been so absorbing and so misleading in their influence, revealing that the soul has not been eating and drinking the words of eternal life. The departure from the simplicity of true godliness on the part of the students

was having an influence to weaken character and lessen mental vigor. Their advancement in the sciences was retarded, while if they were like Daniel, hearers and doers of the Word of God, they would advance as he did in all branches of learning they entered upon. Being pure minded, they would become strong minded. Every intellectual faculty would be sharpened. Let the Bible be received as the only food for the soul, as it is the very best and most effectual for the purifying and strengthening of the intellect.

Now I must leave this subject so imperfectly presented that I fear you will misinterpret that which I feel so anxious to make plain. O, that God would quicken the understanding, for I am but a poor writer and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me.

Lt 68, 1894

Prescott, W. W.; Jones, A. T.

Williams Street, Granville, N. S. W., Australia

April 16, 1894

Dear Brethren Prescott and Jones:

You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm.

The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and sent forth with the power of influence which gives them their force?

There are many things I shall not say now, which it will be necessary to say hereafter. While I would do nothing to hurt this sister, I would not dare to keep silent. I have thought that I would not speak one word in reference to these productions; I should not have done so had not the impression been given, and reports circulated, that Sister White endorsed them as of God. Then when the matter was urged more especially upon my mind by the Spirit of God that pressed me to speak, I decided to do so without further delay.

I am placed in a peculiar position, and this matter should never have been so treated as to make it necessary for me to speak on such a subject. It hurts my heart to do it, and were it not that I see the future dangers, I would not utter one word in regard to the matter, but would let it develop and leave my brethren and sisters to pursue their own course in regard to these manifestations, which are not at all peculiar.

Now I would say, Do not place yourselves in a position of danger; do not imperil your influence unless there is a positive necessity of so doing. I fail to see in the writings of Sister Phillips anything of a character that should create such movements as have been made. And if things of this nature are to be so eagerly grasped, you will have plenty of them, varied in some respects, yet such as you could treat with as much confidence. I am so sorry, so sorry.

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings?

But I thought to pen only a few words to you, for the warning has been given us that you are both in need of moving more certainly in some things. You will need to walk very carefully, and avoid excitement and extremes I fear that you will not now move discretely. You should not repeat what you have done. Do not spread abroad writings of this character without more consideration and deeper insight as to the after-consequences of your course of action.

The Word of God is your counselor; the Word of God is your authority. Be very careful how you bring anything weaker to take its place. You may, my brother, feel much more certainty in regard to the movements made in Battle Creek, after reading the writings of Anna Phillips in connection with the communications from Sister White given her of God. I deeply regret that you should make this connection. I discern the future more clearly than you do. Take your Bibles, and dwell upon the truth. Preach the Word, and let the Holy Spirit of God impress the hearts of the hearers.

I see nothing flattering in the publicity given by the secular papers to our ministers and the work they are doing. I am not at all sanguine as to the result of these productions. I see nothing in them that will remove prejudice or that will increase faith. Our work is a solemn, sacred work. While we shall work in God's lines, we should see much of the movings of His Spirit; but it is not for the human agent to use the Holy Spirit; the Holy Spirit is to use the human agent.

Fanaticism will appear in the very midst of us. Deception will come, and of such a character that if it were possible they would mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signals is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord.

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "preach the word." [2 Timothy 4:2.] We must not regard it as

our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life.

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the word as impressive as possible. The Word of God is not a dead, dry theory, but Spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.

In the days of Christ this statement offended many of His professed disciples, so that they went back and walked no more with Him. The Lord Jesus explained His own words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." [John 6:63.] "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." [Verse 54.] This living bread of which Jesus spoke is of consequence; it is His Word, which He has given us.

Teach these things; educate the people to have a sound, solid experience, and do not create in them an appetite for something new and strange and startling. These are the very things which those who are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound in the understanding of the Word. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, will be carried away, because they are not feeding on Christ. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." [Verse 56.] They receive life from Christ, just as the branch receives its nourishment from the vine.

God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God. "Preach the Word." [2 Timothy 4:2.] Compared with the Word, everything else is weakness itself. The Word of God is the weapon of our warfare. Educate, train the people to be doers of the Word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices.

I can write no more. This mail carries out more than one hundred pages that I have written. I am tired. God bless you, my fellow laborers in the Lord.

Lt 69, 1894

Representative Men in the Conference and in the Review and Herald Office

Norfolk Villa, Prospect St., Granville, Australia

October 1, 1894

To the representative men who fill responsible places in the conference and in the Review and Herald office

Dear Brethren,

Since coming to this country I have repeatedly tried to complete The Life of Christ for the press, but have failed every time. Now, after I have been in this country nearly three years, there is still much to be done before the book will be ready for publication. Many branches of work have demanded my attention. I am pressed beyond measure with the work of writing out testimonies, caring for the poor, and traveling with my own conveyance 8, 11, and 13 miles to meet with the churches.

But the argument which weighs most heavily upon me is that there are those who have been tempted in regard to my work, those who know so little of my soul wearing labor, and the burdens that I carry day and night. I am constrained to write special testimonies; sometimes I cannot sleep after midnight; I rise and dress and write rapidly while the burden is upon me. Within two weeks I have been so weighted with the souls in peril that I have sometimes begun writing at one or two o'clock and generally at three. Then I have no vitality left to put upon The Life of Christ. As some of my brethren are so open to temptation, I propose to receive no pay from the conference for the year 1895, and to give up writing for the periodicals for one year, except an occasional article, as the Spirit of the Lord especially moves upon me to write.

I have been present in Spirit at the councils and board meetings held in Battle Creek; I have heard the criticisms of those who have no real knowledge or spiritual understanding as to what my work is. I have heard them express the burden upon their minds lest Sister White should be paid twice by receiving royalty on her books. I will now take from you all excuse for such feelings. I cannot write The Life of Christ and do all the work I have tried to do. Therefore I will make an attempt to drop the work of furnishing articles for the papers. I may not succeed in this, but I will try, and will take myself from the pay list, so that if possible the imaginations and criticisms may be stopped.

I have had no help from W. C. White upon my books, except that he has heard some chapters read. When the word came that the board had decided that W. C. White should help his mother in getting out The Life of Christ, I thought how little that board knew in regard to the real situation, and the facts concerning which they were voting. W. C. White has had to receive help from some of my workers in keeping up his own pressing writing. Since we left Preston, Melbourne, two years ago, he has been with me but very few weeks at a time. He has had no one to help him in his work, and board meetings and council meetings [that] are a positive necessity occupy the time which he would spend in writing, so that he is obliged to do it at a late hour at night and rob himself of sorely needed sleep.

He knows nothing of the many letters I write. He has no time to hear them read. His brain is so wearied that it would be cruelty itself to bring these matters before him. The letters written to Elders Olsen and Haskell and to Battle Creek he knows nothing about. The decision of the board in regard to his wages gives evidence that you are all ignorant of the taxing work he has to do. I expect no more help in the future from W. C. White than I have had in the past. After coming to New South Wales he did for a short time devote one hour a day to the reading of matter on The Life of Christ which my chief worker had

grouped together, gleaned from my discourses and the articles and letters I have written. This is the advancement that has been made on The Life of Christ. I say no more now on this subject, but may have more to say in the future.

Lt 70, 1894

Review and Herald Office.

Brighton, Victoria, Australia

January 13, 1894

Dear Brethren in responsible positions in the Review and Herald office:

I am much pleased that you have restored Henry Kellogg to his old position, who I trust is born again, not of the flesh but of the Spirit of God. I greatly feared that his long separation from the work would disqualify him to stand in the position he is now occupying; but if the Lord has indeed accepted him, and I know He is always ready to accept any soul who will return from his wanderings and accept of Jesus Christ, he will be qualified to do the work to which God has called him. The arms of Jesus are open to accept him, and He is willing to bless and to teach him. He will realize the force of the word that Christ spoke to Joshua, the high priest, "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts; for if thou wilt walk in my ways, and if thou wilt keep my charge, (the Lord has in His messages shown what His charge is) then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [Zechariah 3:6, 7.]

I long to see the righteousness of Christ upon everyone who has any official standing in the office. For a long time warnings, invitations, entreaties, [and] reproofs have been given of God in order that decided reforms should be made in those who were not revealing the life of Christ in their characters. God has sent messages in order that there might have been a transformation of the natural temperament so that men, leaning on Christ, might be laborers together with God. Men should heed the instruction, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

Many moves have been made, many decisions have been carried out in your counsels, that have not been after Christ's likeness. Why? Because self has not been under the control of the Spirit of Christ. You have too often revealed in your counsels a hard, harsh, iron-like spirit, to those who differ with you, that has been as unlike the meekness and gentleness of Christ as Satan is unlike Christ. The Spirit of Christ has been grieved, and His great heart of love has been wounded because souls have been torn and bruised that might have been healed and bound up and saved, that might today have been doing acceptable service in the Lord's army.

A great need there is of cultivating tenderness and gentleness! None should be ashamed to manifest a tender, compassionate spirit for those who err, for those who think they make no mistakes are far from being without fault before God. No one needs to think that the manifestation of compassion is something for which they need be ashamed. Thorough and decided reformation must be made that this hard, iron-like spirit which has been so often and so easily brought to the front, and made manifest in

words and measures that savor more of the attributes of Satan than of the spirit of Christ, should be overcome.

I have a message for the workers in both high and low position in the office, to each one of them in their several departments. It is that unless the transforming grace of Christ conforms you to His character, you will never be numbered with the family of God in heaven. Now is the testing time. Angels of God are watching the development of character. Angels of God are weighing moral <worth,> and nothing can make a man truly great in God's estimation except being truly good, being a partaker of the divine nature, escaping the corruption of the world through lust.

The world's Redeemer demands that those who are called by His name, who claim to stand under His banner, shall represent His character; Christianity is intensely practical. When Christianity is brought into the circumstances of actual life, it is a safeguard to the soul in all daily cares, perplexities and annoyances, and then it is that the sympathy, tenderness, and gentleness of Christ is manifested in the deportment, and revealed in the character of those in whose heart Christ abides; then it is that the kingdom of God comes in through His representatives into the world.

The whole man is then molded after the divine likeness, and he manifests the character of Christ in the home, in the office, and in the congregation where saints assemble to worship God. Christianity then becomes a working power, and has a transforming effect upon the agents in a working world, for then men co-operate with divine agencies in their daily occupations, whatever they may be, or wherever they may be. At the present time there is not a thorough, correcting, transforming power circulating through the publishing institution, such as God requires. A deeper and more thorough work is needed in the hearts of those who hold positions, from the lowest to the highest. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:17.] Again comes the requirement, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

The truth of God revealed in His Word is to be a living, abiding principle. It is not to be looked upon as an influence among many others, but that which is set over all others. It will exercise a power over the life and conduct until the whole being is assimilated to the image of the perfect Pattern, and the human agent is complete in Jesus Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up," not in self, not after man's ideas, but "in him stablished in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." [Colossians 2:6-8.]

Your greatest danger will be that you will not see the need of contemplating the character of Christ with a set purpose to imitate His life and conform your character to His character. You are to show a marked difference between your character and that of the world. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him, which is the head of all principality and power." [Verses 9, 10.] "Epaphras who is one of you, a servant of Christ, saluteth you, always laboring for you in prayers, that ye may stand perfect and complete in all the will of God." [Colossians 4:12.]

The grand truths of the Bible are for us individually, to rule, to guide, to control our life, for this is the only way in which Christ can be properly represented to our world in grace and loveliness in the characters of all who profess to be His disciples. Nothing less than heart service will be acceptable with God. God requires the sanctification of the entire man—body, soul, and spirit. The Holy Spirit implants a new nature, and molds through the grace of Christ the human character, until the image of Christ is perfected; this is true holiness. Will the workers in the office give heed to the light which the Lord has sent you in the lines which I trace this morning?

You are handling sacred things, and the spirit and word and influence you carry are making impressions upon the minds of others. The atmosphere which surrounds the soul, if it is evil, will be like a spiritual malaria which will be poisonous to those around. But it is profitable for the soul to have an atmosphere that will be as a savor of life unto life to others. When the soul is weighted with the truth which works by love and purifies the soul, a heavenly atmosphere will pervade the soul. “He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed.” [Proverbs 13:20.]

Every soul who claims to believe the truth should manifest uprightness of character, devotion to God, steadfastness of purpose, and represent the character of Christ in a well-ordered life and godly conversation. You should render service to God with an eye single to His glory. You should cultivate true respect for every soul with whom you come in contact, because the soul is of great value with God. Saints and sinners are to be treated with courtesy, with kindness, with love, that Christ has manifested for all souls. He died that we might live.

Satan uses human agents to bring the soul under the power of temptation, but the angels of God are searching for human agents through whom they may co-operate to save the tempted ones. Angels are looking for those who will work in Christ’s lines, who will be moved by the realization that they belong to Christ. They are looking for those who will feel that those who fall under temptation, whether high or low, are the ones who need their special labors, and that Christ looks on those who are passed by, neglected, wounded and bruised by the enemy, and ready to die, and is grieved at the hardness of men who refuse to exercise the faith that works by love, which will purify the soul.

Angels of God will work with, and through, and by, those who will co-operate with the heavenly agencies for the saving of a soul from death, and the hiding of a multitude of sins, that will lead them to consider themselves, lest they also be tempted. It is the sick that need a physician, not those who are whole. When you expend labor on those who do not need it and take no notice of the very ones whom your words and actions could bless, you are forming a character that is not after the likeness of Christ.

Christ says, “I came not to call the righteous but sinners to repentance.” [Mark 2:17.] Let none dream that these obligations do not belong to this time, for they do rest upon all. “Moreover it is required of stewards that a man be found faithful.” [1 Corinthians 4:2.] Those who are making it manifest that they are not faithful in doing the very work that God has enjoined upon them are working in an exactly opposite direction to Christ. “First cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother’s eye.” [Matthew 7:5.] Be careful yourselves not to become tempters in evil things.

When a soul is in peril, one who knows little of sympathy and has little of the meekness and lowliness of Christ, by unadvised words may bruise where he should bind up, and fail to draw to Christ. They are likely to fail to give the words of tenderness and love that they should, to stand back in cold dignity, which is most hateful in the sight of God, and drive souls into the very snare that Satan has laid for their feet. Those who do this will have the blood of souls on their garments, because they obeyed the orders of Satan and disregarded the words of Christ.

When a crisis comes in the life of any soul, and another attempts to give advice, that advice and counsel will have only the weight of influence for good that the example and spirit of the adviser has accumulated for him. It is the consistent life, the revelation of a sincere, Christlike interest for the soul in peril, that will make counsel effectual to persuade and win into safe paths. Those who are quick to <censure> others, who speak words that cut and bruise the already wounded soul, are doing Satan's work, and are laborers with the prince of darkness. But the True Witness says, "I know thy works," "every work shall be brought into judgment with every secret thing, whether it be good or whether it be evil." [Revelation 3:14, 15; Ecclesiastes 12:14.] They will have to give an account for their neglect of those whom they might have blessed, strengthened, upheld, and healed.

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come unto thee as a thief, and thou shalt not know what hour I shall come unto thee." [Revelation 3:1-3.] How many times the human agent fails and, when the urgency rises, is all unprepared to do service for Christ. Had he watched, he would have proved himself a friend indeed, and an ambassador of Jesus. But the Spirit of Christ is not in him, it is another spirit.

Let the tempted and tried souls remember that when chastisement comes upon them, it is the Lord who would save them from death. Let the souls to whom reproof comes, remember that "As many as I love, I rebuke and chasten." [Verse 19.]

The human agent, imbued with the Spirit of Christ, will watch for souls as they that must give an account. The claims of Christ are upon us, and we must understand our duty, and do it in the fear of God, with an eye single to His glory, and not prove unfaithful. Let no thought of self or of natural feelings be cherished to keep the lips silent. Speak, and be not afraid. With the heart full of tenderness and love for souls, want, exhort, and entreat.

Never cease to labor for a soul while there is one ray of hope. Your words may cut to the soul. Oh, then be cautious, and clothe them with the love and tenderness of Jesus. Soften every accent with love and sympathy, remembering that you are not to be ignorant of the plague of your own heart, and that if Christ should mark your every word and action, there would be an array of figures written in His book, showing that you yourself are greatly out of harmony with His holy will. As you deal with others, as you judge others, so the Lord will judge and deal with you. Let the agent who claims to be a child of God,

practice the lessons of Christ. If he is compelled to wound, let him feel the duty of healing as compulsory upon him. The truth is ever to be spoken in love, with the Spirit of Christ abiding in the soul.

God calls upon you to conquer your own spirit, to correct your own mistakes, to confess your sins before God, that pardon may be written off against your own names. With earnest prayer seek wisdom of God, and be careful how you judge and pass sentence upon your brother. God has not placed you on the judgment seat. Great and grand truths for this time are to be brought into practical life.

Christ says, "I sanctify myself, that as head and representative of the human family, the soul may believe on me, and may be sanctified." [John 17:19.] A religion that does not touch the heart cannot transform the character, and sanctify the life. Religious vigilance can never be laid to rest. We must stand as faithful sentinels over the mind and soul, lest Satan steal away the heavenly gifts. Dare not to cast the first stone at your neighbor, lest Christ shall say to you, as you parade the sins of others, presenting them in an aggravated light, "Let him that is without sin cast the first stone." [John 8:7.]

Would you not then be covered with confusion of face, as you consider the daily record of sins in your practical life, and remember what is written in the books of heaven? It is these things that are bringing the wrath of God on the children of disobedience. The discrepancy of profession and practice is doing a baleful work, and misrepresenting the character of Christ. Oh, that all would realize what great harm is done to souls by little acts, and by sinful inconsistencies! Oh that all might see this and be converted!

The Lord is soon to come, and the perils of the last days are upon us. Probation will soon close. Will you fall upon the Rock and be broken? Self must die. Your heart can be made tender only by the grace of Jesus Christ. Redeem the time, and no longer pull down with one hand what you are striving to build up with the other. The influence of your words is too often destroyed by the inconsistency of your example. The power of your principles is neutralized by your practice.

The unsubdued passions of the human heart, the hard judgment that is meted out to others in your manner and words, does not reveal the meekness of Christ, and in the records of heaven you are judged as you have judged others, and your hard heart has become more unfit for heaven. Take away the stumbling blocks for the sake of your own soul and for the sake of the souls of others for whom Christ died. Open the door of the heart to the love and gentleness of Christ. Let it pervade the soul, and brighten the lives of others, and you will know what the blessing of God is.

Lt 71, 1894

General Conference Committee and Publishing Boards of the Review and Herald and Pacific Press:

Williams Street, Granville, New South Wales, Australia

April 8, 1894

Dear Brethren,

I would address to you words of counsel. I have received a letter from Brother C. H. Jones in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" Brother Jones further says: "Some suggest that the Review, Home Missionary, and Sabbath School Worker be combined in one paper to be used as our regular church paper, have the Review enlarged to 32 pages, and divide it up into different departments covering the different lines of the work. All three of the papers are designed especially for our own people, and I am not sure but that this combination could be effected. Some have thought that the Instructor and Little Friend could also be combined in our church paper. Another suggestion is that the Signs of the Times and American Sentinel be combined in one pioneer missionary paper."

I cannot see wisdom in the policy of having all our periodicals combined in one paper or magazine. Each of our periodicals has its own place and is to do a specific work. Let our brethren inquire, Has the necessity of this work, and its object changed? If you think so, then wherein?

The second proposition is that the Review, Home Missionary, and Sabbath School Worker be combined in one paper to be used as our regular church paper. It is proposed that the Review be enlarged to thirty-two pages, and be divided up into different departments, covering the different lines of the work. I cannot see wisdom in this. The Review is already large enough for a weekly paper; it carries a precious amount of food to our churches. To unite with it the Home Missionary and Sabbath School Worker would make it too bulky.

The small papers, each having its own field, are far more convenient for the use of those who conduct the different lines of work than one large journal would be. The change would be regretted, and after a trial it would be necessary to return to the present size of the Review.

The Lord has given special light in reference to these <periodicals> and the work they are to accomplish in the church and in the missionary field. Let each journal fill its own place in the great work.

Let our brethren at the Review office be content to let well enough alone, and put all the tact and wisdom possible into carrying out the very principles which God has made known as those that should control the work. When in all their councils and conference meetings they give evidence that selfishness is dead, and their life is hid with Christ in God, then they will see success in wise undertakings. I have anticipated that changes would be proposed that are not wise and which would create perplexity and confusion, and all because the wisdom that comes from God does not control some minds that are connected with the work. Selfish habits of thought have not been entirely corrected, nor have selfish motives been entirely eradicated from the devising and planning.

The present is a time of special peril. In 1890 and 1891 there was presented to me a view of dangers that would threaten the work because of a confederacy in the office of publication in Battle Creek. Propositions, which to their authors appeared very wise would be introduced, looking to the formation of a confederacy that would make Battle Creek, like Rome, the great head of the work, and enable the office of publication there to swallow up everything in the publishing line among us. This is not God's wisdom, but human wisdom. These matters have been coming up again and again in different aspects,

but this policy of consolidation would, if adopted, result in marring the work. God would have His work move firmly and solidly, but no one branch is to interfere with or absorb other branches of the same great work. From time to time, for years in the past, God has been pleased to give me special light on these points. I was shown that the small periodicals as well as the larger ones are to come forth from the publishing houses, <and be scattered like the leaves of autumn,> to answer the wants of the cause in its growth and extension.

The printing office in Battle Creek will bear the divine credentials if the workers connected with it walk in accordance with the light that God has given them. If any of them, in their devising and planning, weave selfishness into the work, the approval of God will be withdrawn. All who act any part in the work of the cause of God are to consider their own spiritual condition in the light of the Word of God. Have they considered this matter prayerfully, that not one vein of selfishness should be fed by a course of action that God has reproved? Have they learned to lean upon Him who is a sufficiency? Do they seek Him in humble prayer, watching thereunto lest Satan should come in through their unconsecrated lives to do harm to the work of God in this period of great peril? There are persons whom the Lord has warned, setting before them their dangers, pointing out marked defects and deformities of character. Have they been earnest and zealous to reform in these things?

How slow were some to yield up their selfishness in the matter of wages, even after clear and definite light had been given on this subject. <Never before had there been such a delay to correct their wrong course of action.> Unholy ambition took possession of their thoughts and minds, and not having experience—as it is evident they did not have—in the workings and methods of God, they would not receive the light given them by God. Since the light was given, a long period of time has passed, time sufficient for them to make decided changes; but instead of doing this, they were continually seeking occasion to justify themselves in retaining the money they had received. They showed themselves to be untrustworthy, and they could not be left to put their mold upon the cause of God. All their excuses and subterfuges could not avail with God. The Lord has given light which they chose not to heed. “He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.” [Proverbs 29:1.]

The question has been asked, “What does Sister White mean by saying and writing that there was in the office a confederacy that was an offense to God?” If those to whom this testimony was given had been under the enlightenment of the Spirit of God, they would have understood this. There was a confederacy in regard to the matter of wages. Certain ones agreed together not to <yield their decision> on that point, and they did not until the reproof came over and over and pressed closer and closer <home,> so that they dared not go farther without some change. Then they yielded, but <not heartily,> not because they saw the sinfulness of their course of action. Did the Lord accept the spirit and the manner of the yielding? No; He could not trust them as representatives in His cause, to advance His work. They had gone forward in their own spirit of self-sufficiency, and the work was marred in their hands.

They confederated together to sustain and uphold one another—in what? let them answer. I leave them with God. Sufficient is it that God would not trust His work in their hands for them to mold and fashion

after their own order, <while the Holy Spirit was not molding and fashioning them.> Light has been given repeatedly in regard to the spirit that should control the Review and Herald office. No excuse can be presented for a departure from the principles that should ever be revealed in every branch of the work of God. Men are not to put their hands to the work, <to fashion it after their own ideas,> ignoring the principles that God has repeatedly declared should be maintained in the upbuilding and prosperity of His cause.

The Pattern, Christ Jesus, must ever be kept before us. The Lord Jesus says, "Follow me." "He that would come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] This was not done, but a new order of things was introduced into the office. The counsels of God were <too often> ruled out of your assemblies. How? With some by an unholy confederacy. "We will stand together," they said. "You give me your support, and I will give you my support." This was the principle that controlled <some of the workers> in the office. God calls it an unholy confederacy. His grace and His Spirit had nothing to do with this human policy.

I have much to say, but have little time in which to write and prepare matter for this month's mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending in one that which should remain separate. The blending of the Signs and the American Sentinel will not be in the order of God. Each has its distinctive work to do. <The Signs is a pioneer paper, to do a special work.>

The work of publication was represented to me by the figure which Christ used, the vine. In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle that runs through the entire universe. In God's wise arrangement there is diversity, and yet He has so related <each> part to others that all work in harmony to carry out His one great plan in extending their knowledge of God and of Jesus Christ whom He hath sent. However, there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom.

God and Christ are one. Christ and His disciples are one, we in Christ, and Christ in God. The Lord designs that His work shall move forward in perfect harmony without friction. Jesus said, "I am the vine, ye are the branches." [John 15:5.] The branches are many and diverse, yet all are united in the parent stock, and every branch, although separate, draws its sustenance from the vine stock. "I am the vine, ye are the branches." Jesus Christ is in God, the great Masterpiece of infinite wisdom and power and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and altogether make a harmonious whole, a complete, beautiful unity. This is harmony according to the Lord's order.

Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek. Neither should the publishing house at Battle Creek look with envy and jealousy upon the instrumentalities the Lord has established on the Pacific coast. Plans <should be carefully considered> in Battle Creek that <they may in no case> militate against the prosperity of the work in Oakland. <But> the image of jealousy was long ago set up, and has provoked to jealousy, which has grieved the Spirit of God.

I understand something about these two institutions, for my husband and I had to lead out in establishing them and carrying them forward. The Lord gave special directions as to how they should be conducted. These principles I have not withheld from those who were numbered as believers in the truth.

The work has been presented to me as, at its beginning, a small, very small, rivulet. The representation was given to the prophet Ezekiel of "waters issuing from under the threshold of the house eastward ... at the south side of the altar." Please read Ezekiel 47. Mark (verse 8): "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed." This work was represented to me as extending to the east and to the north, to the islands of the sea, and to all parts of the world.

As the work increases, there will be a great and living interest to be managed by human instrumentalities. The work is not to be centered in any one place, <not even in> Battle Creek. Human wisdom argues that it is more convenient to build up the interests where it has already obtained character and influence; mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's, and the strength and efficiency are not all to be concentrated in any one place.

Already it has been proved that there was a lack of faithfulness in men placed in important positions of trust. The simplicity of the work was forgotten; the principles God had laid down were ignored; self-denial and self-sacrifice were not maintained; selfishness was indulged because the men in positions of trust were not with heart and soul relying upon divine wisdom and power, <but walking after the imagination of their own hearts.> This Scripture was presented to me as applicable: Jeremiah 7:1-14, 23, 24.

Thank God, some changes have been made, but they have been made very slowly, reluctantly, and imperfectly. Now my brethren, all who have an individual interest in the work of God, before you shall feel competent to change the publications now doing their respective work in their several branches, I beseech of you to humble your own hearts before God, else the ones who have been often reproved and counseled, and who still choose to work in their own way, will be as described in Jeremiah 9:3-8, 12-15. The Lord has a great work to do in our world, but selfish men, had they had their own way, would have exalted themselves and allowed the precious cause of God to be burdened through their ambitious projects and imaginations, for they lived and worked to please themselves. God has brought about changes, yet there is need of still greater changes. It is not a light wrong that has been done, and there should be repentance and confession.

I have little faith in the large or small confederacy that is being formed. It looks dark and forbidding to me. There is need of great care and wisdom in carrying forward the work. Every truly converted soul will now economize. Let there be no ambitious projects to secure high wages from the treasury to invest in lands and houses. The end is near. The Lord is at the door. There are many lines in which people may economize. One of these is the matter of picture taking. Many pay out considerable sums to multiply pictures of themselves, and they gather up all the pictures they can secure from their friends. Those

idols <are exhibited everywhere.> Every dollar thus invested is the Lord's money, which should be applied to the saving of the souls for whom Christ has died. All idolatry is sin. God help us to open our eyes that we may see these matters, large and small, in the true light, and may walk in the light which He has given.

When the Lord gives counsel, it is safe to heed His voice. Had there been no confederacy binding together one with another, one strengthening another in a course which the Lord condemned,> a work of reform would have taken place <in the office> long ere this, but the spirit and unholy work of confederating together made manifest the very principles of Satan. Satan and his synagogue exulted.

When the temptation was worked up of bribing those in responsible places by the offer of high wages, the bribe was accepted, and the desire to receive large remuneration was communicated in a greater or less degree to all our institutions. O, if they would only have heeded the warnings that God had given, Satan would have been repulsed; but they did not resist temptations as did their Pattern Christ Jesus; <they pressed their way against remonstrance and entreaty.>

The acceptance of large wages meant the sacrifice of principles which characterized the life of Jesus. If they had prayed, "My Saviour, give me grace to resist Satan's temptations, give me strength to maintain right principles, to hold fast my integrity," then they would have been blessed. But when the door was open to the tempter, the forces of the enemy came trooping in. Hearts swelled with pride that the talents and ability <they possessed> were of so great value. <The> money <which they had coveted> was invested for display, to foster pride and vanity. Humility and meekness, ever manifested in the life of Christ, were not cherished. It was evident that the truth had not a sanctifying power upon the heart. There was a lifting up of the soul unto vanity, and the sure outcome of it all will be that, unless they repent, those who sacrificed principles for earthly treasure will lose the heavenly. They will be put to shame.

But although men may prove untrue, unfaithful, although the representative men misunderstand the holy principles of truth and righteousness, we will not be discouraged, for the voice of the True Witness is heard, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." [Revelation 3:4, 5.]

Let us individually consider that whatever may be our position we are on test before the heavenly universe. Every action is weighed, and abundant encouragement is given to every soul who contemplates the life and character of Christ. Those who would accept every dollar they can grasp in connection with God's cause, that they may carry out their ambitious projects, will be overcome by the tempting bribes of Satan. Like king Nebuchadnezzar they place a high estimate upon their human ability, <and the Lord will remove it from them.>

Nebuchadnezzar did not consider that God was his source of strength and ability, and he was warned of God not to pursue a course of self-exaltation lest God should bring judgments upon him. In a dream the Lord laid out in clear lines the future history of the vainglorious king. Nebuchadnezzar beheld a tree that

reached unto heaven, and as he looked, he saw a watcher and a holy one who came down from heaven and said, "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit. ... Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth." [Daniel 4:14, 15.]

The prophet Daniel interpreted the dream to the king, and he added the solemn admonition, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." [Verse 27.] This warning from God was passed by as a commonplace occurrence. For twelve months the king was tested and proved. During this time his actions were weighed in the balances of the sanctuary in heaven.

One morning as he walked in his palace, "the king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" While the king was swelling with self-importance, even "while the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: the kingdom is departed from thee." [Verses 30, 31.] See Daniel 4:32-37.

Here God reveals Himself as Lord over all His creatures and all His works; that which came to pass in the case of King Nebuchadnezzar, who pursued his own course irrespective of warnings and reproofs, will surely be fulfilled in the case of those who have had great light, but who, through an unholy confederacy, sustain and influence one another to do the very things God has warned them not to do. He will uproot them, and bring to confusion their ambitious projects. If they repent, and humble their hearts before God, there is pardon. If they walk in humility before God, there is peace in the forgiveness and approval of God. If they will make God their trust, and keep the way of the Lord to do justice and judgment, they will be accepted of God, and will have another trial and proving. But the Lord of hosts will not be trifled with.

Numbers who profess to believe the truth have sacrificed to Mammon rather than to the Holy One, and while they have a name to live, they are dead. But there are souls who have a connection with the work of God, who have held fast their integrity and have aimed to keep themselves unspotted from the world. By some, these have been looked upon as inferiors, but God has seen in them principles that have exemplified the loftiest integrity. The language of those who are striving to be overcomers will be, "Thou shalt guide me by thy counsel, and afterward receive me to glory. Whom have I in heaven but thee, and there is none on earth that I desire beside thee." [Psalm 73:24, 25.] Faith unfeigned must be cherished; it must become the basis of all true action. Self-denial and the cross lie directly in the pathway of all who are bending their steps after Jesus, never ashamed of Jesus, never departing from the simplicity of the faith, never ashamed to deny self, to lift the cross and to unite with Jesus, for He is the glory of the universe.

What can I say to open before you the dangers that present themselves to me? The fact must be apparent to every soul connected with our office of publication that in order to walk humbly with God

he must be under the control of unfaltering, steadfast integrity and truth. As one working under the eye of God, he must have supreme love to God—love that “seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” [1 Corinthians 13:5-7.]

Satan will leave no means untried to accomplish his object, to conceal and obscure truth and establish error. This has been done. God has been dishonored, truth and righteousness have languished through unholy confederacy. O, the deceptions that Satan will practice in order to destroy the soul! Through the love of money, conscience has been sold for gain; there has been a violation of principle, of honor, of integrity. God knows every work, and it will all be brought into judgment. O that the blind eyes may be opened!

Lt 71a, 1894

Brethren at the Review and Herald Office

Granville, New South Wales, Australia

September 30, 1894

To the Brethren at the Review and Herald Office:

My brethren, will you bear in mind that the soul of Edson White is as precious in the sight of the Lord as is your own soul? Will you bear in mind the fact that Satan would have a more decided triumph should my son be left to perish in his sins, than he would in destroying some other soul? It is the enemy that prompts men to act out in words and works that which will prove a temptation to Edson White. Had you spoken words of hope and courage, they would have been influential in uniting his heart with your hearts, and did not Christ pray for this union?

If those who profess the faith had long ago done the very work the Lord would have had them to do in connection with Edson White, instead of interposing their spirit between him and God's working, he would now have been a chosen vessel unto God, and would have been qualified to so have opened the Scriptures to others that many would have been saved through his instrumentality.

O that men would not hinder the work of God! I shall speak out now, for I dare not hold my peace. Never did men stand more in need of the baptism of the Holy Spirit than do those who are placed in positions of trust and who are handling sacred things at the Review and Herald office. There are those in the office who know not what manner of spirit they are of. They frequently speak and act as though they were dealing with insensible marble, rather than with sensitive human souls for whom Christ has paid the price of His own life.

Souls for whom Christ died, who are precious in the sight of God, have been hurt, and bruised, and wounded; but as the purchased possession of Christ, every injustice done them, every wound of the soul given to them, is charged to those who injure them as though it had been done to Christ Himself. He alone knows how strong are Satan's temptations over human souls. Every sheep and lamb of His fold

that has been driven away into the wilderness, and has not been diligently sought after, and found, will be charged to the account of those who have taken an unfeeling course toward the erring and the weak. The blood of souls will be found upon those who have looked on with hardness of heart while the erring have been left to perish.

Since coming to this country, I have aided many youth, many men and women, with my means in order that they might obtain an education and be fitted for the work of God. I realized that the souls of these youth were just as precious in the sight of God as were the souls of my own children. And do my brethren suppose that I shall be less interested and less in earnest for the salvation of my own son than for the advancement of those who are not related to me by ties of blood? Do those who are handling sacred things in the office have no God-given sense concerning Edson's salvation? Do they not feel that it is their duty to have a lively interest in my son, and to forward his spiritual interests, when I feel an interest for other people's sons and daughters and seek to aid them not only by Christ-like sympathy, but by expending my money upon them?

My husband and myself always tried to help the fatherless and the widows in their affliction, giving them tangible proof of our interest in and love for them. Shall not those who claim to be laborers together with God have hearts of flesh that will be sensitive to understand the needs of others? Oh, let there be most earnest prayer that you may individually have a keen sense as to what are the requirements of the law of God. You will then see your own deficiencies, and will look unto Jesus, pleading for His converting power to transform your characters.

I have been shown that I must not fail nor be discouraged in making efforts for Edson's salvation, for if I let go, who will care for his soul? Edson White has given himself to the work just as the Lord would have him do. But when he has given himself to the work, some human agent who has been full of evil-surmising, envy, and jealousy has claimed to be very zealous for God concerning his case, [and] has set into operation a plan by which his labor was to be remunerated in so small, selfish, and unjust a way that he became discouraged, and the result was that he was several times compelled to give up the work in order to support himself.

I know that if he had been dealt with as a Christian worker should have been dealt with, if he had been treated as a brother in the faith should be treated, who was trying to do his best in the work, Edson White would have been encouraged and would have gone on from victory to victory, and as a result of his labors many souls would have been saved to the cause of God. He is adapted for work both in the Sabbath school and in the pulpit, for he can teach the Scriptures. Today he should have stood far advanced as a worker in the cause had proper appreciation been shown to him. But when I saw what manner of spirit was manifested toward him by his brethren when he was doing a noble work, when I saw men pursue a course that would discourage him in many ways, I thought there were too many odds against us, and I had given up the thought of having him in the work.

I have been shown that here I made a mistake, and that Edson made a mistake. He should not have left the work; he should have gone forward as one of God's human agents and resolved not to be moved by the cheap, small dealings that sometimes cause great discouragement to the worker. There should have

[been] consideration on the part of those who knew that his father and mother under divine guidance had given their lives to the work, that they had struggled through poverty, and had suffered afflictions and trials, that they themselves were strangers, in order to save souls.

My husband died of overwork. Sometimes his fellow laborers appreciated him, and sometimes they were very dull and had no sense of his self-sacrificing life. Is nothing due to his son? The Lord knows all about these things. His soul is precious, and when I see that he is obtaining a rich experience, that there is a genuine ring to his testimony, I shall encourage him to press forward and upward in order that he may attain to the mark for the prize of his high calling in Christ Jesus. Can you who have stepped into another man's labors do any less? Shall you not work in Christ's lines? Shall you permit spiritual blindness to characterize your work in connection with the sacred cause of God? Shall self triumph, and Christ's example be ignored and shall I be silent? Never, never.

I have told him not to be discouraged, because I have been shown that as he gives himself fully to the work, the angels of God will be by his side to open to him the treasures of the Word of God, and to cause the jewels of truth to shine forth in beauty and richness. I have now a plea to make, not only as a mother for her son, but as an ambassador for Christ, and that is, for Christ's sake keep your hearts in the tenderness and love of God. If you see that Edson needs your counsel, withhold it not; but if reports come to you of an unfavorable character, do not turn into a moral iceberg, and take up a reproach against your neighbor. Go to him if you think he is in error, not to censure and condemn him, not to thrust him on Satan's battle ground by the harsh words that spring so readily from your lips, but go to talk to him as one who binds up, heals and restores.

We need, oh so much, physicians for the soul, who have been educated in the school of Christ, and who can work in Christ's lines. Christ has announced the mission for which He came to earth. He said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; and to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [Isaiah 61:1-3.]

Who are laborers together with God in this blessed, spiritual, medical missionary work? Who have learned the trade of the Master and know how to deal skillfully with souls for whom Christ has died, and thus be a savor of life unto life to those that perish? When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through those who are sanctified to counteract the work that Christ came into our world to do. Many of you need to be thoroughly converted, and thoroughly restored, before you can be safe men in positions of trust and will have quick discernment to know how to deal with sensitive human minds.

I have held my peace altogether too long. I know that my son was deserving of blame at one time; but I also know that those who were so ready to discourage and to blame were in many ways as blameworthy

as he. This fact does not excuse or lessen his sin; but it points out the fact that those who are in positions of trust have need of discernment in order that they may do the very work that God requires at their hands in dealing with such erring cases as that of Edson White. Let those in positions of trust deal with him just as Christ would have dealt with him.

I cannot be clear before God without presenting this matter to you as it has been presented to me. I tell you most solemnly in the name of the most high God, in whose hands is your life, your happiness, your soul, that you are in a perilous spiritual condition. Some of you have been planting thorns in your pillow, and <unless you repent,> when you shall be in need of peace and comfort, you <will> find none. You have been ready to hurt and bruise, but not to bind up. You have been ready to destroy, but not to save. I dare not let you go on without warning, lest your blood be required at my hands.

I now entreat that those who form the conference, who have consented to take Edson and his fellow workers under their guardianship as human agents whom God will use for good, will be melted and subdued and transformed by the grace of God. I entreat that they reveal not the attributes of the enemy but represent Christ in their life and character by manifesting love one for another. You are to love others as Christ has loved you, and thus the world will see that you bear the likeness of Christ. It is not only Edson White who needs your tender sympathy and care, but it is others as well.

There are responsibilities devolving upon every man who is in the service of Christ which he cannot safely ignore. Loyalty to the Captain of your salvation demands from you a different class of work than that which has come forth from your hands. You have joined the army of Christ, you are under most solemn obligations to manifest Christ to the world in character. "Watch ye, stand fast in the faith; quit you like men, be strong. Let all things be done with charity." Love "suffereth long and is kind." [1 Corinthians 16:13, 14; 13:4.] "Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; 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 things put on charity, which is the bond of perfectness." [Colossians 3:12-14.]

Unless the precious love of Jesus is brought into <your> life, you are not abiding in Christ. For your own soul's sake, for the sake of other souls, for the sake of Christ who died to save the souls of all, I beg of you to be kind, to cultivate Christlike politeness, to manifest respect and deference, and to deal with others as the purchased of the blood of Christ. An amazing responsibility rests upon every one who claims to be a Christian. Do not seek to pass off counterfeit coin for the genuine. Do not steal Christ's name, and misrepresent Him in character, for in so doing you injure every one who is a true Christian. Living a false life yourself, you will suspect that others are no more true to their profession than you are yourself. Having no real confidence in your own character and principles, you will have but little faith that others are better than yourself. We have duties to <do for> those with whom we associate, and we are to be to others all that the name Christian signifies. It means Christlike.

How astonished should we be could we hear the Lord's estimate of individuals. Do you think the scribes and Pharisees upon whom Jesus pronounced His woes were pleased with the picture He presented before them? Will any who are now in positions of sacred trust make it necessary for Christ to denounce

them before the world as He denounced the Pharisees? There is need of most decided reformation in the characters of many, or else the very same denunciation will be heard by the assembled universe concerning men in our cause, as the scribes and Pharisees heard concerning themselves.

Men judge of Christ by the character of His professed representatives. They estimate His mercy, tenderness, forbearance, and love by the manifestation of these same attributes in His followers. If you will receive the impression of the Spirit of God, you may have a deeper insight into what it means to be a Christian, and may become God's men of opportunity. You need to learn to tread softly before the Lord. Place this motto in memory's hall: "Watch ye, stand fast in the faith, quit ye like men; be strong. Let all things be done with charity." [1 Corinthians 16:13, 14.] We are a spectacle to the world, to angels, and to men. Never lose sight of the love with which Christ has loved you. "Love as brethren, be pitiful, be courteous." [1 Peter 3:8.] Seek the Lord while He may be found.

When you as men in sacred positions of trust are brought to know the love of God, you will abhor your past life practices in many things where you have dealt hardly with the purchase of the blood of Christ. There are some who you do not regard as of value who are of value with God. Christ is preparing many for a place at His table, and for a wedding garment, whom you have no special interest in or love for, and whom you treat in a manner that is offensive to God. The religion of Christ makes men kind, makes them thoughtful for others' good. Those who have the religion of Christ are not cold-hearted and unsympathetic, but they draw with Christ. Those who have an experience in the love of Christ, who bow in penitence before Him, find that self-sufficiency no longer exists. They no longer live for self, their life is hid with Christ in God, and they can say with all their heart, "I live, nevertheless not I, but Christ liveth in me." [Galatians 2:20.]

Brother Henry, Jesus calls upon you to die to self. Occasionally you have had a self-satisfied feeling when you have obtained some victory over yourself, and yet you have not admitted Jesus as an honored guest into your heart. You will not honor Christ by representing Him in character until you throw wide open the door of your heart and welcome in the heavenly Guest. He never comes where He is not heartily welcome. When you open the door of your heart to Jesus, then you will know what it means to love Him who has first loved you, and has given His life for you.

Your business practices need to be remodeled after the practices of Christ. You will never see the glory of Jesus Christ in His kingdom unless you see His glory, that is His character, now and reveal the same in your practical life. You need, by an experimental knowledge, to know what true religion is. There are others in as great peril as yourself. Your case represents the case of some who are associated with you.

For Christ's sake, for your own soul's eternal interest, surrender to God and become as a little child, or you will never hear the welcome benediction, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Well done, thou good, and faithful servant. ... enter thou into the joy of thy Lord." [Matthew 25:34, 21.] That joy is the joy of seeing souls eternally saved in the kingdom of God through your instrumentality. I beseech of you, let not this present opportunity pass by. The Lord Jesus will accept of you if you come to Him just as you are. If you receive

the Lord, you will be a living witness of His grace. It will be made manifest what the truth can do in remodeling defective character after the divine similitude.

Lt 72, 1894

Rousseau, Sister

Camp Ground, Middle Brighton, Australia

January 1894

Dear Sister Rousseau:

Are you going to let this meeting pass and not set your heart in order? Will you not seek the Lord, and be converted? My heart is sore on your account. I am unable to sleep nights, for I am burdened over matters that have been vividly impressed upon my mind. Sister Rousseau, you need the work of the Holy Spirit upon your heart. You have come to this country, and your influence should be such that those connected with you shall not be led into habits and customs and practices which God cannot approve.

There were two reasons why I objected to your teaching dressmaking to the students in our school. One was that your health would not admit of your doing this. You need to preserve every spark of physical vitality, that you may be strengthened and established in the present truth, that you may be calm, collected, and reasonable in your consideration of what the truth demands of you in these last days. You need to heed the message to the Laodicean church, to heed the counsel of the Alpha and Omega, the first and the last, the beginning and the end: "Buy of me gold tried in the fire, that thou mayest be rich." [Revelation 3:18.] The gold is faith and love. Oh, you need both so much, so very much.

You need to cultivate love that is of a different order and quality from that which you now possess. This matter has been, and is, urged upon me in so distinct a manner that I cannot rest until I shall tell you [that] you need the love of Jesus to take the place of the love which you now cherish. Your love is mingled with selfishness and dross, and if you do not exchange it for that which emanates from Jesus, you will feel the furnace fire upon soul and body until you are refined as silver and gold. "As many as I love, I rebuke and chasten: be zealous therefore and repent." [Verse 19.] You want an unselfish love. You place your affections upon objects that give you no spiritual strength, and withdraw them from objects that would be a benefit and a blessing to you.

Jesus counsels you to buy of Him white raiment, "that thou mayest be clothed, and that the shame of thy nakedness to not appear." [Verse 18.] Oh, that the Lord would present before you the necessity of all this before it shall be forever too late. You have had and are having great light, precious opportunities and privileges of knowing God and Jesus Christ whom He hath sent. If you open your heart to the light now shining upon you, and close it to Satan's suggestions, you will then see your need of being clothed, not with your own righteousness, but with the righteousness of Christ. Oh you do need so much the divine eyesalve to anoint your poor diseased eyes, that you may see.

I come to you now with a message which God has given me for you. You need to have your tendrils severed from every human being and object. Let your tendrils entwine about God. You have a work to do for yourself, in purifying the soul temple, a work that no one else can do for you. When you seek the Lord with all your heart, He will be found of you.

My sister, you are certainly self-deceived. You judge of matters as you view them with the mind's eye. "If thine eye be single, thy whole body shall be full of light." [Matthew 6:22.] Some things have been presented before me which I must present before you. If your mind were in unison with the Holy Spirit, your ideas and suggestions in council meetings would not so often differ from those of your husband and your brethren and sisters. It is plainly revealed to all present that there is not unity between you and your husband in your views and decisions. Too often you feel at liberty, before others, to express yourself in opposition to the suggestions of your husband, and the impression is given that you are not in agreement with him.

Let me tell you how the Lord looks upon this spirit which you have so often manifested. This I know to be truth: better, far better, would it be if you had no connection with the school, for you are a detriment, a hindrance. You do not submit to the discipline of the Spirit of God; you are not educating yourself to be in harmony with the working of the Holy Spirit, and another spirit comes in and prompts you to speak things that are not wise.

You need to cultivate affection for your husband. Your love flows in a wrong channel. It should be given where it belongs—to your husband. The confidence and affection you bestow upon others is not given because of really valuable qualities in them, it is not <because they have> a depth of experience or loveliness of character which wins your love, but there is on your part a selfish covetousness that reaches out for the dross of human sympathy. Deceptive influences satisfy the covetous longing of the soul for praise and appreciation. The door is open for the entertainment of ideas that <will exalt your judgment but> give the soul less and less moral elevation, less power to resist selfish inclinations.

Wishes and desires grow by that which you give them to feed upon. Your thoughts take a wrong channel, and you are growing apart from your husband <and from God.> You are coming to regard yourself as of finer <texture of character,> and your judgment more correct than his. You are in some respects an unsatisfied, lonely woman, because you view things in a false light. Your husband is not perfect; <he has made mistakes,> he needs the grace of Christ every moment, but the Lord loves you both. Brother Rousseau is beloved of God for his steadfast integrity. Solid principles have been brought into his character-building. <And yet, he needs much more of the softening, subduing grace that was so abundantly manifested in Jesus Christ our Pattern.>

The association you have had with Sister Daniells has not done <either of> you the good spiritually that you think it has. Your mind has been supplied with a class of thoughts and a quality of affection that is not favorable to the spirituality, the growth in grace, <or elevation of character> of either of you. Sentimentalism is the true name for this close attachment. In its power for good it is as froth to the pure milk. My sister, your soul needs to be enlarged. The covetous propensity of the heart must be

overcome. Self has, in some respects, been made a center. It is impossible for me to present your case as I would be pleased to do. I must hold up the mirror before you as it is.

There is, my sister, a principle that must be maintained at any cost to self, <if we maintain our loyalty to one another.> Temporal things may be used so as to become a blessing or a curse. You need not stand outside your husband's love except as you choose to do so. But there is something to be done on your part. <Do not educate yourself to be firm and set in your own way and walk in the fire and sparks of your own kindling.> Cherish love, and do not feel it your duty to manifest variance with your husband. When you have given your opinion in opposition to his, you have been, I am sorry to say, <often> on the wrong side. Do you think you have the mind of Christ? If in spirit and principle you had been under the control of the Spirit of God, you would not have pursued this course. You need to be a diligent student in the school of Christ.

Among the things which we must carefully consider is included our relation to our friends and relatives. While it is right to give them love, tender affection, we should not manifest an unbecoming or selfish fondness. God alone must possess the supreme place in our hearts. The large confidence and tenderness bestowed upon human beings often runs into a selfish idolatry of the human. If indulged, it will kill the love of God in the soul. The love and confidence so freely given to special ones belongs to One who does not receive it. Be jealous of yourself. Where we do not love as we ought, we shall soon love as we ought not.

I do not expect that you will understand my words unless you receive the divine enlightenment. The affection that should flow out in the proper channel is barred by misconceptions and sympathy for yourself which will continue to strengthen while you give it food by constantly cherishing ideas and fancies of your own creating. You will never become what God would have you [become] unless you are a laborer together with God. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do (not your way, not after your ideas, not according to your sentimentalism, but) of His good pleasure." [Philippians 2:12, 13.]

The affections are sacred, and they should be kept in subordination to the Spirit of God, else they will be constantly wandering away from God, interfering with our duty to Him, and creating in the soul coldness toward the objects upon which they should center. The passionate affection created for individuals is not reasonable, neither is it sanctifying, in its indulgence; its influence tends to place an idol where God should be. You have a deeper experience to gain. <I beseech of you to forever cease your comparisons of former days with the present.>

Fasten your affections upon God. Supreme love for your Saviour will lead to true, sensible affection for the servant of Christ whose life is characterized by sound principles, [who] will be of service in any place where he may be. [Your husband] is a sound, sensible man. Your habit of differing with him is growing upon you, your ideas and sentiments often prove misleading, because you are not learning your lessons in the school of Christ. You entertain and follow principles which are not after the divine likeness.

The solemnity of the day of God is upon us. The apostle admonishes us, "This I say, brethren, the time is short: it remaineth, that both they that have wives, be as though they had none; and they that weep, as

though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." [1 Corinthians 7:29-31.] Consider these things.

The wife and the husband are not to regard themselves as the principal object of each other's thought and the burden of the mind. They should not seek to engross each other's sympathy and affection, and feel a soul hunger because of their desire <in this> respect is not appreciated or realized. Selfishness upon this point is a terrible tyrant. You need to be transformed in character, then your selfish ideas will not become supreme; you will see things in a new light. You cry out in your soul, "Come back, my early days, come back." This is the selfish yearning of the soul. You can never be sanctified through the truth unless you are willing that your life should be controlled by <Christlike> principles. Self-renunciation, self-sacrifice, is the true law of life.

All the nicety and exactness which you have thought essential in regard to your outward appearance, it is of far greater consequence for you to exercise in regard to the inward adorning. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands." [1 Peter 3:3-5.] "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with plaited hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [1 Timothy 2:9, 10.]

My sister, you would not be qualified to teach dressmaking to the students of our school until you conformed to the lessons given us in the Word of God. You would bring in some things which would be in accordance with your taste, but which would reveal that you had not an eye single to the glory of God. Your instructions, carried away from the school and given to others, would not be <in all respects> the kind of education God desires His people to have. You need to learn in the school of Christ lessons which, if you have ever learned, have been forgotten. Little do we individually consider the result of our failure to obey conscientiously the teachings of the Word. Many are, by their example, leading others to meet a false standard. When we devote much labor to that which concerns the outward appearance, the mind is diverted from matters of eternal consequence, the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

When those who claim to believe the truth spend time and money merely to make the outward appearance attractive, they do not put forth strenuous effort to cultivate the beautiful traits of character which are of value with God. These little things which savor of self-indulgence and self-pleasing <form themselves into> stumbling blocks; they bar the way to prevent the human agent from walking in safe paths and <by their example> leading others in safe paths, even the way cast up for the ransomed of the Lord to walk in. These things that tend to gratify pride and foster love of <appearance and> praise obscure the vision, so that the faults that mar the inner life and stain the soul are not discerned, and the fragrance of Christian character, which is always acceptable to God, a meek and

contented and quiet spirit, is not appreciated. To consume God-given time and means in pleasing our fancy is a species of idolatry of self.

Every teacher of youth, every one who labors in the missionary work, needs to learn and to practice daily the lesson of self-denial. We are not to follow our own ideas and imaginings as to what we may or may not do. We are to follow the Pattern, Jesus Christ. The principles that characterized the life of our Lord <it> is safe for us to copy.

Lt 73, 1894

Rousseau, Sister

No. 3 George's Terrace, Melbourne, Australia

March 2, 1894

Dear Sister Rousseau:

I have received and read your letter, and wish to say [that] in the position you now are, I cannot help you, I cannot do you the least particle of good. I would not undertake to mingle, in your mind, a "Thus saith the Lord" with your ideas <and imaginings> of what Brother and Sister Starr have said and done. As long as you view these things as you now do, I have nothing to say. When the Lord urges me to speak, it will be to both yourself and your husband. I shall have no secrets from him; everything must come to the light of day. If you think I have published the matter of your position in regard to your husband, I am sorry. I have not done this, but it would make no difference in your mind whether I do or do not deny the charge.

There is very much to this matter, both in your case and in that of Sister Daniells. Satan has been weaving his web about you both; he is jubilant, and the Spirit of the Lord is grieved. I have neither time nor strength to devote to this matter. When you shall fall upon the Rock and be broken, then the Holy Spirit of God can make you new in mind, in soul, and in body; but I have no hope of saying or doing anything that will help you, until you are melted over and changed, decidedly changed. In order to have the mind of Christ, you will need to be converted as thoroughly as the sinner who has never known the Lord.

Brother and Sister Starr may make mistakes, but this fact does not justify your course toward them. The church militant is not the church triumphant. Every individual member has a battle to fight, a close, hard conflict before him. There is no release in this warfare. Your expressions before others, in meetings and out of meetings, <which is an implied> thrust at your husband <is an offense to God;> you give the impression that you are undergoing great trials of which others know nothing. Is this the way you are to travel heavenward? Did they have the matter laid open before them <as it is,> they would see things in a different light, but you give them food for surmising. You are working on Satan's side, and know not what you are about. You exercise your tact and ingenuity in weaving a web that clothes you in the garments of a martyr. If you only knew, if you could turn your eyes from yourself long enough to see the

other side of the question, you would be entirely disgusted with your history since you have been connected with the school.

Sister Starr was unwilling to stand as matron of the school, for she did not think herself sufficient for the place. We <knew how hard we had to> urge her to do this, for it was our only resort. We told her that Sister Daniells and Sister Rousseau would help her, and she might consider that the three together might possibly make one. The outlook was not favorable or pleasant, but Sister Starr consented and has far exceeded our expectations. But she soon saw she had no encouragement in her position or work from Sister Daniells or Sister Rousseau.

Can you look at this side of the question long enough to see that Sister Starr was much disappointed? Was it not grief and trial to her for these two sisters to become criticizers? Had it not been that the Lord understood the situation, and braced her for the duties she had consented to do, she would have refused to bear the responsibilities that must necessarily come upon her. There was much praying done by Brother and Sister Starr. Everything did not move like well-adjusted, well-oiled machinery, but the Lord was at the helm.

Sister Rousseau and Sister Daniells linked their forces together and opened to each other the secrets of their hearts, which should never be revealed outside of the family circle. They bound themselves together, sympathizing with each other. I have been shown that the Lord had a great blessing for you three, but you dissolved partnership because everything did not meet your ideas. You left Sister Starr to bear heavy responsibilities, while you stood off to question and find fault. Had you in the name of the Lord taken hold with her, uniting your interests as one, you would have realized a blessing, not only spiritually, but physically. You would have had the sustaining power of God, the presence of One who hath said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] Your linking up together, in the Spirit of Christ, would have been health and sufficiency to all three. <You have missed a rich blessing.>

When Sister Daniells and Rousseau linked their interests together, and freely opened to each other their feelings, they thought it was the most happy association for both, but God did not bless them in this companionship. <There was a Witness present.> The Lord has witnessed in you an increase of suppositions and of deceptive imaginings that have become more and more perverted, and that have leavened others. You have been sowing seed which has not been springing up unto everlasting life. It is yielding a harvest which neither of you <will> care to garner. But you have both been reaping somewhat of that which you have sown. The deceptions become yet stronger, and as the harvest appears, you accredit to another hand the sowing of the seed which has caused Sister Rousseau so much sorrow.

Sister Rousseau has nourished false ideas, and if she cannot be made to see and forever discard them, she will continue to have all this terrible agony to the end of the chapter. She will never bring her husband to see things from her standpoint as long as he has Christ for his teacher. She cannot make her husband over so that his identify shall be submerged in hers. God does not lead him into that channel. He must individually act his part for himself. He must look to God for himself, and trust in His guidance. He is in a responsible position, and God has given him favor with the students; while he is firm, he may

always be kind; but to yield and consent to things which are not for the moral interest of the school would be the betrayal of a sacred trust.

In every emergency which Brother Rousseau has had to meet, there has been a Witness ever present to render help when it was needed. This Witness has seen that Brother Rousseau did not receive sympathy and encouragement from one who might have given him great courage. But instead of doing this, you were led by the temptations of the enemy to brood over your own supposed wrongs. Satan deepened the impression upon your mind, and thus you have brought a discouraging burden upon your husband which the Lord alone can understand.

These things have greatly injured your health; the association with Sister Daniells has been a detriment to you both, and should never have been. There have been sharp and bitter jealousies, envyings, evil-surmisings, making a mountain of difficulty out of a molehill, and there has been real hatred, as the result of evil thoughts that had no foundation in truth. This has been just as Satan desired it to be, because of the depressing influence it would have upon Brother Rousseau in addition to his many burdens.

But while Sister Rousseau has not had the Spirit of Jesus and the sustaining power of God, I saw the Lord looking pityingly upon her. I heard these words: "O that she would love and fear me! If she would look away from herself to me, then she would be wise and a blessing; but pride is her handmaid, and selfishness her leader. She is wasting her energies on mere suppositions, fastening her affections upon the unreal, and cultivating a disrelish for that which is enduring and satisfying."

God has given you powers that if exercised, baptized in sanctifying grace, would make you wholly useful; but under the power of an intense imagination, words and actions are misconstrued, interpreted to mean alienation and doubt and censure and reproach. Through this self-deception, numberless hours are passed in sadness and sorrow. God will not hide Himself in these wonderful secrecies which have a deceiving power to act and react upon the human agent.

The sharp, two-edged sword of God's Word must cut away these supposed disappointments, and pierce the joints and marrow, before there will be correct thinking and correct acting. The fault is not that which has been supposed. It is not with the circumstances, but with a perverted mind and a mistaken view of things. You expect happiness to come to you through others instead of going to work to make happiness for yourself by surrendering soul, body, and spirit unreservedly to God. This getting the feelings worked up, tormenting yourself with supposed troubles, fears, and forebodings, is a species of insanity. Satan is at work to create morbid fancies and exquisite anguish, until any blessing God might place within your reach would be interpreted into a curse.

Sister Rousseau, you covet some fancied good which selfishness craves, while you are constantly overlooking and under-valuing the good that is proffered you. You have precious treasures, but cast them aside for things less valuable. You do not recognize the present duties and obligations, but the mind's eye is looking far off for something to alleviate misery which is a creature of your own fancy. You shadow the present with discontent, while duties that lie close at hand are left undone. The reveling <in> memories of the past, while you forget the advantages of the present and dwell upon possibilities

and unreal creations of fancy, unfits the mind for real, practical life. Everything that transpires is thought to conceal a hidden evil which must be unmasked. You think that things are conspiring against you, and you work yourself up until you harbor insane fancies. You think you have seen more trouble than any other being, and you charge all your unhappiness upon someone who, you suppose, is working you harm. You do not dream that you are the author of a large share of your own sufferings.

You are, you think, very conscientious, very discerning and righteous. Your ideas of your superior goodness and blamelessness make it next to impossible to help you. While you possess traits of character that are valuable if under the control of the Spirit of God, you do not realize that you lack anything. All the failure is on the part of others, <of> those who love you best. You judge them unrighteously. If you yourself were faultless, you would not suffer so terribly through the supposed faults of others.

My sister, you throw the blame of your unhappiness upon Brother and Sister Starr. In doing this you bear false witness against them, and cast upon them the blame that is due to your own want of judgment. You have been guilty of doing the very work that you have charged upon others. The work which God approves as noble, you have made contemptible in the eyes of others by casting suspicion upon the motives of those connected with you. You have charged Sister Starr with coldness. But what has been your attitude toward her? Have you not estranged yourself by coldness and distrust, by cherishing feelings that made you uncomfortable and unable to see anything good or valuable in her?

Sister Rousseau and Sister Daniells, I tell you in the fear of God, your association together, marking and commenting upon the deficiencies of others, and exalting your own merit and aptness is a terrible snare. Had you possessed true refinement, you would not have done this. If the Lord should take all the unfavorable things that are true of you, my sisters, and make a scourge of them to punish you with, you would be wretched indeed. Yet you would, by your charges, inflict exquisite suffering on others because you imagine they have purposely inflicted suffering upon you.

Your words may be unjust, but they do not fail to cause suffering. It would be painful and humiliating to anyone to think others had such an estimate of them. Oh, look at your words, consider what spirit caused their utterance. All the excellencies have been passed by, but every little thing that could be looked upon as faulty has been interpreted to mean a great deal. Thank God, many things that human beings would comment upon as evil do not appear thus on the books of God. Every one has imperfections, but let each look to himself, and see the faults in his own character, rather than in the character of others.

I was brought by the Spirit of God into a room where I heard expressions in regard to Sister Starr. <There was> a repetition of what the different individuals had said and how the students expressed themselves. Then I saw a curtain lifted, and One was standing with a book, tracing the words spoken, while deep sadness was upon his countenance. My Guide spoke solemnly, "Bear to them the message that God saith, Neither will I be with you any more until ye put away the accursed thing from among you." [See Joshua 7:12.] All such confederacy, such surmising and evil speaking as has been indulged in, is from beneath, from him who is the father of lies, an accuser of the brethren, and a murderer.

Satan has been gaining victories that must be seen in their true bearing. The root of bitterness has been springing up in hearts, and thereby many are being defiled. The thoughts that have been cherished are unjust, false, and cruel. The evil must be seen, its deceptive influence must be broken, or the pestilent matter will gather and burst forth again, and the evil will become incurable.

I know whereof I affirm, for God has presented these things before me in various ways. I know the peculiar material with which we have to do. When these sisters enter upon a wrong course, it is difficult to correct them; it is exceedingly hard to change the current of thought, to purify the stream and make the bitter water sweet.

Lt 74, 1894

Rousseau, Brother and Sister

Williams Street, Granville, Australia

April 19, 1894

Dear Brother and Sister Rousseau:

I have been through the labor of getting off another American mail. As soon as I can do so, I will send you a copy of some things in which you will be interested. The mail has been a severe tax upon me, and now I must again take up the work of writing upon the life of Christ. We have now thirteen in our family, as Brother and Sister Lawrence remain here by invitation until it is decided where they are to locate, whether in Gisborne or on the school premises, if the vexed question of the school location can itself be decided. May the Lord direct is our prayer.

We have been busy, trying to settle, and yet are still unsettled, because there is a constant flow of visitors; much of the time there are several at the table, and one or two to be provided with lodging for the night, after our large family has been cared for. So our time has been filled up with settling and rearranging for some one to be entertained. Maude and May have to sleep on a spring cot in the dining room, and take up their bed in the morning and set it up on the back veranda against the house.

We are running over full, but when people come we must make a place for them. I feel sorry for Maude, for she had no idea for cooking for such a family as this; but it has come around just as it has, and we must accept the situation gracefully. However, I can but feel a little anxious as to whether we are to have it this way continually. If the tide of visitors continues, we shall have to locate somewhere off the railroad line, for I must have retirement if I undertake to write on The Life of Christ. We have just read a letter from Elder Olsen, urging that The Life of Christ be undertaken at once, and be completed before we leave for Africa.

Dear Brother and Sister Rousseau, I am now prepared to send you the matter which I promised before leaving Melbourne. The communications need no comment. You both have a decided interest in these matters, and I wish you each individually to know the contents of these testimonies. I desire you both to read them carefully and prayerfully. It is not according to the light given me to conceal from one that

which I would open to the other. You are one, and as such I present this matter to you. I should not be fulfilling my duty should I do otherwise. I love and respect you both, and the light given me of God is that you should love each other. You have both had trials to bear for each other; neither of you has reason to feel that your own course has been faultless.

At times in the past Brother Rousseau has expressed the expectation that his wife would do this and that, which she was not able to do and preserve her health. Here he has erred, and Sister Rousseau's physical suffering has been largely due to this, but not wholly; there are other causes. Wrong has been committed ignorantly. The influence of the truth upon the human heart is to refine, elevate, and ennoble, and the mind and heart will regulate all matters. The Lord God of Israel is to be our fear and our dread. We should fear to grieve the Holy Spirit of God. But light is shining, the Lord is your helper. I do want you both to be happy in the love of God. Be kind, tender, thoughtful to each other.

Now as I mail these communications, I lay down my burden. There will be reasoning in regard to them, and it may be that the imagination which has been so largely cultivated will put its own coloring upon them, but this is not safe, for the sure result will follow as in the past, exaggerated impressions will be made on other minds of the same character.

The Lord will work wonderfully to heal soul and body if you will seek Him with all the heart. You will find Him to be a present help in every time of need. But you do not want to retain one vestige of the attributes of Satan. Turn your attention from self to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] My dear sister, do not keep your mind upon yourself, and grow weak in moral power. Look to Jesus and live. Do not permit your mind to be ensnared by the enemy through any of his devices.

The principles and motives which the Lord is presenting to you, you have accustomed yourself to resist, and in doing this you have been acquiring the habit of resisting all that He ever will bring to bear upon you. You have deceived yourself strangely, and when I left Melbourne I could but hope and pray that you would have your eyes anointed with the heavenly eyesalve, that you might see all things clearly. The Lord will make your influence good and true if you will accept the light which He has given me for you, and will practice the principles set before you.

The devil has come down in great wrath, knowing that he hath but a short time in which to harm and disorganize and destroy. Every soul that is overcoming his temptations, obtaining victories through the grace given of God, increases his determination to work with intensity malignant beyond our power to comprehend. He will work even upon the minds of those who know the truth, that through his subtlety they may be led to cherish elements that will result in resistance of Christ. The power of satanic agencies is waxing stronger and stronger, testifying that we are fast approaching the last phase of the controversy between the Prince of heaven and the prince of the power of darkness.

The great day of God is nigh upon us, when it will be demonstrated that the righteous displeasure of God will be none the less terrible because of the long forbearance exercised for centuries. Instead of appreciating the goodness and mercy of God, men have made his forbearance an excuse for going into deeper and still more marked transgression, treasuring up wrath against the day of wrath. May the Lord

grant you of His free grace day by day, that you may be refined, purified, ennobled, fitted for an inheritance among the saints in light.

April 20

Dear Sister Rousseau: I have received the dress and your letter in reference to it. The dress fits well. The sleeves are a perfect fit. The skirt has more fullness in the back than I would have had, but I shall not change it. I am much pleased with the pattern; it will be of much service to me. I request Brother Rousseau to pay you one pound for your work on the dress, and if you can find a yard and a half of the same goods, or something like it, please purchase it for me. Coarser material at three shillings a yard will answer the purpose. You can send it to me when someone comes. He [Brother Rousseau] may pay for that also, and charge both to me or draw from the Echo office on my account.

My dear sister, I do not blame you at all in regard to the dress. I made a mistake in leaving it for you to do when you were so hurried. I did this because there are so few dressmakers who can fit me, and I thought it would be a burden to have a stranger working over me. I thank you most heartily for what you have done, and should not be deterred from soliciting your skillful labor because of this mistake. I need not less than two pairs of sleeves for garments in which the sleeves are badly worn, so I shall not take to pieces the sleeves already made. Carrie Hickox can let me have cloth enough for one upper, and I have enough for the under part, and that will make a sleeve to match the one already made. So do not vex your soul over this matter. It will be alright. Bear in mind, I shall insist on your being paid for what you have done on this dress, and I thank you for doing it for me.

In love.

Lt 75, 1894

Rousseau, Sister

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

March 1894

Dear Sister Rousseau:

You are not a happy woman, and never will be until you shall see things in an altogether different light. I have great pain of heart for you. Satan has worked upon the imagination of both yourself and Sister Daniells, until you both have been unable to view matters in a clear light. Do you think that God has placed you on the judgment seat to detect the motes in the eyes of His workers and pass censure upon them? Did you suppose He had given you such discernment and nice discrimination that you were to decide what was just, pure, selfish, or unselfish in the character of your brethren and sisters? The course of both of you has been an offense of God. You have worked on Satan's side of the question in this matter, and have communicated your thoughts and feelings to others. God will tolerate no such spirit as you have indulged.

The watching for evil, the sharpness of eyesight to detect a mote in another's eye, is evidence that you have a beam in your own eye. Everything may not be done in just the way you suppose that you would have done it, but if you were, in mind and heart and character, submitted to the control of the Spirit of God, you would see that the Lord's way and His thoughts are as much above your way and your thoughts as the heavens are higher than the earth. As far as your influence upon each other is concerned, it would have been far better for you both had you never become associated together in the school building. Neither of you has been the blessing to the school that you might have been, for God cannot bless any evil work. You might have exerted your influence with a purpose to help rather than to hinder.

When Sister Starr was placed in the position of matron, no one supposed that she was infallible and would never make a mistake. But here were three sisters in the faith, wives of ministers, missionaries from America, living in the same building, who should have been helps to one another; they should have strengthened one another with encouraging words, that all might be a blessing to the school by precept and practice. But how has it been? Decidedly the opposite from that which God designed. Through two women, professed disciples of Christ, a little leaven of evil has been leavening the lump.

Now God calls upon you both to get the beam out of your own eye before it shall be forever too late. Until you do this, you cannot see clearly to pull out the mote out of the eye of your brother or sister. Oh how much you both need to learn lessons daily and hourly in the school of Christ. You both need a better knowledge of yourselves. You need to talk far less and to learn that the important part of true education is self-discipline. The feelings, the thoughts, the passions are to be under the control of the Spirit of God. You talk so much you do not know what you do say, and Satan laughs in triumph.

The tongue is a fire, a world of iniquity; it needs to be guarded and restrained. But you have drawn away the shoulder from advice, reproof and counsel. God is dishonored. You have drawn away from Christ to Satan's side. New principles of action must be supplied—principles that are true, pure, refined, Christlike. Motives such as inspired our Saviour must be implanted in your hearts.

There should be no boasting of fine sensibilities; this savors of sentimentalism, while good common-sense is not appreciated. Those who have a proper education will appreciate knowledge as a means of discipline and guidance in all their conduct, in mental exercises as well as physical. It is of little advantage to learn more and more of either science or the Bible, unless the learner appropriates his knowledge for his own improvement and for the good of others. To be good and to do good, which is the real end of education, is an object that but few appreciate.

Your tongues must be sanctified, for they are God's property; but the work must begin at the heart, the seat of affection. You have given yourselves to a work of suspicion, of distrust, of talkativeness, hinting to some, while you speak more plainly to others. Jesus is grieved. I have been conducted into your presence, I have listened to remarks made, to secrets poured into each other's ears. There has been a confederacy of evil, and suspicions have become so common that scarcely a word can be spoken in perfect innocence but it is misconstrued by Sister Rousseau as something evil against her.

Be it understood, the Lord has read the secrets of your hearts far more accurately than you have read the secrets of the heart of your sister. As you have leagued with each other, envious, jealous feelings have burned in your hearts against Sister Starr, and have extended to me because I was in counsel with Elder Starr and his wife. Truth has been distorted into falsehood, good works into evil, innocence into crime. But you have taken it for granted that you are truthfulness itself.

Lt 76, 1894

Rousseau, Sister

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

March 1894

Dear Sister Rousseau:

I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words: "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted <in Eden.> After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet" suitable "for him." [Genesis 2:18.] When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow, does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a real happy union, if each will give to the other true heart affection.

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it.

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things all over together. Renew the early attentions to each other; acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon himself to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two.

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely.

But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the Spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love, that they would not be consumed with longing for affection to be manifested in acts toward themselves. Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven snares.

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric, but a texture that will bear the wear and test of trial; heart is bound to heart and in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself.

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage.

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union.

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this savors of selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the

good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only begotten Son.

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water ... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:10, 13, 14.]

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not <breathe into another's mind> the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this <class of> reading that creates so much unhappiness in the marriage life. Persons do not realize their expectation, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give, which will be as "a well of water springing up into everlasting life." [Verse 14.]

How anxiously I watched during the camp meeting to see who would give heed to the Saviour's invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the <human> heart with saving power.

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I had done all that I could do to change the order of things, Brother Starr said to me, "I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in mind without decided injury to her health." I said, "Oh Brother Starr, the work is but just entered upon. You know not the true condition of things." That which I looked upon as the most difficult to attempt to set in order is

the case of Sister Rousseau and Sister Daniells. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a satanic deceiving that makes falsehood appear as truth <and truth appear as falsehood.> It is no easy matter to break this <deception of the artful deceiver.>

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful, deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls.

How much greater would have been the manifestation of the Spirit of God in the working of the school had the atmosphere been pure and holy, <that the Holy Spirit could have worked with these sisters to do good and only good, and> if all who have come into the school <had> cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do. How much time has been wasted in <>false> sympathy <in pitying> self, and in evil surmising and evil speaking, time which might have been turned to profit, the thought purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction <would it be> to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. <Loving God supremely, they would have loved their neighbors as themselves.>

In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word <which is a seed> dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, [and] obedience, it is a sad thing that Sister Rousseau should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. <Sister Rousseau does not regard her words and attitude thus, but thus God regards it.>

The discipline of the school is not to be lowered; but all who have any part to act in relation to the school are required to come up to the right standard. They must maintain propriety of conduct in every line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords.

Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions. We must live in obedience to the words of Jesus Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine

sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it.

Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for whom they have this special interest shall repay them by doing their very best.

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies <and> young men cannot be permitted in the school. Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school.

Education means all that the term implies; it cannot be acquired without painstaking effort and patient application. It requires all there is of the human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessings of their fellow men.

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss.

The parable of the ten talents is given for our study, and it may be considered with great profit to the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it give us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines.

In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience.

There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and Surety in God's presence. Through His blood every soul may have access to God. In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." [Ephesians 6:12.]

Lt 77, 1894

Scazighini, Brother

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

August 3, 1894

Dear Brother Scazighini:

I send you copies of letters which I have sent to different persons, because I think you may be interested in them. Elder Haskell writes me that you have encouraged him to think that you will or have pledged \$5,000 for foreign in missions, and for Australia, I think. O how thankful we should be if we could receive some of the Lord's entrusted goods. Viewing your perplexities, we often think of these words, "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the fields are mine. If I were hungry, I would not tell thee, for the world is mine and the fullness thereof." [Psalm 50:10-12.] "The gold and the silver are the Lord's." [See Haggai 2:8.] The Lord is not destitute of resources, although we do need means with which to carry on the work in this mission field; but the Lord knows all about it. My husband and myself wrestled hard to establish the work in California, and God blessed our efforts. For two years we labored earnestly in Europe, and the Lord has put His blessing upon His work there.

In the providence of God we are in this new field, where, as it was in other places, the work is struggling for an existence. It has been hard work to move our brethren in America to think that it might be their duty to bind about their supposed wants where the work has been established and has gained influence. It is so hard to get our brethren to lift up their eyes and to see the necessity of the work in foreign fields. A few missionaries are seeking to enter new fields, and to unfurl the banner of truth in cities and villages that have not yet even heard that there was a third angel's message. In this country, though it is a foreign field, we do not have to meet with some of the difficulties that we meet in many foreign countries. In Australia and New Zealand, English-speaking people have settled, and the great drawback of having to speak through an interpreter we do not have to wrestle with here. Very much more ought to be done for this country than has yet been done. Little can be done in our large cities in beginning the work there without considerable expense. Halls are high in expense, and when companies are raised up to take their position under the banner of truth, then we are met with the question, "Where shall we worship?"

Our ministers labor long in bringing conviction upon these souls and in causing those who [are] newly come to the faith to take a decided stand. The ministers of other denominations talk to the people who come to the faith, and say to them, "When these new ministers leave you, this interest you now have will all die out. You will have no place to worship. You leave the church to which you have belonged, and have no other place in which you can assemble for worship." These statements are a great temptation to those who are either convicted, or have just decided to obey the truth. I would that there were sufficient workers to follow up the interest already awakened by personal labor, and who would continue to open the Scriptures to these souls whom Christ is seeking to draw to Himself. A good work might be done. Those who are converted to the truth will be instrumental in leading others to a knowledge of the Scripture. I have been gratified to see how soon the converted soul catches the same interest for other souls as was manifested for him. He experiences a deep love to all souls who are out of Christ. The worker who is successful in winning a soul to Christ has his sympathy enlarged, and his interest deepened toward all sinners, and thus the work goes forward. He knows that the Lord Jesus is very precious and that He hath power on earth to forgive sins, for he is rejoicing in the love of Jesus. The converted soul catches the bright beams of the Sun of Righteousness, and he knows, this is just what the sinner needs and must have in order to be saved.

But there is no time to be lost. One week, one month's delay and precious souls such as I have been describing may be beyond our reach. We have companies here in Australia and New Zealand who have had some ministerial labor, and have been left without a place for worship, and without an experienced laborer to bind about the work. While our brethren are thinking that a short delay will not make much difference in sending their means or in coming as missionaries, they should be making earnest efforts in order that perishing souls may have the benefit of their help. Delays are dangerous. We must not think that help will do as well one time as at another time and excuse ourselves from doing what we could on the plea that it will be more convenient for us to spare time and money at some other time. If through any neglect on our part souls are lost, when they might have been saved, will we not be accountable for not making the venture of risking time and money and personal effort?

We are laboring in this distant field. Our brethren in America have manifested some interest in this field, and have expended, and are still expending, some money to keep workers in the vineyard of the Lord. They may feel that they have done very much, but from the light that God has given me, they have not done all that they should have done, nor all that God requires of them in opening new fields. The slow, tardy movements that are made, are not in harmony with the purposes of God. Who are responsible for the fact that the work is not advanced more decidedly in these fields? Time is passing. We were to have remained here two years, and now three years have nearly expired, and we have only made a beginning in a few places. I have been catching the very longings of the Spirit of Jesus Christ, and have felt His love for souls who know not God, and Jesus Christ whom He hath sent. My spirit has no rest day nor night.

Those who accept the truth in the love of it will know what it is to have the Spirit of Christ take possession of them, for the love of Christ constraineth them. Saved from sin through the belief of the truth, they will be endowed with Christlike energy, and their one purpose will be to save those for whom Christ has died. Every soul saved means many souls saved through trading upon the talents which

the Lord has given. Every soul who has been quarried out from the world through the mighty cleaver of truth will do the same work for others as has been done for him.

It is the Christian's privilege to connect himself with Christ, the Light of the world, and improve every opportunity to catch the bright spiritual beams from the Sun of Righteousness. Every ray of light that is improved upon will increase capacity to gather light and to shed it forth again to the world. The Christian does not fulfill the purpose of God unless he is continually receiving grace for grace, and gaining increased spiritual apprehension of the value of the eternal truths applicable for this time. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The Christian is to develop in spiritual knowledge, to have a comprehension of the science of the plan of salvation. He is to develop, through learning in the school of Christ, until he shall have breadth of comprehension and know how to adapt himself to the people in introducing and presenting the truth. This he may learn from the great Teacher until in Christlikeness he may present the truth and not repulse or be repulsed. Spiritual inaptitude, spiritual ignorance and inability, is a sign of spiritual slothfulness.

Christ is the Light that lighteth every man that cometh into the world. The light now shineth, and the spirit of truth is given to every man to profit withal. The wisdom of God will guide every true, every humble, devoted worker. Let the professed followers of Christ behold the Lamb of God who taketh away the sins of the world. Let them look upon Christ as the Center, the Lifegiver, and then let them arise and shine for the glory of God is risen upon them.

The Lord is soon to come, and every soul who would turn from error to truth will have a fierce conflict in order to cut loose from Satan's chariot car and stand free, free indeed in Christ Jesus. O what a gift God has made to our world! The Word was made flesh and dwelt among us. God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.

The Lord Jesus was a priceless gift to our world and I am greatly burdened because so few estimate this wonderful gift. If we appreciated this gift in its true value, a far different principle would be brought into the life and character of those who profess the name of Christ, for we would realize that He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Lt 78, 1894

Starr, Brother and Sister [G. B.]

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

March 20, 1894

Dear Brother and Sister Starr:

I am troubled, much troubled. I see that in many things there must be a reformation in Brother and Sister Rousseau and Brother and Sister Daniells; and some things have been presented to me in reference to you. In your manifestation of affection for each other be guarded when in the presence of

others. Do not regard your love for each other as something to be revealed and made so prominent to the view of others. You will be misapprehended. In this endearing attention to each other you have fallen into habits that in many respects are not beneficial to those who witness it.

There are the young men and women who think married life is all bliss and sunshine, and that it must be the earnest effort of their life to bind up their interest in marriage, when they have not a knowledge of what constitutes marriage obligations. Others look on these special love tokens as intended for effect. By others whose life has been destitute of that love which should have been cherished, you are looked upon as examples of what married life should be, and you inspire feelings that do not produce precious fruits of love, but envy, jealousy, and discontent. The husband is jealous that his wife does not give him such expressions of love as he sees you receive, and the wife feels that her life is a great blank, destitute of the love she ought to have. Let these special attentions and expressions of affection be restricted to the privacy of your own room.

This overflowing affection for each other must be guarded. Sister Starr is in positive danger of placing her husband where God should be. This quality of affection grows into selfishness and blind idolatry. There is a snare in all this. It diverts the affections from God. Sister Starr and Sister Daniells both need to consider carefully what is the real texture of their love. Is Christ placed first? "I the Lord thy God am a jealous God." [Exodus 20:5.] He will not accept a divided heart; He must be worshipped with the undivided affections, then nothing will be missing in our life. The joy of grace makes the life even; it gives hope to the hopeless; it gives assurance to faith, for its foundation is Christ, the solid Rock. God commands us, "Thou shalt have no other gods before Me." [Verse 3.] And Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

A certain man asked of Christ, "What shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." [Luke 10:25-28.] This is the great test for every soul, for every character. It points directly to the inner sanctuary of the soul's affections, and claims for God the first place, the first thoughts, the first action. The claims of God are to take no second place.

Now, my sister, I have a few plain words to say to you, which may surprise you. You have not been, in all respects, a doer of the words of Christ, which specify your duty—supreme love to God, and love to your neighbor as yourself. Closely examine yourself by this standard, and see if there has not been a manifest deficiency on your part. You have not pursued the wisest course towards Sister Daniells and Sister Rousseau. If you had taken a less rigid course, you could have won them both, you could have helped them both. You have lacked much in true Christian sympathy and tenderness toward them. You have not come near to them in the spirit of Christ, with His patience and love. That overflowing tenderness which you both express in so many ways to each other should have been revealed in Christlike sympathy for those very sisters who needed your help. Oh, had there been united prayer offered to Heaven daily, all this estrangement would not have been.

Mistakes were made in Sister Rousseau's case. You both misjudged her physical condition, and what a train of evil has grown out of your mistakes the judgment alone will reveal. You have selfish attachments and selfish love. If persons fail to estimate you as you think they ought, you do not come near to them, irrespective of their attitude toward you, and do the work which God has laid upon you to do. During the past night I was shown, by a representation, some of the things which have taken place. Sister Daniells and Sister Rousseau were in a proper manner asking favors of you, and had you cherished for them the love that is so abundantly outflowing to your husband and your relatives, you would have complied with the request, even if it had not been really convenient to do so; but your attitude manifested a spirit which was read by them as disobliging, and which they contrasted with what their own action would have been under similar circumstances. You did not take special pains to show these sisters that you wanted to be one with them, and thus answer the prayer of Christ for His disciples.

The Lord is not pleased with those who profess to be His followers if they do not study diligently and work in harmony with the heavenly intelligences, that they may become perfect in character, complete in Him who has enjoined this on every son and daughter of Adam. A neglect to work according to the example given in the life of Christ is a neglect of the great salvation which Christ suffered and died to make it possible for every human being to obtain. By faith we are to take hold of the assurance of Him who cannot lie. "Thou shalt call his name Jesus; for he shall save His people from their sins." [Matthew 1:21.] It is neglect to be a doer of His Word that has separated the soul from God, divided the affections, and established human idols where God should be supreme.

I call your attention to the positive necessity that you cherish love and sympathy, and do not pronounce judgment upon those who fail to come up to your ideas. Through this misjudging, you have failed to help Sister Daniells and Sister Rousseau as you ought to have done. The same coldness and hardness of spirit that has been reprov'd in this brother, Willie Sisley, exists, in a degree, in yourself, and God reprov'es it in you. You did not cherish mercy and a conciliatory spirit. You did not love your neighbor as you loved yourself. You want respect, you want love, and you should give to all as you would receive. Sister Starr, it is largely due to yourself that this sad condition of things has existed in the school building. In many instances you selfishly kept yourself to yourself, when you might have given kind words, and manifested the sympathy which ever dwelt in the bosom of Jesus.

Many times you could have taken special pains to gratify the wishes of these two sisters, the wives of our ministers, missionaries in the same field. Both have suffered much physically. You had responsibilities upon you, and that very fact should have been enough to make you feel the necessity of encouraging the confidence of these sisters, in sympathy and tenderness striving to be one, obeying the law of God, the great standard of righteousness. If God spared not His own Son when He assumed our fallen nature and became our Substitute and Surety, then He will not spare those who have no divine oneness with the Father, and who have no participation in His councils because of sin. If we neglect to avail ourselves of this great salvation, it is our own loss. If over Him, the only begotten Son of God, who became a partaker of human flesh and blood with the rest of the brethren, was laid the law of righteousness, exacting obedience in every jot and tittle of its holy, just, and good commands, shall these requirements be ignored or disobeyed by Sister Daniells, Sister Rousseau, or Sister Starr? Shall any of these specifications be passed by?

We are individually to represent the love and tenderness of Christ for one another. God expects more of you, my sister, than you have given to these sisters in the faith. Sister Starr, your position of trust, instead of authorizing you to keep at a distance from these sisters, required you to give them every kindness and attention in your power to make it pleasant for them. They did not meet your ideas, and you misjudged them. You might have been a great blessing to them, but your distance, your coldness, established such a condition of things that they were blinded. Satan distorted everything to their imagination in regard to yourself and, yielding to temptation, they lost all confidence in your religion. Finally there was nothing which you did that was right in their eyes. They made mistakes, and the enemy gained victories where he might have been resisted and defeated.

But as the matter was presented to me, you could have made the path of these sisters much smoother, you could have gratified them by complying with their desires, pleasing their tastes as you would wish your taste to be gratified. A willingness to meet their wishes would have done no harm to the school, but would have been a real advantage in bringing means to it by their patronage. This is a work of mismanagement by those who were responsible.

You felt contempt for the course of Sister Daniells and Sister Rousseau, when a little conciliation now and then as circumstances demanded, and deference to their position, would have saved them from being thrown on Satan's battleground and cherishing feelings that reacted upon yourself. This is a line of work you will have to see and take up in a more earnest, decided manner than you have hitherto seen or understood was your duty. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." [Matthew 5:42.] This principle comes in the line of our duty in our association with one another. This was your great lack in the school; your overflowing love needed a much broader channel, but you prescribed it to certain limits. You perseveringly carried out your way, and some of the students cannot look upon their association with you and the school as they ought to, and might have looked upon it, if you had let the love of Jesus, in soft, melting rays, break up the icy coldness which ought never to exist in the heart of any Christian.

Sister Starr, let us see what the Lord seeth: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." [Verses 43-48.]

Now, my sister, this cast-iron is a part of your character; shall it not melt away under the blessed beams of the Sun of Righteousness? You can and do embrace certain ones in your affections, and you will do many things for them; but those who do not please you, whom you think faulty, need that love which Christ manifested for poor, sinful man in that while they were yet sinners He gave Himself for them. We all need the divine touch. The Lord loves and pities the weak and suffering ones, and we that are strong ought to bear the infirmities of the weak. The fact that Christ took human nature upon Him means much

to every one of us. We are to be taken into complete union with the human nature of Christ, into oneness with Christ, in spirit and in His work of redemption. Joining ourselves to Christ, we have His Spirit, we are branches of the living Vine stock, and in Christ we are to bear the fruit of Christlikeness, for the branches bear fruit like that of the parent vine.

If the Lord has quickened you by His grace, if love is stirred within you for special ones, that love is to grow and embrace the very ones who need it most. Please bear in mind that your brother Willie is set in his own ways. He knows but little by experience of that divine love which embraces those who need it most, that love which does not turn from, and refuse its healing influence to those who are defective or who do not exactly meet one's ideas.

The religion of Jesus can bless only where it influences; if we exclude its influence, we fail of the blessing. In little things as well as great, we must have the accommodating spirit of Jesus. Do you know, my sister, that you have something to do to cultivate tender compassion in word and in action? The expression of a healthful tenderness will have a controlling power. A negative position will never melt and subdue hearts. A gracious influence on your part would have changed the whole last year's history of several. The little things of life possess an importance beyond our conceptions. It is the little things that are training the soul, disciplining for progress and sanctification. Selfishness must die. Every species of selfishness must be rooted out of the heart.

We are in great danger of misapprehending the purposes of God and His claims upon us. Many things might have been improved in your association with the school. There was no need that you three sisters should be so far separated in your feelings and sympathies. If all selfishness had been uprooted from the heart, and you had individually loved God supremely, and your neighbor as yourself, you would have been in unison. The idols must be expelled from the heart, and the idol self is hard to kill. The Lord Jesus has been grieved with you all three. You have all dishonored His name by your want of love and kindness and Bible courtesy. Now you each need to go to the very bottom of this matter, and cleanse the soul temple from every species of selfishness. Let Christ abide in each heart, and then the Spirit of Christ in one will recognize the same Spirit in another.

During the past night I have had scenes presented before me, and the burden of a message laid upon me, and I have taken my pen, hours before daylight, to write these lines. In other pages I have presented some perils and warnings and reproofs to which the Lord would have sisters Daniells and Rousseau take heed. Now I address Sisters Daniells, Rousseau, and Starr, as I have had your cases presented before me in connection with your experience at the school. That experience might have been of an altogether different order; but thank God it is not too late for wrongs to be righted. One mind, one judgment, could not be sufficient to devise plans and direct the work.

No one mind is alone sufficient to exert a healthful, well-balanced influence in the school. In the providence of God you three sisters, with your different temperaments, were brought in connection with the school that you might unite in the work. Unity in diversity is God's plan. Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and each to do its

special work for God. Every individual had his place in the filling up of one great plan bearing the stamp of Christ's image. God is one.

There are grievous mistakes and misapprehensions among those who claim to be Christians. To every man, woman, and child, God has given a work to do in His moral vineyard. One is fitted to do a certain work, another has a different work, for which he is adapted, another has a still different line; but each is to be the complement of the others. When you three sisters came in connection with the school, you should have put forth special effort, in union with the Holy Spirit of God, to blend together in the work. All three were needed, and not one was to regard herself individually as capable of being a complete whole. From the very first you should have taken time to understand each other, instead of standing apart to watch and criticize and judge each other. If each had tried to find points of resemblance in each, and to be a help to each, one supplying the lack of another, how different would have been the outcome. One may have keener perceptions in some things than another, let this be accepted and appreciated; there is nothing amiss in giving due credit to each one's ability.

It would be the greatest misfortune if one man's mind or one woman's mind should exert a controlling power in any of our institutions. The Spirit of God, working in and through the diverse elements, will produce harmony of action. There is to be no master spirit, regarded as in itself sufficient for the situation. There is to be only one master spirit—the Spirit of Him who is infinite in wisdom, and in whom all the diverse elements meet in beautiful, matchless unity.

How great the diversity manifested in the natural world. Every object as its peculiar sphere of action; yet all are found to be linked together in the great whole. Christ Jesus is in union with the Father, and from the great Center this wonderful unity is to extend through the different orders of being, through all classes and diversities of talents. We are all to respect one another's talent; we are to harmonize in goodness, in unselfish thoughts and actions, because the Spirit of Christ, as the living, working agency, is circulating through the whole, even as the sap flows from the parent stock through every branch, every fiber of the leaf, and produces fruit of the same character as that of the vine stock. Jesus declared, "I am the vine, ye are the branches." [John 15:5.] Every branch centers in the vine stock and is to do its appointed work, not in imitation of another, but in its own capacity.

This is a small portion of the lessons that have been given to me for each of us to study. The Lord had a work for each of you to do; the connection of the different characters would scarcely make a perfect whole; but if all were working under the supervision of Christ, the great Unit, there would be harmonious blending, each fitting into her position, no one wrestling for supremacy, seeking to be the highest. This was God's plan, but it was spoiled because there was a failure to learn of Jesus His meekness and lowliness, and to find rest in wearing Christ's yoke and bearing His burden. Self has been struggling for recognition.

It is so hard for us to learn that the little things supply the actual discipline of life. This training of the soul by the Holy Spirit's working through the human agent, is the progressive sanctification of the Spirit, a growth from glory to glory, unto the perfect likeness of the character of Christ. It is not striking actions that produce unity; it is the mold of the Holy Spirit upon the character. The grace of Christ works in the

education and training, using every principle on which a well-balanced education is founded. It is a continual, persevering influence that trains the soul after the likeness of the character of Christ. The enemy worked by his spirit upon human minds when the door was opened to him.

Sister Starr might and should have pursued a different course. But her own traits of character bore sway, and led her to separate herself from these sisters. She looked upon them as in the wrong, and would not concede to their ideas and plans, or favor them in regard to diet. This she could have done with little inconvenience had her mind and will been in harmony with the Spirit of Christ. Arrangements were not made for providing the most healthful articles of food, and the food was not prepared in the most healthful manner, in abundance for the needs of all. The influence of other minds was needed to correct this deficiency. The wisdom and counsel of others should have been regarded in the preparation of articles for the table, that all might have their wants supplied, with wholesome, substantial food.

There was need of continual improvement in the matter of diet, that none might feel compelled to withdraw from the table and obtain supplies for themselves, in order to have food to sustain health and life. Those who had money to use supplied the deficiency, in a large measure, with extras in their rooms. This was not a correct principle, and led to incorrect habits.

Sister Starr, in the position she occupied and with her lack of experience, needed counsel in regard to the preparation of food, which she did not feel willing to receive from these sisters. Although not placed in her especial position of trust, they could have helped her by combining their knowledge and experience with hers, and she should have been willing to receive suggestions, which would often have made decided changes.

There must be a radical change in the table supplies. Students pay a good price for their board, and they should have their food prepared in a different style from that in which it has been prepared; this may be done with no more expense. Knowledge, experience, and adaptability have been the great want.

The human agencies needed the Spirit of God every hour in the day, that would be molding the spirit into the image of Christ. Differences of character exist by nature, but our unity depends upon the degree in which we yield to the transforming influence of the Spirit of God. Through the grace of Christ, some persons possess precious traits of character, a kindly and genial disposition; their very rebukes are imbued with tenderness, for the Spirit of Christ seems manifest in them. Others manifest opposite traits of character. The Lord has need of Christians in this great work. The power of His grace will mold and fashion character according to the divine Model, renewing it in softness and beauty, in conformity to His own blessed image.

What we all need is a more pure, Christlike sympathy; not sympathy for those who are perfect—they do not need it—but sympathy for poor, suffering, struggling souls who are often overtaken in fault, sinning and repenting, tempted and discouraged. The effect of grace is to soften and subdue the soul. Then all this cold unapproachableness is melted, subdued, and Christ appears. The love of God alone can open and expand the heart, and give to love and sympathy a breadth and height that is without measure. Those who love Jesus will love all the children of God. The sense of personal infirmities and imperfections will lead the human agent to look away from self to Christ; and the Saviour's love will

break down every cold, Pharisaical barrier; it will banish all harshness and selfishness, and there will be a blending of soul with soul, even with those who are opposite in temperament.

The goodness and forbearance of God, His self-sacrificing love to sinful men, must lead all who discern His grace to manifest the same, to give sympathy liberally to others. The wonderful example of the life of Christ, the matchless tenderness with which He entered into the feelings of the oppressed soul, weeping with those that wept, rejoicing with all that rejoiced in His love, must have a deep influence upon the character of all who love God and keep His commandments.

They will give sympathy, not grudgingly but liberally; by kindly words and acts they will try to make the path just as easy for weary feet as they desire the path to be made for their feet. As we receive daily and hourly the blessing of God, we can do no less to show our gratitude than to have a kindly unselfish interest in those for whom Christ has died. Have we blessings? Yes, we have. Well, Christ says, Pass them along to others, not to a favored few, but to all with whom we come in contact. We must give grace for grace; for the Holy Spirit will remove light and blessing which is selfishly enjoyed, and not diffused to others.

Lt 79, 1894

White, J. E.; White, Emma

Per Ardua, Williams St., Granville, New South Wales, Australia

May 2, 1894

Dear Children, Edson and Emma:

Your long letters are received, and I was much interested in both of them. I have just read them to Bro. Starr. He says to tell Edson that "I and my wife are where you and your wife ought to be, and when Edson is ready to take our place, we will welcome him; for it is the very arrangement that ought to be made."

In regard to the boat, I can only say, "The will of the Lord be done." [Acts 21:14.] If this is the Lord's plan, I have not a sign of an objection to it; but I feel deeply over the fact that you are not with us in the work. I am more disappointed than I can express. There are places that I know need you very much, and I need you. I have not been able to get over this disappointment without tears. I am getting old in years. I cannot expect to have many more years of life, and when I am mostly surrounded with those who are of no kith or kin for the most of my time, a longing desire is begotten in my heart to have my children united with me in the work which it seems ought to be done. I am longing for retirement and rest, and yet I see no way to obtain it.

We cannot possibly leave here for Africa or for any other place, short of one or two years, as far as appearances would indicate; and I did so much hope that the Lord would grant me the desire of my heart and permit me to have the association of my children in my labors. Brother and Sister Starr are a

great help to me; but my soul cries out for my children. But there, I will stop crying now, and leave all to the Lord.

We have been very busily at work, and I see not a particle of time for rest. I enjoy the work, for the Lord blesses me in it.

Brother Starr was sincerely in hope that you would come to this far off country. The climate is all that you could desire. If one location fails to be favorable for health, another location can be sought where the climate is favorable, and where there is just as much need of workers. As far as America is concerned, I do not as yet feel to turn my face that way.

I am pleased that you are not to enter a field of labor without someone with you. If you put your trust in God, and go where He directs, I will say, "The will of the Lord be done." [Verse 14.] I am in a large family; but nevertheless I feel as one alone, needing that blending with elements that are not with me. W. C. White is so fully taxed with burdens in his line of work that I have not much of his company, and I see no prospect of its being otherwise. But this will not be for long. If I can do the work which devolves upon me with faithfulness, I will be so grateful to my heavenly Father.

We have been here in this new place, Granville, about five weeks. There are four places in which we are called to labor. Sydney is thirteen miles from Granville. In Sydney at one time there was quite a large church; but many have moved away. Others have joined the church; but they need a vital connection with God. Kellyville is another place, which is twelve miles from Granville. They have all newly come to the faith, and have built them a little church free from debt. They number, I think, about thirty members. Parramatta is about two miles from Granville, where there is a church of sixty members, who have been in the truth about one year and a half.

Seven Hills is about eight miles from Granville. Brother Hickox has been laboring there since the camp meeting at Middle Brighton. He has a large tent, which accommodates the people, and a family tent in which he lived alone until a few weeks ago when he married Carrie Gribble. The marriage ceremony took place at our house, and I think I have written you about it. He has labored most faithfully, and O how I have wished that you were here to unite with him. He is soon to leave for Queensland.

May 6th. Brother Starr, Brother Lawrence, and Willie have taken Brother Belden's pony and trap, and have gone to Seven Hills this morning. Brother and Sister Belden, Sister Starr, and I will go this afternoon, when, if I am able, I shall fill my appointment. We regard every meeting that is held now as of great importance. Souls are convicted. They come out to the Sabbath meetings, as those before them did who afterward took an open stand for the truth. We have planned a general gathering at Seven Hills today, and expect the brethren from Kellyville, Parramatta, and Sydney to meet with us.

They held meetings all day. The people brought their lunch and spread it on the grass, and took their refreshments together. The question <with me> was, Could I go eight miles, and speak to the people in the afternoon? Well, I ventured. The Lord strengthened me, and I spoke as usual. Several said they had never heard Sister White speak with greater clearness and power. I felt both last Sunday and this Sunday (May 6th) that the Lord had a message for the people and that He used me as His instrument. His name

shall have the glory. "I can of mine own self do nothing." [John 5:30.] Thus said Christ when His divinity was clothed with humanity. Christ said to His disciples, "Without me ye can do nothing." [John 15:5.]

I rejoice more over the fact that you are seeking to be a diligent student in the school of Christ than over any thing else. Time is short, very short, and we desire that you should walk humbly with God, and that His impress may be seen upon your character. You may reflect the character of Jesus Christ.

Two brothers named Firth, who reside in Kellyville, were converted to the truth from the world. The eldest is married. His wife is with him in the faith, and he has one child. He has a small place on a few acres of land upon which he makes his living. He gave the lot upon which the church has been built. It is a nice little church, and is a great gratification to them, for the people acted a part in building it.

The brothers live quite a distance back from the road in <an orchard of orange and lemon trees.> We were much surprised to learn that they were summoned last week for working on Sunday. They were working upon their land, so you see the same satanic agencies that are at work in America are stirring with power from beneath to do a similar work in this country.

These men are to come before the <police> authorities today to answer for the charges against them. They say they will refuse to pay the fine. These men are young in the faith, they are active, capable men, and how it turns with them will mean a great deal to our people in Kellyville and in other places. May the Lord hold in check the powers of darkness, and may the truth bear away the victory, is our prayer. The dragon power is stirred against the people of God, but God lives and reigns.

Brother Steed began a work at Castle Hill, eight miles from Parramatta; but the people were so prejudiced, that they would not come out to hear him, and would not allow our brother <even> to take water from their tanks or wells. He was compelled to drink ditch water. <He> saw <that> it would be no use to waste time in this place, and <so> took down the tent. But two or three are keeping the Sabbath in Castle Hill, and those who were so bitter are greatly modified in their prejudices through reading publications on the truth, and they are now <requesting> that the tent shall come to Castle Hill. Another effort may be made there at some future time. I have an appointment at Castle Hill one week from next <Sunday.>

Next Sabbath and Sunday there is to be a general meeting at Parramatta. The brethren from Sydney and Kellyville, and those who have newly accepted the faith in Seven Hills, and the day will be devoted to religious services. All will bring their dinners and remain through the day. This plan worked very favorably yesterday at Seven Hills, where all assembled who could conveniently meet there. Many things are to be considered in regard to the best plan of working for the health and encouragement of the church. There is a great work to be done in Sydney; but we have no means <with> which to start to work. We must wait God's time, and as He knows all about the matter, He will open the way when He thinks best.

Our brethren Firth from Kellyville, who were arraigned for breaking the Sunday law, were today sentenced by the court either to pay the fine of five shillings, or to be placed in the stocks. They brought an old law made in Charles the Second's time to bear upon this case of Sunday breaking. Our brethren

refused to pay the fine, and therefore will be put in the stocks. But as the people have been <[so]> well behaved in New South Wales, these instruments of torture have fallen into disuse, and there are no such instruments as stocks at the command of the prosecutors. The stocks will have to be made for the occasion to punish the heinous crime of working on the first day of the week.

We think now that our people will conclude that it is time to go to work in earnest and present the light of truth to those who are living and acting under the laws made in the dark ages. There was quite a representation of our brethren and sisters in the court room: Brethren Hickox, McCullagh, Starr, Lawrence, Belden, White, and several of the residents of Kellyville and Parramatta. Sisters Hickox, Starr, and Emily Campbell were also in the court room. The judged looked at them keenly, as also did his coadjutors. We have now had the beginning, and before the end we shall have an interesting history of process of this ridiculous persecution.

Lt 80, 1894

White, J. E.

“Norfolk Villa,” Prospect St., Granville, New South Wales, Australia

November 6, 1894

Edson White

Dear Son:

I feel burdened this morning to write some things of which I have been dreaming during my sleeping hours. Abraham was a representative man, he manifested courtesy, kindness, and love to his fellow men. Daniel was also a representative man. The religion of Christ influenced him to be courteous in the midst of idolatrous associates. He spoke no harsh words, and he won the favor and tender regard of those with whom he came in contact. He educated himself to be obedient, to practice kindness, and to conform himself to every practice of the Babylonish court that did not reflect dishonor upon God. Though he was thus obedient, he never bore himself as a slave, but acted as one who had the right to stand in constant integrity and manhood. God gave him knowledge and understanding. I need not dwell upon this case, for you are well acquainted with it.

You have written to me expressing the fact that at times you are sorely tried because your brethren do not encourage you or give you the kind of help that Christians expect from each other. Let not any course that your brethren in the faith may pursue toward you, however much it may try your soul, have any influence upon you to lead you to distrust your Saviour. You may not be praised or flattered, you may never receive the encouragement you expect from some men, because they are not laborers together with God and do not wear the yoke with Christ. Several times in your life you have suffered from misrepresentation, and have felt the sting of words of discouragement, and you cannot expect that Satan will not attack you again in these same lines.

Men may face courageously a grave peril, but become cowards in meeting petty annoyances. Satan knows how to prepare his temptations in such a way that they will wear upon the nerves, and irritate the temper, and cause men to lose their self-control. Satan triumphs when he can use to do this work men who claim to be Christ's chosen servants. He delights to make men who are professing to keep the commandments of God his agents in breaking these commandments. But men who become his agents do not love God supremely, or their neighbors as themselves. They do not give evidence that they love one another as Christ has loved them. They have lost sight of their Leader, and are following another leader who directs them to bruise and wound the souls of those who need their help.

Your only course is to lean your whole weight upon Christ. Ever bear in mind that we are now upon trial. In this life we are to form a character either after the divine similitude, or after the similitude of the rebellious one who lost his glorious estate and forfeited his exalted position in the heavenly courts. You have experienced what it means to have no arm reached out in tender Christlike pity and compassion, and [you] also know that "his own arm brought salvation." [Isaiah 59:16.] Christ invites you to wear His yoke, to lift His burden, He says, "Learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [Matthew 11:29.]

There is one thing which you will always be safe in doing, and that is in loving God supremely, and in loving your fellow men. Your hardest conflict will come in making [a] success of keeping the straight and narrow path which leads to eternal life. In order to do this, you must die daily. You will meet with prejudice, you will meet with opposition; if you are seeking to serve God you will meet with treatment that will be contrary to your natural disposition. Paul said, "I die daily." [1 Corinthians 15:31.] Do not become provoked when you suffer wrongfully. Hold fast your integrity in Jesus Christ.

There will be, and there are those in positions of sacred responsibility who do not maintain a vital connection with God. From them an influence comes forth that would weaken your faith in your brethren. It is not your place to combat their prejudices. They need a Saviour to save them from themselves as much as you need a Saviour to save you from yourself. They have educated themselves to criticize and to pick to pieces until criticism has become a part of their character. They criticize me. They are continually questioning my course of action, and they will question the course of anyone who has any relation with me. Poor souls, they are self-deceived, and know not what manner of spirit they are of.

It is for you to carry through the work that you feel <convicted> God has given you. If I had become discouraged under the petty criticism that has been made upon me by those who claim to believe the truth, I should have left the work long ago. This is God's work, and it is positive and aggressive, and must be carried steadily forward against the oppositions and suppositions of finite men. There are souls who will hear criticism from men in responsible positions, and they will accept these criticisms as true on account of their source. They would not cherish the reports as true if they knew they were false. They bear no special malice to Edson White, but because they have formed their characters in such a way that they live on the supposed faults and shortcomings of others, they are ready to catch at words of misrepresentation, when these words come from men who, they suppose, know what they are talking about. They repeat their suspicions however unjust they may be, and thus the leaven works, and brings about circumstances that are hard to meet, and trying to bear.

Men who are not in vital connection with Jesus Christ will receive wrong impressions. The work of God has been retarded because so many have taken up misrepresentations. They have been too cowardly to go to the one who is the subject of suspicion, and tell him about it, <and point out the facts,> but they have gone to others, and repeated what somebody has told them.

Now, my son, I counsel you that no matter who shall attempt to weaken your hands, to look away from every human agency to God. I have no doubt but that the Lord is working in a wonderful manner in your behalf, and that Jesus Christ has opened the way for you to do a work <in His service> which Satan would do his uttermost to hinder. He may seek to block up your way, but be not discouraged. <Watch unto prayer. Cling to [the] hope set before you in the Gospel. Hold fast your confidence in Jesus.> It is the work of God to save souls who are ignorant, helpless and hopeless.

<You may be having this experience to make your heart tender and helpful to many who need comfort and pleasant words.> Pay as little attention to the annoying part of this matter as possible, and set your face as a flint toward Zion. Let those who enjoy criticizing, who choose to suspect you, pursue their own course of action, but do you press on in the meekness and lowliness of Christ, nor by spirit nor by word, retaliate on them. <Be pleasant toward all.>

Do your work with steadfast purpose, with purity of heart, putting into <the work> your whole might, mind, soul and strength. Lean alone upon the arm of God. Time and again you have tried to do the work that God has signified was your work, but you have longed so much for human sympathy and human recognition that when you did not obtain it, you withdrew your hand from the hand of Christ, though he was the very One in whom you could have trusted implicitly, and who has promised to be a present help in every time of need. He says, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] "I will never leave thee, nor forsake thee." [Hebrews 13:5.] God has chosen you from the beginning of your life to salvation through sanctification of the Spirit and belief of the truth. Therefore stand fast.

We shall all be tempted; but woe unto him who gives himself up to be Satan's agent to tempt and discourage souls. My son, do nothing, either in thought or action, that is of a retaliatory nature. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For 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 every time of need." [Hebrews 2:17, 18; 4:15, 16.]

"For it became him, for whom are all things, and by whom are all things in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. For both he that sanctifieth, and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." [Hebrews 2:10, 11.] "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 Peter 1:22.] "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly

affectioned one to another with brotherly love; in honor preferring one another.” [Romans 12:9, 10.]
“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling.” [1 Timothy 1:5, 6.]

The peace of Christ is of great value to each one of us, but this peace comes not from the human agent. It is necessary that we rest in the love of Jesus. I sincerely hope and pray that you and your boat’s family or crew may everyone be in living connection with God. It is of the highest importance that each one shall obtain an individual experience in the things of God. Let every one look to God for counsel and obey the leadings of His Spirit, and counsel with your brethren. God is pleased when His workers are united.

But ever bear in mind you must be in harmony with God. You must hear His knock at the door of your heart. Jesus says, “I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:18-20.] The Lord says, “If any man thirst let him come unto me and drink.” [John 7:37.] No human agent can supply that which will satisfy the hunger and thirst of the soul.

It is right that I should tell you <and encourage you> that the Lord designs that you should be His messenger, and that you should open the Scriptures to others. This work He designed that you should fulfill when you gave yourself into His hands to be controlled by His will, to be molded and fashioned after the similitude of His character, for then He could use you as a vessel unto honor.

A great work is to be done in our world. And I feel burdened and distressed when I see men and women exerting an influence that will place obstruction in the way of those who <have a burden to work> and are willing to work. I know that they do not know what spirit is inspiring them. <You may pity them, but do not retaliate.>

I would say to you and your company, as you go to your field of labor, go in the name of Jesus of Nazareth. Those who feel a religious zeal to block your way are moving blindly, and cannot see afar off. I have written much to be prepared for the next American mail, of which I will send you copies.

There are many families who could be a great blessing if they would take their belongings and settle in some of our town or country locations. Many should move into regions beyond, and become just what Christ has said that those who believe in Him should be. “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men.” [Matthew 5:13.]

In His lesson of the vine and the branches, Jesus says, “I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” [John 15:5.] “Every branch in me (those who claim to believe in Me) that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. ... Abide in

me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [Verses 2, 4.] <We must pray for grace to endure the purging.>

<Consider my children,> Christ is the vitalizing power. Those who do not day by day eat the flesh and drink the blood of the Son of man cannot bear the image of Christ. The nourishment of the branches comes from the parent stock. Though every branch is separate and distinct, yet all are united in the <parent> vine, and are nourished by the vine, and bear the same fruit as does the vine. But those who simply unite with the church, and are not united with the living vine, are as branches that are tied on, and not grafted in the vine. As they have no living connection with Christ, as they are not partakers of the divine nature, their hereditary and cultivated tendencies to evil appear in their lives. They are still wild scions, and bear no fruit to the glory of God, and they become a burden to the church. They hang upon the church side, but they bear fruit upon the world's side.

Christ has told us plainly, so that we may not be deceived, that we shall know them by their fruits, and adds, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringing not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Matthew 7:16-20.]

Christ has defined the relation that believers should maintain towards unbelievers. Concerning their work to the world, Jesus declared, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.] Through the work of His disciples the great plan for the saving of man was to be completed, and the divine signature placed upon missionary work. The Captain of their salvation left the truth in their hands, and it was to be presented to the world and multiplied in the world by the saving of men. Souls were to know the only true God, and Jesus Christ whom He had sent.

The character of Christ is to be reproduced in His followers. The grace of Christ was to be bestowed in rich abundance, producing in men a character after the divine similitude. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [John 15:8.] "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Galatians 5:22, 23.] Those who have vital connection with Jesus Christ will bear this quality of fruit.

Jesus Christ is one with the Father, and the whole heavenly universe is bound up with God and Christ. Heavenly intelligences manifest respect and love one for another, while giving their adoration to God. The family of heaven represents what the family on earth should be, and what it will be when every follower of Christ is fully identified with Him, when each one identifies his interest with that of his brethren. Then the prayer of Christ will be answered, when He said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [John 17:20, 21.] The church will then be "the salt of the earth." [Matthew 5:13.]

The world needs the influence of every believer, as salt which has not lost its savor. Believers need the work of sanctification wrought in the soul by the operation of the Holy Spirit; they need a daily

transformation of character, a renewing of the divine image, a growth in righteousness and true holiness. This must be experienced in order that the attributes of Christ may be revealed in His followers. Of His church the Lord Jesus says, "Ye are the salt of the earth." [Verse 13.] Then why is it that the church does not realize that <through the grace given> she is to be a saving power in the world? When the church understands its position in the world, the missionary power of Christianity will be multiplied according to her light and knowledge.

As a people we are responsible for souls that are perishing out of Christ. Every soul joined to Christ is to be a living, active representative of the Saviour of men. Every one who have been born again has a work to do for Jesus. Souls are crying out, "Send us help. We are starving for the bread of life, we are thirsting for the waters of salvation." Will our church members be content to sit and feed upon the Word of life, and feel no burden to carry the precious truth to those who are in the darkness of error? Will they be content to feel that they have the truth, when others are cherishing strong delusions, and are believing a lie? Have the professed followers of Christ any conception of the infinite price that has been paid to ransom souls from the power of Satan?

We realize that there is great need of a strong united influence to co-operate with the Captain of our salvation in order to take the spoil from the power of Satan, to release souls from the servitude of the evil one, and to make them free men and women in Christ Jesus. Shall not every one seek to stimulate some other one in working for their neighbors, and for their own church members? Shall not our people pray earnestly, unitedly, and perseveringly for spiritual vitality? The fountain of grace and knowledge is overflowing from the inexhaustible abundance of the fullness of God. Shall we not repeat the invitation, "Come unto me," (not unto any human agent) "all ye that labor, and are heavy laden, and I will give you rest." [Matthew 11:28.]

At every opportunity shall we not echo the words of Christ? Shall we not bear in mind that religion can bless only where it influences? Shall we exclude ourselves from the privilege of giving to our <household and> neighbors and to the world the last message of mercy? Shall we not rather show by <our> earnestness that we believe just what we profess to believe—that the Lord is soon coming? This is our work, and to every man God has given his work. Selfish interests are not to intervene between us and the work. The Lord says, "Seek first the kingdom of God and his righteousness; and all these things shall be added unto you." [Matthew 6:33.]

If the church members, in the place of standing in the marketplace idle, would listen to the voice of Jesus and take heed to His command as He says, "Go work today in my vineyard" [Matthew 21:28], there would soon be less ignorance of how to do work for the Master. Those who believe the truth must soon be arrayed before the judgment seat of Christ to give an account of the way in which they have traded upon their Lord's entrusted talents. The Lord has given talents to men and women, and they have misappropriated them <selfishly.>

Many feel that they do not know how to go to work. The Saviour says, "Have salt in yourselves." [Mark 9:50.] Work as Christ has given you an example. It is the business of every believer to salt the earth with His influence, to let the light of truth shine forth to arouse the attention of those who are dead in

trespasses and sins. It is evident that many have a mere casual faith. They have no living experience. There is no growing up into efficiency and power to do the work that is everywhere demanded.

A dead, saltless religion will never be a savor of life unto life. I beg of you to take heed to the warning, lest you be placed with the indolent servant who hid his talent in the earth. A working church will be a living church. But while many are listeners, there are others who may go forth from our churches, not in their own strength, but in the strength of the Lord of Israel. Those who will not disseminate the light that God gives them will not have increased light. God will not give idlers His rich grace to feed upon. "If any would not work, neither should he eat." [2 Thessalonians 3:10.]

Shall the members of the church come up to the judgment unprepared because they have no sheaves to bring to the Master? One and another will say, While I was busy here and there he was gone. Who was gone? Some soul was gone away from your influence where he can never more be reached, he was dropped into the grave unprepared. Every one has talents of value to use in winning souls to Christ. But whether you are ministers or laymen, if you claim to have a connection with Christ and do not possess Christlike attributes, you are not fit for service. You are as salt that has no savor, that is fit only to be cast out and trodden under the feet of men.

We ourselves must be saved by the grace of God; but when we feel the quickening influence of the divine life, when the soul is thoroughly warmed by the grace of God, then the impulse comes to tell <others> what God has done for your soul and communicate that which you have received. Those who have never experienced the tender, winning love of Christ can never lead others to the Fountain of life.

To comment upon the gospel in a lifeless, commonplace way, to give a lifeless testimony, wearies rather than edifies. But the love of Christ in the heart is a constraining power, and causes men to speak forth in sincerity that which they really believe. The words of a believer will be a savor of life unto life. He will not give a stone, but bread, precious bread. Christ in the heart is a working, powerful agency. He will be revealed in the conversation, in the tender, pitiful spirit, in the uplifting, in the elevating of the soul with whom the Christian associates.

"Let your speech be always with grace, seasoned with salt." [Colossians 4:6.] I entreat our ministering brethren to "preach the Word" in short discourses that can be easily understood. [2 Timothy 4:2.] Carry your message with you in house to house labor, and roll upon men and women the responsibility, not only of hearing the Word, but of practicing it, and of communicating it to others. In harmony with Jesus's instruction, the early disciples went everywhere telling of Christ and His resurrection from the dead. Every conversation should be seasoned with the grace of God, and all lightness, all joking, should be excluded. The Lord is at hand. Be cheerful, be thankful, but be not light and <trifling, cheap and> jovial.

There is not only danger that those in positions of trust will fail to encourage individuals in trading upon their talents, but there is also <danger> that those who do little or nothing themselves for Christ will also seek to discourage someone who is trying to work in the Lord's vineyard. Keep your hands off! Educate every one who is drawing from Christ the streams of salvation. It is not necessary that the Word

of God should be disseminated only by a few ordained ministers. The truth must be sown beside all waters.

The grace of God will not long abide in the hearts of those who have opportunities to communicate it, and yet whose lips are silent. They will soon find that they have nothing to tell. The grace of Christ is not private property. It must go to those who know not the truth as it is in Jesus. O, if the people of God would but realize how great is their accountability, they would deny self, they would lift the cross, they would go everywhere seeking to save souls that are perishing. God has given this promise for our encouragement, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Psalm 126:6.]

Lt 81, 1894

White, J. E.; White, Emma

"Norfolk Villa," Granville, New South Wales, Australia

November 16, 1894

Dear Children:

Let us daily study to keep the law of God in the spirit as well as in the letter. Christ you believe to be your surety, your example; from His youth to the close of His life He suffered wrongfully, but He took it all patiently. There will be nothing harder for you to bear than injustice from your brethren. It brings a feeling of humiliation when you know that you are guiltless, undeserving of censure. But please bear in mind when tempted to assert your rights, that Christ our Redeemer suffered, bearing our guilt when He was blameless, that we, although guilty and deserving of punishment, might go free through faith in His merits; and that He might present us to the Father as innocent, He imputed to us His own righteousness. <No man can take this from you. Watch unto prayer.>

Let us learn from our Saviour that He received power from God to endure patiently anything which appeared unjust. For our sake Christ made Himself of no reputation. And He was the Majesty of heaven, the King of glory. We read that He was made perfect through suffering. [Hebrews 2:10.] This will be our experience if we are continually looking unto Jesus, who is the Author and Finisher of our faith. We receive strength from God as Jesus did. And we must not allow ourselves to be discouraged because things trying and irritating to human nature press in upon us. We must be careful not to be restive and impatient to be delivered from perplexities and unjust suspicions. We are bidden to "study to show thyself approved unto"—men? No, for their judgment may be wrong, controlled by their natural feelings. "Show thyself approved unto God, a workman that needeth not to be ashamed." [2 Timothy 2:15.] Seek to glorify God in all these temptations.

This will enable you to bear disappointment, whether in great or little things, and <your trial> will surely come. Hold firmly to the hand of Christ. Do not wrench yourself away from your Saviour. Ever believe that He has passed through all your trials, and that God will have a care for your rights, for He loves justice and judgment. The more closely you view the character of Jesus, the more readily can you leave

yourself in His hands who judgeth righteously. Your soul is precious in the sight of Jesus, for you have been purchased by the blood of His [God's] only begotten Son. Keep your mind uplifted in a prayerful frame. Trust in God every moment, leave your rights, your honor, and your justification in the hands of One who says to both the highest and the lowliest of human beings, "I know thy works." [Revelation 2:2.]

You must be partakers of the divine nature, or you will surely fail in the work of overcoming. Seek to honor Jesus; set your face as a flint Zionward, and endure as seeing the Invisible. "Them that honor me," said Christ, "I will honor." [1 Samuel 2:30.] It will give you rest and peace to trust Jesus implicitly; never doubt His love; never doubt that God has a mission for you, a work that He has given you to do, though the powers of darkness may oppose.

Satan is well aware that he can employ men who think that in discouraging you they are doing God service; he <has been continually working to> cast an arrow into my soul, and if he can in any way cause me soul anguish <in discouraging you, my son,> his object is gained, even if it be through ministers or laymen.

But you have victories to gain. I do not refer to your past mistakes, because Jesus has taken these errors and mistakes and has imparted to you His righteousness. I should dishonor God, were I to leave you to perplexity and uncertainty in this matter. <Have faith in God.> Live circumspectly, watch unto prayer; whatever offenses your brethren may commit against you, meet them in firm trust to God. Commit all to Jesus.

Be sure never to respond in kind to any injustice. True religion never fosters ideas or develops character after the attributes of Satan. False religion teaches men to place a cheap estimate upon human beings whom Christ has regarded of such value as to give His own life for them. False or mistaken Christianity is always careless of human needs, sufferings, and rights.

God is our Father; and Christ has revealed Himself to the world as the representative of the Father. A religion that develops a cold, iron, hard-heartedness is a false religion. God revealed to Moses His character: "The Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Exodus 34:5-7.]

Praise the Lord that we have a sympathetic God, a God whose character is <revealed> in Christ as possessing qualities represented to us by the highest, purest, holiest elements in human nature. He is represented as a tender Shepherd, a husband to the widow, a father to the fatherless. The fruit of true religion is love, never high handed oppression, never neglect of the needy and suffering; it never prompts men to gather everything possible to <glorify> self, regardless of the result to others. The Lord will be unto us a present help in every time of need.

The converting power of God must come into our churches. The only safety for you or me is <not to be discouraged, but to do right because it is right,> [and] to walk in all humility of mind before God. The

religion that is born of love is simple in its operations, always kind, always courteous, always just, always pure <and uplifting,> seeking to please God by righteousness. Our God is the same that revealed His attributes to Moses. Although some who claim to believe in God and in the truth may by their course of action represent Him as a despot, such is not His character. <This is Satan's work.> He [God] calls upon all to correct this misunderstanding of Him by practicing the lessons of the sermon on the mount.

Christ lived every phase of that sermon before He gave it to His hearers. The Beatitudes represent His deeds. The Jews misunderstood, and disobeyed Him, and their ruin was the result. Many who claim to believe the truth today are in a similar position; they are passing over the same ground, and unless they speedily repent they will have the same history.

Lt 82, 1894

White, J. E.; White, Emma

Per Ardua, Williams Street, Granville, New South Wales, Australia

May 1, 1894

Dear Children Edson and Emma:

I have just read your letters. I am glad Edson, you have written me so fully as you have written. I will not say ought to bar your way, though I could have wished that you could have felt that duty indicated you should join us in our work in this far-off field, even though we should have to leave the field to go to Africa. There are fields opening all around us which you could enter, and under the direction of God you could do a much-needed work. There are so many places demanding labor that we are greatly perplexed to know what to do to keep the opening fields supplied.

The wonderful truths which open to us from the inspired page fill our souls with reverence of God, and we realize the sacredness of His work to such an extent that we feel unworthy to act a part in it. The missionary work has been originated by the greatest Missionary that has ever worked in our world. We rejoice to see that hearts are opening and that men and women in America are ready to give gifts and offerings in addition to their tithes. God will bless every soul who has given willingly.

The ninth chapter of Second Corinthians is full of sound principles and contains lessons that should be learned and practiced. "But this I say, He which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." [Verses 6-8.]

We are working to the very best of our ability. Since making my home in Granville, I have worked fully as hard as I am able. The first Sabbath after coming here, Brother Starr and myself attended the meeting at the Parramatta church. This church has been raised up since we first came to Sydney. A few days after arriving in Sydney, December 11, we took a boat ride up the Parramatta River, and had a picnic in an

extensive park in Parramatta. We said then what a pity it is that there is no one in this place keeping the Sabbath, and we wondered whether our voices would be raised in proclaiming the message of warning to the people. Since then a church has been raised up of about fifty members, though we have a much larger congregation. A convenient church has been built, in which I have spoken several times, and I often drive with my horse and phaeton through the beautiful grounds in which we first talked about the dissemination of truth in this place. The Lord be praised for the work that has been done in Parramatta. Twelve miles from Parramatta another church has been raised up of about thirty-five members, and a neat little church has been built. Eight miles from here, at Seven Hills, a company has been raised up by recent tent labors.

Dora Creek

May 24

Dear Children:

Last Wednesday we left Granville for Dora Creek. We were two hours and a half coming seventy-nine miles. We accomplished the journey very comfortably. Brother McKenzie, whom we met at the cars, came on with us. I am writing by the light of the candle set in a tin candlestick, and placed on a tall tin box in my folding chair. We did not think of taking lamps with us; but by this morning's experience in writing before daylight, they would have been of excellent service to us. We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, McKenzie, and Collins seated themselves in one boat, Brethren Daniells, McCullagh, and Reekie in a still larger boat, and Willie White, Emily Campbell, and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep stream. It is somewhat salt, but loses its saltiness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this is no creek, but a deep, narrow river, and the water is beautiful.

I did considerable walking yesterday in going from the station to the house which is occupied by Brother and Sister Lawrence, recently from Battle Creek. After dinner I walked to the water to take the boat. The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land. Some of the places are for sale, but are altogether too high in price. From one settlement several small children were at the water's edge, and as there is no beach, they could easily fall from the high bank into very deep water, where only an experienced swimmer could save them from drowning.

When we landed on the ground to be explored, we found a blue-gum tree about one hundred feet long lying on the ground. There was a fire in the center, and the smoke came out of the forked ends, and the main trunk, which united together to form three chimneys; several feet of one fork was a burning mass of glowing coals. The day before, Willie and Brother Reekie had taken their dinner at this place and had kindled a fire in a knot of wood, and it had been burning ever since. There was no danger of setting the woods on fire, and it was a pretty sight. Willie, Emily, and I rested here for a little while, but the rest of the party took their shovels and went on to examine portions of the land that they had not yet passed

over. The place where we tarried had a very nice grade. It was a ridge, not abrupt, but slightly elevated. Around us were immense trees that had been cut down, and parts were taken out which could be used. I thought if one of these trees could lie in our dooryard at Granville, we should not need to question as to where our fuel would come from, for we would have an abundance for a long time.

We looked at a piece of swampy land; it did not look to be more than ten acres, but they say it covers about fifteen acres of ground. This objectionable feature may be a blessing in disguise, for it is three feet above the level of the river, and by employing the right methods it could be drained, and thus become the most valuable piece of land in the whole tract. The Creek, as they call it, bounds the tract on two sides. Willie prepared me a comfortable seat with my cushions on a large log and then he walked a short distance to see the river on the other side of the tract of land. I had an opportunity to meditate and pray. We are much pleased with this place as a location for the school.

The clearing of the land does not appear to be as formidable a task as we supposed. Some spaces are already cleared; some spaces have nothing on them but charred underbrush, with a few large monarchs of the forest still standing. There are trees of smaller growth which are as straight as an arrow. I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. I am sure that were the pains taken with this land, as is customary to take with land in Michigan, it would be in every way as productive. If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there. If they would put forth the same effort, they might take the wild land in hand, and plough and sow it with grass seed for grazing cattle.

While sitting on the log, my mind was actively planning what could be done. The swamp land could be used for cultivating cranberries, alfalfa might be sown to feed the cows, and some kinds of vegetables could be grown. I could see nothing discouraging in prospect of taking the land.

But our party returned, and broke up my future faith-prospecting. They gathered up my pillows, and we moved on our way back, as far as it would be prudent for me to walk. Again we halted and a seat was made for me to rest awhile, and we did some more talking and planning. Again we moved on, and did not pause till we reached the burning tree. They rolled over a large log, and a seat was made for me, where I could sit on my spring cushion and lean against a tree. I was facing a large, cheerful fire that was made by the burning tree. After I was comfortably settled, Willie went in search of lemons which grew on the trees bordering the fence which bounded the farm. He brought back some nice specimens, and said he had picked the best there were. The rest were too green to eat. There are oranges growing wild, planted by someone years ago but left uncultivated, which will yield a good crop without cultivation. We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us.

They came from their investigations with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the

best they had ever tasted. On the whole the day of prospecting had made them much more favorable to the place than they had hitherto been.

While I was riding in the boat, the words of this scripture were in my mind: "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:4-6. I was impressed with the fact that these words symbolized our adventures and experiences in seeking a location for our school. We needed our faith strengthened, in order that we might cast our nets on the right side of the ship, which was the faith side, and we should be successful in seeing advantages in the very things which looked, at first sight, forbidding.

But the night was drawing on, and we were again placed in our position in the boat, and were soon returning from our tour of inspection by the light of the stars. Everything about the place had impressed me favorably except the fact that we were far from the great thoroughfares of travel, and therefore would not have an opportunity of letting our light shine amid the moral darkness that covers our large cities like the pall of death. This seems the only objection that presents itself to my mind. But then it would not be advisable to establish our school in any of our large cities. In the first place we have but little money and could not afford to purchase high-priced land; and in the second place there would be many temptations in such a locality that would be likely to lead the youth to become demoralized, and it is best to be far away from the cities. This is not so far from the city, but that the light can shine forth in clear, bright rays. There are souls perishing everywhere for the truth of God, and the light must shine in the highways and the byways.

We desire to have our school so located that the students shall have plenty of opportunity to exercise their physical powers, as well as to exercise their mental abilities. We desire that every facility may be afforded for educating and training the students to use their muscles as well as their brains, that we may have well-developed men and women who are sound in body and mind, and who have a good spiritual understanding.

We are much pleased with the climate. It seems to be even and very pleasant. The weather here at present could not be better. Yesterday was a beautiful day, and last night was a beautiful night. This morning the sky is cloudless, the atmosphere cool and bracing. It is healthful and invigorating in the locality where we think of locating the school. The owners of the property offer us fifteen hundred acres of land, good and poor mingled, for four thousand, five hundred dollars. This is, I consider, a rare opportunity, and in the providence of God offered to us, and we ought to have the land. Much of it is poor and cannot be cultivated.

I have seen the committee since writing the foregoing page, and I understand that the decision has been made to purchase this property as soon as we can possibly do so. Of course, we cannot do this without means, and we have none. God in His great goodness provided means for us to make connection with our necessities; but human judgment and ideas cut off the channel which would have done something toward relieving our difficulty and would have furnished us means to have made the first payment. But

we will trust in God and try not to be discouraged because human judgment interposed between the channel and us. The means has been diverted, and consequently we are left without the money, which we so much needed.

May 22, we were presented with a list of household necessities; but not one of us had money with which to supply the want. Brother Belden said he was two months behind at the grocery store, and he did not want to run the bill any longer. We were very thankful to borrow a couple of pounds, which enabled Elder Starr, Emily, and myself to come to this place and meet Willie and the committee. We cannot see why it is that our brethren at any time lay their hands upon the ark to steady it, as though the God of heaven could not manage His own work in His own time and in His own way. We are not able to see as yet how we can obtain money to make even the first payment on this place; but the Lord can do all things, and we will not distrust Him. O Lord, increase our faith, I was praying in the night season. I thought we were upon an island, and I saw a man who seemed much pleased, holding out a pocketbook to us, and saying, Help is coming. He was waiting for a boat. Then some person we could not just discern in the long distance reached out his hand and took the pocketbook and put it in his inside coat pocket, and the hand which had held the pocketbook was stretched out to us empty. This dream caused me great disappointment, and I groaned aloud. I awoke and could sleep no more. This was about one o'clock in the morning.

On Thursday morning, May 24, we all prepared to get in the rowboat to go again to the tract of land for a further investigation. Before starting we had a most solemn season of prayer. My heart was drawn out in earnest prayer for the Lord to guide us in judgment. He alone could indicate to us what was His holy will. The discussion of this day meant much to every one of us; for it would be settled whether or not the school should be located in this place. I also felt most earnestly for Brother McCullagh who has been quite feeble, and prayed that the blessing of God might rest upon him. Our hearts were melted with the softening, subduing influence of the Spirit of God. We did believe that we received the things we asked of the Lord. All present seemed deeply moved and several earnest prayers went up to the throne of grace. My faith increased, and I knew the Lord would teach us and lead us, and this He did do.

There was perfect unity in making the decision to purchase the fifteen hundred acres of land at the price of four thousand, five hundred dollars. Our investigations on Thursday confirmed every one of us in the belief that we had done the will of God in deciding to accept the land for the location of our school.

Lt 83, 1894

White, J. E.; White, Emma

Campground, Ashfield, Australia

October 27, 1894

Dear Children:

I awoke about three o'clock this morning and how my soul longed for the outpouring of the Holy Spirit, that I might communicate the rich grace freely as I receive. In the early morning meeting I met the

young people, about forty, in the children's tent. I felt that God gave me words to speak to them. Many excellent testimonies were borne. Then I went into the morning meeting in the large tent and spoke for a short time; here also many excellent testimonies were borne.

After a breakfast the Sabbath school convened; there were two hundred and seventy-five present, including the children. The intermediate division and the older children of the primary division were gathered in the children's tent, and the little ones in my large family tent for kindergarten. In the large tent Brother Cole spent a few moments in giving an account of the work in Norfolk Island, and a collection amounting to over four pounds was taken to aid in providing a house of worship for our people there. This donation was very gratefully received by Brother Cole; he will [need] tangible help in other lines.

Brother Corliss spoke at 11 a.m., and a revival effort was made. About seventy-five responded. Then opportunity was given for testimonies, and the meeting continued until about two o'clock. This was a most blessed meeting. I spoke at 3 p.m. from (John 15)—the vine and the branches. The Lord gave me freedom. There was fully as large an attendance as we had last year on the Sabbath at Middle Brighton. There was a large number present who were not of our faith, and many of them seemed deeply interested.

After a discourse the meeting was divided. Those who desired special help and those who wished baptism were requested to go to my large tent for an inquiry meeting; the young people and children went to the children's tent and the canvassers to the dining tent; the others remained in the large tent, and we had an excellent testimony meeting. Many outsiders remained until the very close of the meeting, which was a season of praise and thanksgiving to God. This was a very precious occasion, and we all, both ministers and people, needed this encouragement.

Sunday morning

I have just lighted my lamp to write a few lines to you. On Monday the steamer leaves for San Francisco, and I have written very little. There has been so much to do to prepare for camp meeting, and so much to do in the meetings, that it has taxed all my powers. Then there are many poor families that we have helped to this meeting, moving them and their goods down to the place, providing food for them while here, and working diligently to make every one comfortable. This has been no small matter. Then I have been writing for the subject of education, and have been reading portions each day. This I hope to be able to send to you.

We have decided to extend the meeting one week longer than was at first appointed. I am thankful that I am more free in spirit since hearing two, yes three, decided testimonies, one of a personal character, in the ministers' meeting. I think that all were doers of the Word of Christ. We see a better state of things.

Jesus says, "A new commandment I give unto you, That ye love one another" (not love those merely who love you and agree with you in all your ideas, but love your brethren, notwithstanding they do not extol you as perfect). How should we 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.] This then is the witness to the world, the testimony beyond any controversy, that those who profess to believe the truth have love one for another.

Can you be surprised that Satan works with all subtlety that this union shall not exist, when it is to the honor and glory of God? <It is the demonstration that God has sent His Son.> Unity and love should be cherished and cultivated. When hearts are opened to it, we shall see the deep movings of the Spirit of God in the midst of us. The power of truth will be manifest in its work upon human hearts; characters will be refined and elevated, for this unselfish love is of God.

Actions speak louder than words. There are many things that tell directly against Christ in the manifestation of unlovely actions. The great apostle Paul loved the truth; he was a successful winner of souls. He proved to the world, to angels, and to men that "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] His life was hid with Christ in God. It was a living epistle, known and read of all men. He had educated his tongue to glorify God.

The Lord would have every one of His followers reach a higher standard in words, in spirit, and in action. A noble life is the living preacher. Let your feet be shod with the preparation of the Gospel of peace, that wherever they may take you, you may carry Christ, represent the character of the meek and lowly Jesus. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the enemy." [Ephesians 6:16.]

My son and daughter, I hope that you will not place your dependence upon any human being, but ever be looking unto Jesus. He can help you, and you will increase in grace and usefulness while you look unto Him who is the Author and Finisher of your faith. Time is altogether too short for us to allow ourselves to be attracted, and our experience to become fluctuating, through the fitful movements of any living soul. If others hurt and wound and bruise our soul, Jesus can restore. He can heal. All men have not faith, all men have not grace, all men are not followers of Christ; but that does not by any means make it necessary for you or me to let go our hold of Jesus.

Let your rest be in Christ. If you are "rooted and built up on him," the sudden blasts of temptation will not affect you. [Colossians 2:7.] He says, "I am the vine, ye are the branches." [John 15:5.] Jesus communicates the current of spiritual strength to every believer, even as the vine stock sends its life, in the sap, to the outermost twig. As long as you and your associates in your mission reach down into Christ and draw your supplies from Him, there is no danger that you will wither or decay.

Look unto Jesus, talk of His love, tell of His power. He hath done great things for you, dear children; I embrace you all <in my arms of faith> as children in Christ Jesus. Be of good courage in the Lord. By beholding Jesus you will become changed into His likeness. Your faith will be tested, but hold fast, never let go. The hewing, squaring, and chiseling, chipping off a sharp point on one side and then on another, the burnishing and polishing, is a trying process. It is hard to be pressed down to the grinding wheel. But the Lord brings forth the stone, and thus prepared, it finds its place in the building, to emit light as a living, polished stone. The trial, however sharp and disagreeable, will impart a bright lustre. The Master does no such careful, thorough work upon useless material. Only His jewels are polished after the similitude of a palace.

Lt 84, 1894

White, J. E.; White, Emma

"Norfolk Villa," Prospect St., Granville, New South Wales, Australia,

November 14, 1894

Dear Children Edson and Emma:

We have now returned to our home in Granville. I left the campground on Sunday evening. On Sunday evening we had a very interesting meeting in considering the Islands of the sea, and in planning as to what should be done in sending laborers to these fields. Brother Cole, who has been laboring at Norfolk Island, has been with us during the camp meeting. Norfolk Island is said to have a good, healthful climate, and the weather is never very hot or cold. The people wear the same clothing all the year around. There are many advantages to be found on this island. Fruit of almost all kinds grows there. Oranges are abundant, and are of a superior quality, as are also bananas, strawberries, and coconuts. There are about thirty keeping the Sabbath on this island.

A minister by the name of Knot has embraced the truth. We expected him to be with us at the camp meeting, but he was detained by some unforeseen circumstances. Brother Cole has talked concerning the interests of this island until he has interested several others in the welfare of the people. He thinks your Uncle Belden and his wife are just the ones to go to the island. The general knowledge that your uncle has of mechanical work of all kinds is just the knowledge that the natives need. He can be an educator, and it is settled that they are to go. They leave New South Wales in one month in the company of Brother Cole, [and] Brother Anderson and wife and little ones.

For years Brother Belden and his wife have had a desire to go to the islands. Soon after we came here, they expressed a desire to go to Fiji, but I could not consent to their going because I knew on account of its great heat that it was a trying climate for Americans. I feel reconciled to their going to visit or reside in Norfolk Island, for they will there have an abundance of fruit and vegetables. They will not need money, for they could not use it if they had it. Your uncle's mechanical genius will be exactly what they will need, and he can exchange work for provisions. He will be able also to raise vegetables so that he can have an abundance without being obliged to toil very hard. I shall furnish them with clothing that will last them for some time, for wearing apparel is hard to procure on the island.

A strong desire has been expressed that Byron and Sarah Belden should go to Lord Howe Island. This island is half way between Sydney and Norfolk Island. I am not willing that Byron shall go there. It is necessary that he become a strong and able worker, and he is needed in other localities. We shall miss Brother and Sister Belden very much; but if they can become missionaries to the Islands of the sea, I shall not hold them back one moment.

There is a great work to be done in this country. I have spoken to the people upon the campground and have told them that the work cannot be done by the ordained minister alone. God will accept any of those who love and serve Him in their efforts to educate those who are in the error of darkness, and

thus win souls to Jesus. Hundreds and thousands who profess the truth, who are now idlers in the market places might be engaged in the work of the Lord. The voice of Christ speaks to them, asking, "Why stand ye here all the day idle?" And adds, "Go work today in my vineyard." [Matthew 20:6; 21:28.] Why is it that many more do not respond to the call? Is it because they think themselves excused in that they do not stand in the pulpit? Let them understand that there is a large work to be done outside of the pulpit.

God calls upon all who have been drinking of the Water of life to lead others to the Fountain. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 4:14.] "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." [Revelation 22:16.] Christ is to be your light; Christ is to be your sufficiency and power. If you make finite man your dependence you will certainly fail.

Christ is the Root, and He sustains every branch by His power. He is the bright and morning star. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] "And the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:17.] This commission to bid others to come embraces the entire church, and applies to every one who has accepted Christ as his personal Saviour. Of those who receive Christ it is written, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And of his fulness have all we received, and grace for grace." [John 1:12, 16.]

Every converted soul has a work to do. We are to receive grace in order to freely give grace. We are to let the light shine forth from the bright and morning star, to shed forth light in works of self-denial and self-sacrifice, following the example that Christ has given us in His own life and character. We are to draw from "the Root" that substance that shall enable us to bear much fruit. Every soul who has heard the divine invitation is to echo the message from hill and valley, saying to those with whom he comes in contact, "Come."

From the moment of conversion those who receive Christ are to become the light of the world. They are to reflect the glory of the bright and morning star. Jesus would impress upon His church the fact that they are His brethren, that they are to unite with Him as laborers together with God. They are to be a brotherhood for the saving of humanity. Christ expects a very different work from the churches than that which has been given Him. The people of God will not answer the expectation of Christ until they are converted and prepared to obey the commandment that Christ has given, He says, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." Again he says, "By this shall all men know that ye are my disciples, if ye have love one to another." [John 13:34, 35.]

When this commandment is obeyed, then envy, evil surmising, evil thinking, and evil speaking will be banished. In the character of those who love God, these evils will have no part. Love means spiritual growth after the divine model. Christ has given us a pattern in His own example. He would bind His

followers one to another and to Himself. Their oneness with Christ makes them love one another; for love is the sure fruit of unity with Christ. Christ declared that their love one for another was a badge of their discipleship. He is the root, His disciples are the branches.

I would that I had power to present this subject to others as it has been presented to me. Just before He descended to the greatest depths of humiliation, just before He offered up His life on the cross, the Saviour lifted up His eyes to heaven and prayed that His disciples might be one. He said, "Neither pray I for these alone, but for them also which believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:20-23.] <Can we be surprised that Satan will work with all his power by his various methods to root out the beautiful plant of [love] and plant the root of bitterness and hatred?>

The church will never as a whole receive the latter rain unless they shall put away all envy, evil surmising, and evil speaking. Those who have cherished hatred of heart until it has strengthened and become a part of their character, must have a different experience if they would share in the latter rain. Many are not awake to the fact that the Lord is testing and proving them to make it manifest whether or not they really love Jesus. The spirit and attitude manifested to their brethren <reveals> their spirit and attitude toward God. Great dishonor is done to Jesus Christ by those who claim to be His disciples. Those who are not branches of the divine root, who are not partakers of the divine nature will not, and cannot, love those for whom Christ has given His life.

The evidence that we are accepted in the Beloved, that we have passed from death unto life, is that we "love the brethren." [1 John 3:14.] "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." [1 John 2:10, 11.] "He that loveth not his brother abideth in death." [1 John 3:14.] This is the decision of One who cannot lie. "Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in him." [Verse 15.] But notwithstanding these positive utterances how little love is expressed among those who profess to be sons and daughters of God!

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" [Verses 16, 17.] The inference to be drawn from this question is that it is impossible for one to have the love of God, and fail to have compassion for his fellow man. The love of Jesus in the heart will always be revealed in tender compassion for the souls of those for whom Christ has paid so dear a price.

"Let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. ... And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." [Verses 18, 19, 22.]

There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life and action, bears the living testimony that he has the mind and Spirit of Christ. Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world.

Every true believer catches the bright beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Every one who unites with the church is to be one with Christ, diffusing the bright beams of the Morning Star and becoming the light of the world. Christ and His people are to be co-partners in the great work of saving the world.

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and to open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master <to become a blessing to the world.> Thousands might be at work who are not ordained to preach the gospel, <but are commissioned of Christ to do His work. To every man He has given his work.> If the love of God was a living, abiding element in the soul, there would be love among brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, <would work the works of Christ,> and draw into fellowship. God has made every provision for better things.

God's people have close, severe battles to fight; but these battles are not to be against their brethren. All desire to hurt and weaken and destroy the influence of even the weakest of God's workers is registered in the book of heaven as desiring to weaken the influence of Jesus Christ. The warfare we are to undertake is to be waged against the confederacy of evil, which is arrayed against the people of God. But woe unto those who shall turn their implements of warfare against their own brethren. God reminds us that we are to fight in unison with the angels of heaven, and that more than angels are engaged in the warfare.

The Holy Spirit, Christ's representative, arms the weakest with might to press forward unto victory. God has organized His instrumentalities to draw all men unto Him. He sends forth to His work many who have not been dedicated by the laying on of hands. He answers objections that would arise against this method of labor, even before they arise God sees the end from the beginning. He knows and anticipates every want, and provides for every emergency.

If finite men to whom He commits His work do not bar the way, God will send forth <many> laborers into the vineyard. To every converted soul He says, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] It is not necessary that the Lord should first sit in earthly legislative councils and enquire of those who think they must plan for His work, Will you permit men whom I have chosen to unite with you in working in some part of My moral vineyard? Christ was standing only a few steps from His heavenly throne when He gave His commission to His disciples, and included as missionaries all who should believe in His name. Jesus wants every minister to whom He has committed

a sacred trust to remember His injunctions, to consider the vastness of His work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs.

“Thus it is written, and thus it behoved Christ to suffer, and arise from the dead the third day, and that repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem.” [Luke 24:46, 47.] The power of God was to go with those who proclaimed the gospel. If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.

God hath appointed a day in which He will judge the world. Christ tells us when that day will be ushered in, and says, “and this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” [Matthew 24:14.] Satan has worked in such a way as to blind the understanding of men, and to cause those who profess to be followers of Christ to neglect their weighty responsibilities, and to lose their first love. He has worked in such a way that a hard, selfish, satanic spirit has taken possession of many who have loved souls for whom Christ has died. They might have worked in a variety of ways as God’s instrumentalities. They might have visited from house to house, and opened the Scriptures to those whose understanding is darkened. Angels of God would have been close beside them to impress the heart of those who were thirsting for the waters of life.

God would have imbued the worker with His Holy Spirit as he sought to diffuse the light that God had given to him. He who works with an eye single to the glory of God, will have increased light as he imparts light. He will see and realize the value of souls, and contact with an unconverted soul will lead him to kindle his taper at the divine altar and bear its light to his fellow men. God will use the most humble men, even if they have not been ordained. Let all open the heart to the voice and the knock of Jesus and let Him in. The Lord has waited long for the missionary spirit to pervade the church, so that every one would work as in the sight of the <universe> of heaven. “Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and in the uttermost parts of the earth.” [Acts 1:8.]

Determined efforts to oppose the spread of the message will be aroused, but we are to remember that Jesus who is our example did not fail and was not discouraged. His method of labor must be our method of labor. He did not hesitate or sermonize, but He instructed men with authority, as a Teacher sent from God.

Lt 85, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, Australia

July 27, 1894

Dear Children:

I awoke this morning about half past two o'clock, and as I could not sleep, I arose and prepared for writing. During the week past, I have not been as well as usual. A strange weakness has come over me, for which I cannot account. Our folks say it is rising so early, and beginning to write so long before day. This may be the case, I cannot tell. I do not dare to entertain the idea that this exhaustion will continue long.

I received your letter Tuesday, and was very glad to hear from you and Emma again. The preparation of mail to send to America, and the reception of mail from America, are stirring times in our history, and if we are not very careful both the going out of mail and the coming of the mail has a telling influence upon me that is not the most favorable. Your last letter brings also a letter from the colored [brother], Bro. Buster. I read your account of him, and also his own intelligent, well-written letter. I cannot help but be pleased with the letter and I would advise our brother that, if possible, he take up the burden the Lord seems to lay upon him, ever bearing in mind that Jesus is a safe Counsellor. He never makes a mistake. Men may reason from policy principles, and judge from a human standpoint; but this is not the Lord's way, "for my thoughts are not your thoughts, neither are my ways your ways; for as the heavens are higher than the earth, so are my ways higher than your ways." [Isaiah 55:8, 9.]

I recommend to our colored brother that he continue to keep his case before God, that he continue to search the Scriptures in order that he may hear the voice of the True Shepherd and appreciate His Word as spirit and life, as the flesh and blood of the Son of God. The truth as it is in Jesus is a refreshing portion. All may rejoice in the study of the truth. With earnest purpose they may seek to know what is truth. The truth received changes the heart, inspiring the faith that works by love, and purifies the soul. "The entrance of thy words giveth light, it giveth understanding unto the simple," to all who will be humble enough to be doers of the Word. [Psalm 119:130.] How do we live on the flesh of the Son of God? By searching His written Word, by digging deep for the hidden treasures contained therein. Whenever a question was brought to Christ, His inquiry was, "Have ye not read? What saith the Scriptures? How readest thou?" And His command was "Search the Scriptures." [John 5:39.]

Christ could have answered every perplexing question that troubled the heart of man from the depths of His own divine wisdom, but He did not do this. He directed the minds of the inquirers to that which was written in His own inspired text book. When tempted of the devil, He met Satan's artful insinuations with, "It is written." That which is brought to us as truth upon the authority of popes, ministers, or synods' decisions, is not the sure Word, the unerring Word of prophecy. A thus saith the Lord is of more value than the most eloquent assertions of men. The Psalmist saith, "Thy word standeth sure." It is as unfailing as the everlasting hills, and upon it we may rely. Be sure that you have the Word of God then follow its teachings implicitly.

I [say] further to this colored brother, God has a work for you to do, and I will not venture to say what that work shall be. God will tell you that; but lean not to your own understanding, and you will have a sure and safe guide.

Another Sabbath is past. Willie and myself were to attend the meeting at the Parramatta church, and Brother McCullagh was to attend the meeting in Kellyville, but Brother Colson came on horseback to

inform us that Willie must take the meeting at Kellyville. It was decided that I must fill the appointment in the afternoon at three o'clock at Parramatta without his assistance.

The day seemed pleasant and sunshiny; but about the time we had to start to church a severe sand storm arose. By keeping my face covered I got through alright, and just as I was about ready to start I was happily surprised to see Willie come into the barn yard. He had ridden eleven miles and back with Brother Belden's pony and trap.

Although some were down with influenza, and could not come to the meeting, yet on the whole we had a very good attendance. I spoke from Matthew, seventh chapter, dwelling especially upon the promise, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Verse 7.] I presented to the people some thoughts upon the willingness of God to give the Holy Spirit to them that ask Him, showing them that He is more willing to give them the Holy Spirit than parents are to give good gifts unto their children. The most of those present followed me with their Bibles, and seemed much interested as I presented the case of Moses as he pled with God for one spiritual blessing after another, advancing step by step, not selfishly, but taking the people with him. He made intercession for the people, encircling them with the arm of faith, and like our merciful Saviour, laying hold of the throne of God, he presented the people sinful as they were before the mercy seat. "And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." [Exodus 32:31, 32.]

An intensity of feeling overwhelms the man of God. He is so burdened for sinful Israel that he can scarcely give utterance to his thoughts. How similar was his earnestness and burden for sinful Israel to the burden felt by the world's Redeemer when He wept over Jerusalem, speaking in broken utterances, "O Jerusalem, Jerusalem, ... how often would I have gathered thy children together as a hen gathereth her brood under her wing but ye would not." [Luke 13:34.]

Again on the crest of Olivet he beheld the city, and wept over it, crying, "O that thou hadst known, even thou, in this thy day the things that belong unto thy peace;" here comes the pause. [Luke 19:42.] How hard for Jesus to pass the irrevocable sentence upon the doomed inhabitants of Jerusalem. Jerusalem had not known the day of her privilege, the day of precious opportunities, when Christ was in the midst of her. Mercy had long hovered over the impenitent, stubborn, rebellious people; but she is about to depart. It was not yet too late as Jesus looked upon the city; but when the sun had set behind the hills, the day of mercy and reprieve for Jerusalem would be ended. Jesus pronounced the irrevocable sentence, "But now they are hid from thine eyes." [Verse 42.]

In pleading with God Moses continued, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit, I will visit their sin upon them." [Exodus 32:32-34.] This lesson is for the admonition of all believers. God has made known His purpose that if men continue in transgression, if they do not return unto the

Lord with repentance and confession, forsaking their sins, even their special sins and transgression, they will receive according to their works.

The man Moses was not yet satisfied. "And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou has not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." [Exodus 33:12.] We read that "The Lord spake unto Moses face to face, as a man speaketh unto his friend." [Verse 11.] But though so manifestly favored of God, Moses still pleads for further revelation of His divine favor. He says, "I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: (he will not separate himself from the people) and consider that this nation is thy people." [Verse 13.]

Did the Lord's rebuke rest upon Moses as upon one that had been presumptuous in pressing his case before the Lord? To Moses the situation was one that demanded urgency. He realized that his only help was in God, and he will not allow the transgression of Israel to cut them off from God. The Lord continues to test and prove the quality of Moses' love and faith. The Lord shows no displeasure because Moses holds firmly and steadily to the point but He answers his appeal and says, "My presence shall go with thee, and I will give thee rest." [Verse 14.]

Those who commit their burdens to the Lord, as did Moses, will find that God will give them rest. But though Moses is assured of the presence of God, he is not ready to cease his petitions. He desires to become more thoroughly acquainted with him who shall be the invisible Leader to Israel, and he still holds his own and Israel's case before the Lord. "And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here (at this present time) that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." [Verses 15-17.]

In (Deuteronomy 7:6), it is recorded that the Lord did hear and did fulfil His covenant with Moses in regard to Israel. And yet when the Lord had made such abundant promises to him, he still desired larger things, and ventures to make a marvelous request. And he said, "I beseech thee, show me thy glory." [Exodus 33:18.] Was this presumption? Was he asking too large things of God? He held the Lord with a firm hand of faith, and would not cease his importunings. The Lord does not turn from him, or rebuke him; but still favors his request. "And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." [Verse 19.]

"And he said, thou canst not see my face; for there shall no man see me, and live. And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passes by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen ... And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious,

longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation.

“And Moses made haste, and bowed his head toward the earth, and worshipped, and said, if now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff necked people; and pardon our iniquity and our sin, and take us for thine inheritance. And he said, behold I make a covenant: before all thy people will I do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing which I will do with thee.” [Exodus 33:20-23; 34:6-10.]

O what love, what wondrous love, God has revealed to His people in all ages. From generation [to generation] He hath made His love known. His wondrous works declare His majesty and His power. To Moses He revealed His glory, portraying before Him His character, and when Moses failed on one occasion to give Him due respect, God was greatly displeased. The natural passions of the man were excited, and he who should have given all glory to God by the manifestation of patience, meekness, and forbearance was angry with a rebellious people. Will men in high positions of trust remember this lesson from God, given to all the inhabitants of the earth, to be studied as long as time shall last? The Lord has done great things for His people, and they should send back to Him praise and thanksgiving.

July 29. Last Sabbath morning Elder Corliss came up from Sydney, he said Willie had sent him a card from Melbourne with the suggestion that he go to Seven Hills on Sabbath. Elder Hickox left a week ago. They are building a meetinghouse at Seven Hills for the little church he has left. Twenty have embraced the truth since camp meeting, and though they are most excellent people, they are poor in this world's goods. Willie thought that they should have every encouragement now, as they had been but recently baptized and organized into a church. They are babes in the truth and need to be fed their portion of meat in due season. Brother Corliss was depending upon my horse and carriage to take him to Seven Hills which is about eight miles from Granville. I was very weak, but Emily and Marian both thought it best for me to go, as the ride in the open air would be the best medicine I could take. Emily would accompany me, as May would have to teach two classes in the Sabbath school, for several teachers were sick. We had a pleasant drive.

The meeting was held in a small private house. I dared not go in and remain through the meeting; it seemed so difficult for me to get breath. Elder Corliss said that he does not preach any more, he teaches. He takes his Bible and gives a Bible reading. He had them all deeply interested. He called upon them to read the texts of Scriptures, and then asked them questions, and they answered very aptly. As he was about to close, I went into the house and talked to them for about thirty minutes. The melting Spirit of the Lord was upon the hearers. Opportunity was then given for all to take a part; but some are very new in the faith, and are very timid. Brother Corliss turned the meeting into a class meeting and called upon them one by one to be Christ's witnesses. All spoke, but one, and bore good witness for the Master whom they serve. This was a precious meeting. Their Sabbath School numbers about forty. We felt the blessing of the Lord. We bade them goodbye and started on our homeward journey.

We did as we have done when Willie and I were alone, that is, ate our lunch as we were riding along in the phaeton. Brother Corliss seemed to enjoy the occasion of the meeting, and also the refreshment which we had coming home. That night Elder Wilson came from New Zealand. He and Brother Teasdale had been delayed on the water for twelve hours. Their steamer was signalled by a wrecked vessel and had to tow it into harbor. Brother Wilson came on business matters. He wished to consult in regard to future plans for the work. If it is God's will that we remain here, I should be pleased to have you with us. Brother Wilson leaves Tuesday to see the school grounds, and will then return to Sydney, going at once from there to Melbourne to meet Willie, Elders Daniells and Rousseau.

July 30. It is a very busy time; we have been consulting together. Brother Lawrence has been purchasing a horse and cart for the school grounds at Dora Creek. He came to our place from Sydney last Friday. Brother Collins, our state canvassing agent, who is afflicted with sore eyes at present, and Jimmie Gregory, are to drive the horse and trap to Dora Creek. We are supplying them with provisions for a three-days' journey. We are expected to entertain all the saints who come and go, to shelter and feed all the horses, to provide provisions for all who go out, and to lunch all who come in.

This would be all very well if it were only an occasional thing; but when it is continual, it is a great wear upon the housekeeper, and upon those who do the work. They are continually tired and cannot get rested, and besides this our purse will not always hold out so that we can keep a free hotel. But what can we do? We do not wish to say No, and yet the work of entertaining all who come is no light matter. Few understand or appreciate how taxing it can be; but if this is our way to help, we will do it cheerfully, and say Amen. But it is essential that we donate large sums of money to the work, and that we lead out in benevolent enterprises lifting every jot that we possibly can. The question arises, Is it our duty also to keep a free hotel, and to carry these other burdens? May the Lord give us His wisdom and His blessing is our most earnest prayer.

July 27. Yesterday and today have been hard, trying days to me; for exhaustion is upon me. One week ago I took cold, and the result is physical exhaustion. My head was painful; but the worst symptoms have disappeared. I dare not write, I dare not use my brain, and feel too weak to breathe. Tomorrow is the Sabbath, but I shall not venture to go to meeting. I have been [doing] considerable riding today. We have a beautiful park in which to ride; it is free for all. The roads are nice and hard, and smooth as a floor, and wind among the evergreen trees. When nervous, it rests me to ride through the public park. There are but few carriages in the park in the forenoon, and I would like to live there if I could.

Willie left for Melbourne last Wednesday in response to an earnest invitation to be present at an important council meeting. I was very loth to have him go, but dared not influence him to remain. All think much of his far-seeing judgment, and find his counsel sound. He has not been well since he was last at Melbourne. His stay will be short this time, for he has to bear many responsibilities in regard to the school land. Fifteen hundred acres have been purchased, and there are several hundred acres located close by the school land which ought to be purchased. But as money is very scarce, and the adjoining lands are high priced, we shall not purchase at present. They were purchased by landowners

during the time of the great boom; but the boom has passed off, and now the men are unable to dispose of it, yet they value it at the price they paid for it and hold it fast. [For the continuation of this day's writing, see Lt 105, 1894.]

Dear Children, I arise to write you while others are sleeping. We are glad to see a work going forward in this country, even though there has been a very great dearth of means. Through the failure of the banks the people have been robbed of money, because of large speculation in land and sheep, and there is much suffering and great destitution everywhere. Our own people are losing their all in this world because they cannot meet their obligations. The canvassing work moves slowly because of this, and it is necessary that the greatest care should be exercised to bind about the wants of the people as much as possible in every part of the Lord's vineyard. We must help the unfortunate, the distressed, the unfortunate ones among our own people, and not live to please ourselves.

O how carefully should we move now, when we are in the very shadow of that time of trouble which is fast approaching, such as never was since there was a nation. We are not safe now in indulging our own desires, in having our own way, in following the imagination of our own hearts. Those who have done this in times past have lessons to unlearn, and lessons to learn of Jesus our Pattern. The peril of believers is great. Unbelief in the soul will marshal her power while faith is striving to gain the mastery in the battle. Many battles will have to be fought in the heart of the believer.

Wonderful is the struggle and great are the issues although the contending elements make but little outward noise. All heaven is looking on, intensely interested to see what will be the result of these conflicts. The believer is fighting against a strong army. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:12-18.]

These are the marching orders that are to be followed out by every loyal soldier of Jesus Christ. If we obey orders, we shall then exercise faith and trust, knowing that there is One who is watching every soul in his fierce struggle with the powers of darkness. Satan will set in operation every satanic invention to hold the soul in his grasp; but help is laid upon One that is mighty, One who will come to the help of every soul in peril, and turn back the forces of darkness, and make us more than conquerors over our enemies. Our part in the conflict is to obey orders, and He who hath begun a good work in you will perform it unto the day of the Lord Jesus.

Lt 86, 1894

White, J. E.; White, Emma

Middle Brighton, Melbourne, Australia

January 12, 1894

Dear Children:

We are now on the ground where to all appearances there is a veritable camp meeting. Our first meetings were workers' meetings, and lasted for several days. Our conference began on Friday, January 5th. We had an excellent meeting in the smaller tent. The larger pavilion had not yet been pitched, because it was holiday time and nothing can be obtained on holidays however urgent may be the want. On the 2nd of January the tent was well pitched, and prepared for meeting. I spoke to the people, and was surprised that so large a number of believers were on the ground. The large tent was well filled, and the question was, where shall we have room for the outsiders? It was a perplexity to us all. If the Lord favors us with good weather, we shall have a large outside attendance, and we shall place seats all around the tent, and lift up the canvass, making the sides a canopy to cover the people as far as they can be made to reach.

Those who came early to the workers' meetings, have been listening to most precious things from the Word of God. The truth as presented from the treasure house of God, shines like precious jewels, of far greater value to those who receive them in the heart, and are doers of the Word, than the most precious things that earth can afford. The truth is as much higher than the things of earth as the heavens are higher than the earth.

Elder Corliss has come to us with the precious truth. There are those in attendance at the meeting that have kept the Sabbath for four years, and they state that this is the first opportunity they have had to testify to the truth in the congregation of God's people. Many are here who have been scattered in the highways and the byways, and the Lord has moved upon their hearts to come up to this holy convocation. They are now for the first time hearing the living preacher. Papers and publications have been silent messengers from God to them and have sown the seed of gospel truth in their hearts, and God has watered the seed sown. You can hardly imagine the delight of these persons as they feast upon the rich banquet that heaven has prepared for them, and their hungry souls are filled.

A holy joy pervades the encampment. I see countenances lighted up, plainly impressed with the divine image. Many voices are heard expressing the gratitude of joyful hearts as men and women contemplate the precious truth of the third angel's message, and come to realize the paternal love of God. They relate their experience as to how they were first led to see the light, and in many instances we find that it was through reading the Great Controversy that the Sabbath truth was revealed to them and that they were led to search the Scriptures and to take their position upon the truth. Others embraced the truth by reading Thoughts on Daniel and the Revelation.

Many have been much blessed by reading Steps to Christ, and those who have thus embraced the truth through reading are feasting their hungry souls upon the rich truths of God's word. They are led to see

what is comprehended in the third angel's message—that all self must be renounced, all dependence in self must be given up, and the Lord Jesus must be received in the heart as a complete Saviour. They are led to believe that they are born of God, and entitled to the privileges of sonship. His Spirit witnesses with their spirit that they are children of God. It is made manifest before us that the words of John are verified when he says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1:12, 13.]

Taking it in on all sides, this is the best camp meeting we have ever attended. There are features in this meeting which testify clearly that the Spirit of God is working upon human hearts. The camp is in a good locality, the surroundings are favorable, and there is a large number in attendance. Many visitors come from long distances, and as it used to be seen in 1843 and 1844, they bring their lunch and remain through the day. A number of the citizens of the place have declared that if they were not living close by, they would hire tents and camp with us on the ground. They value the privilege of hearing the Word of God so clearly explained, and they say that the Bible seems to be full of new and precious things, and will be like a new book to them.

Ministers of different denominations come to the meetings. A request was made that Mrs. White should speak some evening during the week, for many wished to hear her who could not come out on Sunday or Saturday afternoon because of other engagements. An appointment was made to meet their wishes. Many of the people had read Great Controversy, and this had awakened an interest to see and hear the woman who had written it.

Last Sabbath we had the largest attendance we have had, to my knowledge, on Sabbath afternoon or evening. The tent was filled up, then all the chairs that could be obtained from the tents were brought in, and Brother Rousseau asked, What shall we do? Our own people were requested to give up their seats to the strangers. Many were standing, both of believers and unbelievers, as a wall about the tent. Thus we see that the Lord is at work. In this afternoon I spoke to the people about one hour, and the large congregation were as orderly as though we were in a meeting house. The people seemed to be intensely interested.

On Sunday there was a large crowd out and in the afternoon and evening the people crowded about the tent in large numbers. I spoke in the afternoon upon the subject of temperance. Several influential ministers were out to hear. One said he would preach in a pulpit nearby on Sunday evening. He there took up the leading points of our faith and stated the same quite accurately. He then told the people that we as a people understood these Scriptures literally, but that he understood them in a spiritual sense. He gave the highest commendation to our people, but will he improve this opportunity to accept and rejoice in the light?

Mother.

Lt 87, 1894

White, J. E.; White, Emma

Granville, New South Wales, Australia

June 28, 1894

Dear Children Edson and Emma:

I received your letter last Thursday morning, and was made glad to see you coming to the position in which for years in the past the Lord has signified that He would have you. If you will walk in humility, I am sure that your mind will be fruitful in the knowledge of the Scriptures, and that in studying the life of Christ you will have special help through the Holy Spirit in expressing the ideas that are now so precious to you, and that the Lord will open the minds of those who hear, so that they will be able to grasp the precious things found in the Holy Scriptures. I am very much rejoiced that you can come to God in the full assurance of faith, through the blood of the crucified Redeemer. Ever reach upward, advance as Christ leads the way, and you will preserve the simplicity of faith, that living, active faith that works by love, and purifies the soul.

Thank God that He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 1:9.] The blood of Jesus Christ cleanses us from all sin. It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. We need to keep ever before us the efficacy of the blood of Jesus. That life cleansing, life sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God.

This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever flowing stream that proceeds from the throne of God, the water of the river of life. The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of sin.

We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous, is this stream. To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious communion with Christ. Then, O then, can we intelligently say with John, "Behold the Lamb of God, that taketh away the sin of the world." [John 1:29.] Talk it, pray it. Let it be the theme of sacred song—to be washed, to be cleansed—the believing soul claims that love, and by its virtues stands before the throne of God, pardoned, justified, sanctified. Our success in presenting the truth before the people is in our experimental knowledge of the efficacy of the blood of Jesus to our own souls. Its cleansing virtue gives strength and vigor to faith, power to prayer, and happiness in cheerful obedience.

Lt 88, 1894

White, W. C.

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

February 6, 1894

Dear Son Willie:

The mail received a letter written by me yesterday. Emily copied a part of it and two pages I said she need not copy and so I did not send them. You may not obtain anything but a confused idea of the matter which has been the cause of great suffering of mind to me. In Battle Creek, Fannie pleaded hard and with tears to come with me to engage with me in the work of preparing articles for the papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself and could not consent that her talent should be buried up in the work of preparing my articles for the papers or books.

She felt she was full of the matter and had talent she must put to use in writing, which she could not do connected with me. I said, "I release you now, Fannie," but she persisted that she must hold on to the preparation of some articles when she went to Ann Arbor, and not entirely let go. Marian persuaded me this I had better do, for it would be a great discouragement to Fannie if I refused her request. Fannie stated afterwards that these articles were the means of saving her from ruin. You know I was so unwise as, it appears to me now, to grant her request to come with me to this country and throw in her interest heart and soul as she persisted with many tears she would do, and she was very positive she would never cause me sorrow and perplexity again because of her pride and self-ambition and self-will. How this has been fulfilled, you know something [of], but very little of the real facts in the case are known. But all that occurred in Preston was one series of sufferings and distress and agony of mind to me on her account. The Lord gave me in Preston the most blessed experience of my life. He made me to have peace and rest in the love of His presence, and His grace kept me cheerful, happy, and joyful. While God was working with me in a most wonderful manner, the enemy was working just as decidedly with Fannie. And that working has continued from that time till the present. Warnings were given me, but I did not act upon them, thinking I would be at Melbourne much sooner than I was. The delay, in consequence of the camp meeting we decided to have in Wellington, kept us in New Zealand for a much longer period than we anticipated.

I was greatly pained during the camp meeting in Brighton at the positions of trust given to Fannie in placing upon her so fully the responsibility of the children. I knew that others ought to know it was not a proper thing to do, in consideration of her make-up in character. Others should have been connected with her to make up for deficiencies she could not discern existed in herself, but others ought to be intelligent to discern these defects and guard on every point against them, in placing her in so responsible a place. But I was not able to change the order of things, and I positively could not unite with her in that work for reason of the warnings I had received while in Preston and New Zealand.

After you had left Melbourne, I felt very much distressed. I had a burden, a great burden, for the future of my work, and I could not discern how to change the order of things. Again the warning came, "Fannie is your adversary, and is misleading minds by entertaining the suggestions of Satan as did Eve in Eden." Her love of ambition, her love of praise, and her idea of her own ability and talents was the open door Satan had entered to not only ruin her soul, but to imperil the work given me of God.

While I was depressed in mind, and distressed almost beyond measure, as to what was the matter now, and how I should meet it, Elder Starr was burdened and thought I should not be left in darkness in reference to the workings of the mind of Fannie. She had made statements to Elder Starr which I think I mentioned in my former letter, asking him if he thought it was right to give all the credit to Sister White for the published writings when others had so much to do in their preparation, and she made strange statements to him which shows a mind influenced by the power of Satan.

In the conversation I had with Fannie, I asked her to tell me what she would have done. Should it be published Mrs. E. G. White, Fannie Bolton, and Marian Davis are a company concern in these productions? "O," she says, "I do not know, I do not know. I have been tempted. I am full of pride." Well, considerable was said which I cannot take time to write. I have told her plainly, I dare not employ her longer, for the door of her heart was open to any and every temptation.

In the place of her voicing the suggestions of Satan as the voice of God, why did she not, like a faithful worker, open the matter to the one concerned. Why did she not utter a word to me, but go to Emily and May and talk with them? I find she has talked with Colcord and his wife, Sister Salisbury, and how many others remains to be developed. Is not this the work of a traitor? What harm could not such an one do me in sowing doubts and questionings in the minds of those who have not an experimental knowledge in the work given me of God?

She says to Elder Starr, "I have some precious thoughts the Lord gives me, and I have expressed these to Marian, and the next thing she puts them in Sister White's articles on the life of Christ, and they are supposed to be her thoughts." And to have her talent buried up and unrecognized beneath the writings that pass for Sister White's she does not think is right. Who has supposed she was putting her words and her ideas in the place of the words and ideas given to her in the writings of Sister White? "O," she said to me, "I have put my life into those articles published."

Now, it is not a correct statement. I want not her life, or words, or ideas [put] into these articles. And the sooner this bubble is burst, the better for all concerned, the necessity for this wonderful talent be understood, and Fannie come to her senses. I have now no knowledge of how we shall come out, and what I shall do. I am afraid that Fannie cannot be trusted.

I told her she had been sowing the seeds of evil, like thistle's seed, that she can never gather up. A person with so little judgment and caution that cannot discern from cause to effect, but goes on in her own perverse imaginings, and pours out the suggestions of Satan into other minds is not to be trusted. It is the work of a traitor. If she has done the work, which she has represented to other minds she has done, so that she thinks credit should be given her for her talent brought into my writings, then it is time that this firm is dissolved. If she has done this work, which she has represented to others [has] been as

much her talent, her production of ideas and construction of sentences as mine, and in “beautiful language,” then she has done a work I have urged should not be done, again and again; and she is unworthy of any connection with this work.

Now it remains that the articles be examined critically and decisions be made accordingly, for this must not go with only a passing notice. The leaven has been placed in other minds and not one suggestion expressed to me, the only one to whom these thoughts should be expressed. What did she think these persons could do to relieve the situation to whom she has opened her mind so freely? She was in the house with me in Preston, and she talked with May Walling, and Emily Campbell who was newly connected with me and my work. I was in the house. She could speak to me any time, but not one word or hint of this matter came to me. For two full years this leaven has been affecting her mind, and how many other minds the judgment alone can reveal, of putting the whole work under a cloud and doubt. Is it human or divine? The work God has given me has been placed in her estimation on a level with her own productions, and this is the impression she has given.

As near as I can represent it to you is, that she has in a most exaggerated way represented as though the productions from my pen were more the mold of her talent than anything from me, that she made it all over, thus she has represented to me. I told her that “I have placed the writings in your hands and repeated to you over and over again that I wanted my words and my ideas to appear in every case.” She must not substitute her words or her ideas. I want not my words to be changed for her words.

She stated that W. C. White had read articles she had done just according to my directions in preparing, and he told her she must do more to it, etc. Now I am in trouble and this matter must be settled. I think Fannie’s influence is not good, and while she appears to be a zealous worker, she is awfully busy, yet the influence is not of the right quality. I told her I could not see how I could feel the least safety in keeping her connected with me. I had had no harmony of spirit with her. And if she could be so thoroughly deceived when she claimed to be imbued with so great a missionary spirit, and to be so zealous a worker in the cause, what could I expect in the future?

The light given was, “She is your adversary.” The light given me on one occasion was that of Aaron and Miriam. They both occupied a prominent position. Both stood in estimation of the people, only second to Moses. The very same spirit that first brought discord in heaven, sprang up in the heart of Miriam, and she repeated to Aaron her thoughts, that due credit was not given to them. She had ability to place this matter in a light to gain sympathy, as though she had been kept out of sight, and her talent not recognized, neither was Aaron’s. Please read the history and that written in Patriarchs and Prophets, pages 368-371.

Aaron had been mouthpiece for Moses, and Miriam was a teacher of the women. But now come whisperings between the brother and the sister in murmurings and jealousies against Moses, and they were guilty of disloyalty, not only to their Leader appointed of God, but God Himself. This burden of jealousy for their own honor and glory were not left to be planted in the minds of the camp of Israel, but the Lord who reads the secrets of all hearts takes this matter in hand. For the matter left to go uncorrected would create a rebellion in the camp of Israel.

“And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?” Numbers 12. [Verses 5-8.]

What words have been spoken by Fannie? Hath not God seen the spirit of jealousy, the spirit of ambition and pride struggling for human honor and recognition? This history is designed as a warning to all who will pursue a similar course as Aaron and Miriam. He who reads the heart will bring to light the hidden things of darkness, and will make manifest the councils of the heart. Those who give place to Satan’s suggestions, in their desperate efforts in panting for recognition of talents they flatter themselves that they possess, will be so blinded by the enemy that they will not discern sacred things in distinction from the common. They will bring accusations against those whom God has called to act in certain positions in His cause.

I have now written you quite fully, and I leave it with you to act as you shall judge best. Marian has not discerned the inward working of this matter, and has been deceived and affected in a degree by Fannie’s statements of the case. We are now compelled to look deeper than the surface. But I leave this matter for you to do as you think best. I am in a very grave perplexity and when I see how Satan works to take the very ones who ought to be intelligent and sharp as steel to understand their position before God, and their privileges and honor to have a part in the work, become disloyal, surmising, and whispering evil and putting the same into other minds, it is time decisive measures are taken that will correct the disaffection before it shall spread farther.

I will now say, we are all generally well. I, of course, am not but troubled and perplexed. After you read my letter, send me word by telegram, when I may expect you. Letters are expected today from American mail.

Please make close inquiry in regard to the horse and phaeton and household goods. We can drive the horse through. Stephen has been with his trap more than half-way to Sydney, and says he will drive through if we want him to. You can inquire whether it is best to go by boat, and the expense of duties and freightage, and write as soon as you ascertain.

Much love to all in the faith.

Since writing the enclosed, Elder Starr has had a long talk with Fannie. Now she is just beginning to see the perverse spirit she has had, and how much I have had to bear with her ever since she has been in Melbourne. She now says it is all right if she is separated from the work, that she had brought it upon herself, and if the decision is that she goes to America, she will submit and do anything they may counsel her to do. She is now humble and seems to see herself, but I leave it with the judgment of others to decide what is best to be done.

If you see it is not possible for these persons that I have named to come back to Melbourne, adjust the matter as you deem best. I think now the evil is stayed, but it seems to me Fannie has not any just appreciation of the work. She places it on a level with common things and handles it as such. Now she is very anxious to remain in Australia, but I am fearful to have her influence in this country. Would it not be best for her to return to America now that she is in a state of submission? Should she be entrusted again with the work, would not this subdued feeling soon wear away and as she had not very fine points of character, will not the same spirit come on her and she bring the writings down to her level?

I speak to you now freely and you must do that which seems to be the best. When I am to get my workers I know not, but I will trust and have faith that God has someone for me. If not, the writings will have to stop for the papers. I do not want that your business should be all broken into, but understanding the case you must move intelligently as will best serve the cause of God.

Please consider what objection will come in if we drive our horse and phaeton to Sydney; would it be wrong? Please inform me all you can in reference to this matter. Had I best sell? I dislike to leave the horse and carriage and have to buy anew in Sydney.

We are now pleasantly situated. Sister Tuxford is pleasant and May doing well.

In much love.

Elder Starr's American mail just came. His brother John writes he has given himself unreservedly to Jesus and he has peace, the peace of Christ. He writes well, and I am so thankful for the poor soul. Our mail has not come, [it] is at the Echo office—will come tonight, have telephoned for it.

Fannie is writing to all she has spoken to upon this matter of which I have written to you. She seems determined to make thorough work, poor soul. I am distressed, yet relieved, and now I mean to trust in the Lord fully. O, I need more faith.

Lt 88a, 1894

White, J. E.; White, Emma

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

February 10, 1894

Dear Children:

I have felt very hungry to see you since the camp meeting in Australia. What would you think, if I should send for you, Edson and Emma, to work in this country? I know that there are plenty of fields in which you could work. I am to remain here only a few weeks, then we settle down in New South Wales, which has a much better climate than Australia. Please do not fasten yourselves too firmly where you now are, for I want to decide this matter very soon. There is much to be done in locating the school and settling it in order.

February 10. I have not been well since the camp meeting. I spoke on the ground seventeen times at length, and several times labored in ministers' meetings. This climate is not good for me, but after the summer school we shall leave Melbourne for Sydney. Willie is now in Sydney; he has been there about ten days in company with Elder Olsen, two Brethren Hare, Elder Daniells, and several others who are looking for a suitable location for the school. As yet they have not been successful. We are praying that the Lord will guide them and show them the proper place. The expense of hiring George's Terrace is large, and we must not carry it any longer than is positively necessary.

Yesterday, Sunday, in company with Brother and Sister Starr and several others, I went on the cars twelve miles to Williamstown, and spoke in the afternoon to a tent full of people, the very best part of the community. I had been for some weeks compassed with infirmities, and thought it next to impossible to speak, but finally I went, and the Lord strengthened me. I was enabled to bear the message of warning given me of God. All listened with the most earnest interest, and I was glad I did not disappoint them.

I then had some conversation with Captain Press and his wife, <who is> the president of the W.C.T.U. Mrs. Press came to visit me in my tent, at Middle Brighton. She is a vegetarian, not having tasted animal food for several years. She has been pleading with me to speak in one of the meetings of their society <in Melbourne.> Elder Starr and his wife have visited Mr. and Mrs. Press, and Brother Starr also was urged to speak to the W.C.T.U. They are very anxious to receive lessons in regard to hygienic cooking. We are so sorry that we have not even one person who is qualified in these lines and authorized to give lessons. But we shall do all we can to teach in this direction.

Several of our sisters who have had some knowledge will undertake the task. They have plainly stated to these friends that they are not professional cooks, but the answer is, "Tell us what you do know." The W.C.T.U. have a very nice hall <in Melbourne> where they hold their meetings, and a restaurant connected with it, so every provision is made. They want our workers to come to the restaurant and to charge a sufficient sum to cover all expenses. This week, <Thursday,> the first lessons will be given. We hope to so relate ourselves to these people [so] that quite a number will unite with us in belief of the truth.

Elder Grant visited Williamstown while he was in Australia, and presented the doctrine of immortality only in Christ. Several received the light on this point. Some of them were in attendance at the camp meeting in Middle Brighton and urged that meetings be held at Williamstown. As soon as the meetings on the campground closed, Elders Israel and Baker pitched a tent in Williamstown, and quite an interest is being awakened there. Yesterday above two hundred were in attendance. This is the largest congregation they have yet had at the tent. The people are now inviting our ministers to come to their homes. Certainly there is evidence of a deep interest, and it seems to be growing. There is not one believer in the truth in the place. But we hope that a church may be raised up both here and at Middle Brighton.

There are other towns, very many, that should be entered. These are now better prepared to have labor done in them since the camp meeting, which was so largely attended, and the sound of which has gone

out far and near. Those in Williamstown who embraced the views presented by Miles Grant were excluded from the Methodist church. Now more light is unfolded to them upon the Sabbath and other points of Bible truth, and they are convicted. We hope they will be led on from point to point until they take the whole truth.

Several in Middle Brighton of the very best class have come out clear and decided in the truth as the fruit of the camp meeting. This brings joy and rejoicing to our hearts. Elder Corliss and Elder Hare are laboring with a tent in that most beautiful suburb. In one family, named Malcolm, five members have accepted the truth—the aged mother, two daughters, a son, and his wife. One daughter has been a missionary in China. She is an intelligent, fine-looking woman, and an interesting speaker. She is now attending the Bible School, eagerly feasting on the truth and qualifying herself for her future work.

I am going to ride out today to Middle Brighton to make some visits. Those who acknowledge the truth approve it with the whole heart and are greatly blessed. The Bible, they say, is a new book to them. I cannot now tell the exact number who have received the truth in this one locality alone as the result of the camp meeting.

Several from Melbourne also have decided to obey it. When one sister took her stand upon the truth, her husband said, “You may give up the Seventh-day Sabbath or leave my home.” They were Wesleyans. She left home, and then her daughter, a girl of sixteen years, took her stand on the Sabbath, and the father told her to leave. The mother heard this and went home for her daughter. The husband and father said, “Well, have you decided to give up that Sabbath, and come back and live with me?” She replied, “No, I came for my daughter, whom you have turned out of doors.” “But what are you going to do?” he questioned. “I am going to support myself and my daughter. She may help me what she can.”

He begged on his knees for his wife to give up these terrible doctrines. She had been a very timid woman, but the truth made her strong, and she said, “No, I shall never give up the Sabbath; I shall keep it as long as I live. I shall obey God.” “Well,” he said, “if you will come back, you and my daughter may keep the Sabbath, but promise you will not go to the meetings.” She would make no such promise. “I will be a faithful wife to you in everything,” she said, “But should I listen to your proposals, and disobey God, I should not be a faithful child to Him, and therefore should not be a faithful wife to you or a faithful mother to my children.”

“Well,” he said, “I am in great distress of mind. Will you go to our minister and talk with him?” At first she refused, saying that she knew her duty and need not go to the minister, to learn it. But as he continued to entreat her, she finally consented. It was then ten o’clock at night. They roused up the minister, and the man laid the whole matter before him—how he had turned his wife out of doors because she had kept the Sabbath. “Now,” said he, “Did I do right in this, and in saying to my daughter that if she kept the Sabbath she could not stay in my house? I want you to tell me did I do right in thus treating my wife?” The minister answered, “You did perfectly right under the circumstances.”

The man responded with much vehemence. “No, I did not do right. I abused my wife and was unkind and abusive to my child. I see now how shameful was my course in treating a woman, the mother of my children, in so heartless a manner.” He then asked the forgiveness of his wife and said she should come

back to his home. No restrictions should be place upon her; she should be at liberty to do as she thought right. He felt greatly troubled over the course he had taken. So the wife was re-instated in her home, more respected and loved than before this fiery opposition broke upon her. Our brethren think that the husband will be converted to the truth.

Among those who accepted the truth in Melbourne are two brothers by the name of Anderson who keep a large music store. They were baptized one week ago. They have since had some trouble. The father-in-law of one of the brothers (I think he must be connected with them in the business) said to them, "The store must be opened on the Sabbath." The son-in-law answered, "Not while our names stand on the sign can we open the music store on Saturday." The wives of these men have not yet taken their stand. They are so mixed up with the world that it is hard to make suitable impressions that will divorce them from worldly idolatry. The brothers anticipate opposition, but they are firm and decided.

We learned yesterday that Elder Corliss in his visiting in Brighton came across a man and his wife, an old couple, who have kept the Sabbath for ten years. They did not attend any of the meetings on the campground, did not know that there had been a camp meeting. Several persons are on the point of decision. Mr. Hill and his family seem to consider that so much is involved in this matter of changing their belief, we fear they are turning their ears from the truth. But we have not given up all hope yet. They have come to visit the school today. Brother and Sister Starr had my horse last Sabbath to make calls on several in Middle Brighton, and they feel in no way disheartened by the outlook.

Elder Starr and his wife remained at Williamstown yesterday for the evening service, as Brother Starr was to speak. Maggie Hare and May Israel accompanied me home, Brother and Sister Starr saw us on the car, and my horse and carriage were waiting for me at the station. I was real glad that I did not allow infirmities to prevent me from going to Williamstown; it would have been a disappointment to them. Brother and Sister Starr took breakfast with us this morning, so we learned of the meeting last night. There were nearly as many present as in the afternoon, and they were deeply interested.

Brother Starr is anxious for Brother Rousseau, who is in Sydney, to return, that he may be free to visit among the people and become acquainted with those that are interested and help them. Brother Starr has charge of the school in Brother Rousseau's absence. He speaks three times a week and wants to do much more. He is doing his best in every line and he is an acceptable worker. I am glad that we have him with us. Brethren Israel and Baker feel cheerful and are much encouraged that the people come out to hear them, apparently with as much interest as to hear others of the preachers.

Lt 89, 1894

White, J. E.; White, Emma

Norfolk Villa, Prospect St., Granville, New South Wales, Australia

September 18, 1894

Dear Children:

I arose and dressed at midnight, for I could sleep no longer. The hands of my watch stood at twelve o'clock. Since writing my last letter to you, the Vancouver mail has come in, and I read your letter with much interest. I am sorry that any one in the office should reenact transactions after a similar kind to those which were done during your father's sickness, and for which they were reprov'd. But let not anything of this character cut off your faith. Do not permit feeling to arise that will destroy your faith and happiness. Walk humbly with God, walk trustingly.

Since coming to this field of labor, your mother has had severe and fiery trials; but in talking of these trials, and in writing concerning them, I find that they bite more keenly into my soul. I may not last long, but ere my life closes, I would see you, my son, filling the place that the Lord would have you. You have a work to do, and you must not fail nor be discouraged. Again and again Satan has tried you on this same test, and as a result you have yielded to temptation. Now I write to you, knowing that the Lord has a work for you to do. If you walk humbly with God, He will help and strengthen you, and give you His peace. The Sun of Righteousness will shine into your heart and mind, and you will be all light in the Lord. Place your hand in the hand of Jesus, and say, "I believe in Thee. I trust in Thee. My soul shall make her boast in the Lord and only in the Lord."

Men may make mistakes; they may misjudge and misconceive. Their imaginations and impressions may be faulty, but the Lord never makes a blunder. You are to look to Jesus who is the Author and Finisher of your faith. There are many in the cause whose hearts and minds are not imbued with the spirit of the Master, and they are not doers of His Word, or imitators of His example. But you are not to look to them for your pattern. You are to move steadfastly, firmly, forward, saying at every step, "Be thou my pattern." Other foundation can no man lay than that which is laid. Jesus Christ is your foundation. Build upon Him, but be careful how you build. If you build with wood, hay, and stubble your work will be burned up, but if you build with precious material, compared to gold, silver, and precious stones, you will suffer no loss though your works may be tried by the fires of the last day.

God has been working in your behalf. I know this for the Lord hath revealed it. But you have need to exercise faith and patience and long-forebearance toward those who are not ready to rejoice over the finding of the lost sheep who is so precious to the true Shepherd. The true Shepherd has given His life for the sheep, and He calls upon all His friends and neighbors to rejoice with Him. He says, "My sheep that was lost is found, my son that was dead is alive again." [Luke 15:6, 24.] The kingdom and the work of Christ is not after the similitude of the world's modes and practices. It is [a] dominion of principles originating from the character of God. The prophecies plainly predict that His kingdom is not to be after the order of any earthly government, but is to stand in the world reflecting His sufficiency, completeness, and perfection.

The ensign of the reign of Messiah in all its character is to be distinguished by the likeness of the Son of man. Where the kingdom of God prevails, every carnal weapon, every influence of force and compulsion is banished. By the action of the Holy Spirit on the mind, God is recognized with gratitude and with love that is without one taint of selfishness. Christ said, "And he is our sanctification, our sufficiency, our righteousness." "Where two or three are gathered together in my name, there am I in the midst of them." [Matthew 18:20.]

The efficiency of Satan's kingdom is found in the blending together of satanic forces to extend the contagion of evil; but the Lord Jesus has devised a plan whereby He may work counter to the work of Satan. He designs to imbue His human agents, the subjects of His kingdom, with the principles of love and unity. With sanctified heart they are to build one another up and strengthen and extend that which is good. Reciprocating Christ's love, they are to deal in the goods of heaven. His church is to bear His superscription, and thus testify to the world that God has sent His Son to be the Saviour of the world. Through the circulation of His holy love, pity, kindness, and tenderness of heart are to be imparted to all their zeal. Love is to be interwoven as threads of gold in all their actions.

Every Christian who is happy in the Lord will work zealously to bring the same happiness into the heart and life of one who is in need and affliction. Followers of Christ will produce their own happiness in the hearts of others by performing Christlike works. They will diffuse an atmosphere which is pure, peaceful, and Christlike. They will act out heavenly attributes and will produce fruit after the heavenly kind and quality. That which they sow they shall also reap.

We must look on the faults of others, not to condemn, but to restore and heal. Watch unto prayer, go forward and upward, catching more and more of the spirit of Jesus, and sowing the same beside all waters. Give not your heart to the possession of any hatred because you see professed Christians pursuing a course that is not what you might expect from those who have had an experience in the truth. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] See that you are not a commandment breaker in any wise because others disregard the principles of God's holy law.

Let all your works, however humble they may be, be of a character to save precious souls for whom Christ has died. Be sure that you have the spirit of Jesus and present to others the truth as it is in Jesus. The Lord loves those who are contrite in heart. Now is the time to form a character unto eternal life, to receive light, and to make the most of your precious opportunities to diffuse light. It is by imparting that which you receive that you will grow in grace and in Christian experience, becoming a worker together with God.

What a privilege it is to wear the yoke with Jesus! What an exaltation! The Lord wants you to believe in Him, to trust in Him, so that you may with Paul understandingly say, "These light afflictions which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen; but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal." [2 Corinthians 4:17, 18.]

There is one thing I would urge upon you and your associates, and that is, that it is a most solemn thing to represent to the world the character of Christ. Wherever this is done, by whoever it is done, there is seed sown unto eternal life. Whatever you may see others doing that your judgment convicts you as being unseemly for a Christian, see to it that you never do the same things yourself. Never grieve the heart of Jesus who has borne your sins and carried your sorrows. Serve God in meekness and lowliness of heart.

The Lord loves you, and just as long as you will follow in the footsteps of Jesus, you will walk securely. It is essential that every soul that names the name of Christ should make straight paths for his feet. Why?

Lest the lame be turned out of the way. It is a terrible, terrible thing to give a soul a wrong example, and to lead him in a crooked course by the way in which you may walk. We shall soon stand before the judgment seat of Christ, not to have our cases decided, for this has been done before. The judgment sits, the books are opened, and it is revealed that every man receives according to that which he hath done, whether it be good or evil. Crowd all the good works possible into your life.

Though others may pursue a course toward you that appears to you as wrong, just remember they are not following the example of Jesus, and look away from their defections to the perfection of Christ, your example. He did no sin, neither was guile found in His mouth, because there was no guile in His heart. The sentiments cherished in the soul will find their way to the lips. Again I say, Your only safety is in looking constantly to Jesus. The discouragements which you have suffered in the past from others will be repeated.

Some will think that it is their special duty to be suspicious of you, and to hinder any advancement you may endeavor to make. It is not in their nature to restore and to build up; but this is ever the work of Jesus. They will not be pleased unless they make the erring feel their sinfulness of the past. But Jesus takes the sheep back to the fold and calls upon His friends and neighbors in heaven and earth to rejoice for, He says, "I have found my sheep that was lost." [Luke 15:6.] There is more joy in [the] heavenly courts over one sinner that repenteth than over ninety-nine that need no repentance. Jesus is rich in grace. Draw, constantly draw, from Him, for you may have rich supplies.

The demon of heresy has mapped out the world and has resolved to possess it as his kingdom. Those who are in his army are numerous; they are disguised and are subtle and persevering. They resist every divine influence, and employ every instrumentality in order to compass the ruin of even one soul. They possess a zeal, tact, and ability that is marvelous, and press their way into every new opening where the standard of truth is uplifted. What will the laborers together with God do? Wherein lies their ability and efficiency? Those who are workers together with God will work in Christ's lines. Imbued with the Spirit of Christ, they will rise to their true dignity and responsibility.

The church is not to fold her hands in security, and say, "I am rich, and increased with goods, and in need of nothing." [Revelation 3:17.] The followers of Christ are not to trust to past experience and fail to go on to perfection. In so doing the church will meet with defeat and ruin. Upon what shall she depend? Wholly and entirely upon God. We are to look upward, the eye of faith is to penetrate the hellish shadow that Satan casts athwart our pathway and reach into the sanctuary above, within the holy of holies, where Christ our advocate is pleading in our behalf. Look unto Jesus. By faith grasp the spirit of His intercessions. He says, "I have graven thee upon the palms of my hands." [Isaiah 49:16.] Ask in faith, and He will pour down upon the thirsty soul the Holy Spirit in its plenitude, in its all reviving power, to teach and to sanctify the receiver. Believe, children, only believe.

Mother.

P.S. Please send us your proper address as soon as possible so that we may mail your letters directly to you. Will send more articles in the next mail.

Lt 89a, 1894

White, J. E.; White, Emma

Cooranbong North, New South Wales, Australia

August 22, 1894

Dear Son Edson and daughter Emma:

It is six o'clock a.m. Should you look in upon us now, you might at first be silent with surprise, and then smile at the appearance we presented. We are in an old fashioned hotel. As we look out of the window, we see in front of us an unfenced door yard, a large lawn of grass. Then comes the road leading through the forest trees which are close to the lawn. At the left is a white bridge crossing this. We are on the school land.

Brother and Sister Lawrence, under the direction of the school board, are stationed here to look after the interests of the school property. They have just purchased an additional forty acres of land adjoining the school land. It was essential to have command of the land down to the water's edge, for if any one else had control of this land, he could, if so disposed, make it very disagreeable for the settlers on the school appropriation.

When Willie first came on this ground, he thought of renting this hotel for my family. The proprietors asked two pounds a week as rent; but they have now rented it for one fourth of the money, that is at half a pound a week. It would have accommodated my family very well; but the interests of the churches made it necessary for us to be in Parramatta, Sydney, or Granville, two miles from Parramatta. Every one of the members of my family are teachers in the Sabbath school. Brother and Sister Lawrence have just moved into this building, and that is the reason we are all campers here at present.

For weeks Willie has been needed here, but he could not be in two places at the same time. For three weeks he has been in Melbourne. They had a most important meeting there. All the Sabbathkeepers assembled together from Melbourne and suburbs, making quite a large number. They say the meeting was excellent. Friday morning Elder Daniells, Elder Rousseau, Brother Tucker, and Willie came to New South Wales. Last Monday they all came upon the grounds. When Willie came to Granville, he found me so nearly prostrated that he thought it best for me to come here and see if the change would do me any good. We left Granville yesterday morning. Our company was made up of Brother McKenzie, Emily Campbell, May Walling, and myself. I slept but two hours on Monday night, but as soon as we made our change of cars after riding six miles, I was favored with room to lie down, and slept considerably of the way.

Brother Lawrence met us with the school horse and a hired carriage, and drove us three miles from the station to this place. The rooms of the hotel are unfurnished, uncarpeted, and amazingly dirty, with the exception of a few that have been cleansed. This place is not to be compared with the beautiful house we have left at Granville. But it is essential that we be here at this time to settle some important

questions, and a change will do me good. The climate is milder here than at Granville. Emma would like this mild climate.

We were glad to meet Willie at noon. I will now tell you who are the occupants of the hotel at present. Brother and Sister Lawrence, proprietors; Jimmy Gregory, to help Sister Lawrence in the house; Brother Collins, canvassing agent; Brother McKenzie, to help in surveying the land; the surveyor of the land; Brother Rousseau, Brother Tucker, W. C. White, Emily, May, and your mother. Brother Rousseau, Brother Collins, and the surveyor of the land, have been out all the forenoon tramping about the ground on foot. They were very tired, hungry men at noon. In the afternoon they rode over the ground in place of walking.

I am feeling some rested this morning. I had a severe time with the influenza. I have been sick for four weeks, and my heart is very feeble, and this is the great reason I am here. If I improve, I shall remain a few weeks; if I get no better, I shall remain but a few days. I shall not have much to write to you this week, for I am not cutting down my writing decidedly. All the force I have now is to be put on The Life of Christ. May Walling leaves for America in less than two weeks, to appear as a witness in the Walling suit.

August 23

I thank my heavenly Father that I was able to sleep until half past three o'clock. At four o'clock I was seated upon my bed, and having no stand or table for my lamp with different materials I built up a place for a lampstand in a convenient position by my side, and thus begin writing to you. Yesterday about eleven a.m., Emily and your mother started out to ride. In order to combine usefulness with pleasure, we decided to go three miles in the direction of the orange groves and procure a couple of cases of oranges.

The sun was shining beautifully as we set out, but before we had gone one mile, the clouds gathered, and it began to rain. We had a covered buggy and a very large horse purchased for the service of the school; but the roads were bad, and the horse moved along very much like an elephant, and yet we could not give up the idea of pushing on, for we knew it would be as bad to return as to go ahead. Emily put up the side curtains, and adjusted the oilcloth so that it covered our laps, and we went on. The roads were muddy, and the clay loaded on the wheels, and this was the manner of ride we took "for my health."

We passed several clusters of trees loaded with their golden fruit, but we were looking for the orange orchards and did not stop to notice the small clusters of trees. After traveling about five miles, we inquired where the orange groves were, and found that the straggling trees or the clusters of four or five, were the "orange groves." Thus much experience we had gained. We had seen quite a number of orange lemons. The trees bear the appearance of the Osage orange hedges. The orange lemon has a very rough surface, but when the skin is removed, the flavor is excellent.

We learned that we had passed by all the fruit, so that we had nothing to do but to return. We inquired for oranges at one place and were informed that the owner of the fruit was not at home, and that no one else could get the fruit or dispose of it, for he always attended to that himself. So we were

disappointed in getting our fruit. We purchased half a box of the lemon oranges at four cents per dozen. I call them superior; and then we returned home without our two cases of oranges.

The oranges are excellent here, and are about eighty cents per bushel in American money. In Parramatta in the markets on Tuesdays and Fridays, the fruit growers sell their fruit at auction sale. We purchased oranges at nine pence a bushel last market day; that is about eighteen cents in American money; but the fruit is not first class. The cheapness of <all the products of> farms and orchards will explain why there is so much poverty in this country. Farmers do not receive enough for their produce to pay their expenses in raising it. Cauliflower is bought for a mere song. We have purchased large bags full for eight and ten cents. We purchase a large amount and feed it to the cow and horses.

The people need to be educated as to how to raise fruit and grains. If we had several experienced farmers who would come to this country and work up the land and demonstrate what the land would yield, they would be doing grand missionary work for the people. <At Melbourne,> your uncle, Stephen Belden, ploughed a piece of land, and worked the soil thoroughly, and raised a most profitable crop of sweet corn for the school. Every one told him not to undertake it, but he was determined to show them what could be done. He will come on the school land here and carry out the same plan.

There are farmers here who have an abundance of land, and at great expense they have set out various kinds of fruit trees. If the crop brings as little as this year's crop has brought, they do not get a return for the means invested in cultivation, let alone anything on which to exist! If they should plant corn and grain they would find a ready sale, but they think that what has been done must be done. Their ideas are stereotyped. We intended to cultivate land, and show them how it can be done.

We are now pressing juice from the oranges and canning the same. We have pressed out the juice from the lemons also, in order that we may furnish palatable drink for hot weather.

Poverty is so wide spread in the Colonies that starvation is staring many in the face, and the strangest part of the matter is that the farmers seem so perfectly helpless to devise plans by which to turn their time and money to account. Many of the farms have been mortgaged, and when the allotted time has expired, and they could not pay their indebtedness, their farms were sold and they have been turned out with their large families into the world. They can get no work on the farms about them, for other farmers are so short of money that they cannot even get suitable food and clothing, let alone hire men to help them with their work.

We purchase wood of our brethren who are farmers, and we try to give their sons and daughters employment, but we need a large charitable fund upon which to draw to keep families from starvation. Those who need our help are not of the tramp order, but are men who have earned in prosperous times as high as twenty and forty dollars per week. They invested their large earnings in erecting buildings, and partially paid the expenses thus incurred; but when the bank crisis came, their work ceased, and although they offered their services for five dollars per week, they could obtain no work. I divided my household stores of provisions with families of this sort, sometimes going eleven miles to relieve their necessities.

The financial situation of the country makes canvassing very unpromising. Great Controversy and Patriarchs and Prophets sell very slow, and yet they are the most salable of any books in the field. But I can see that all this terrible want may be relieved, and entirely averted, if the people can be educated, and the blessing of God can rest upon them. We are working with all the powers that God has given us to change the mold that has been given to our people in these Colonies. We see great changes for the better. If some of our intelligent American farmers would educate the people so that they could work their land and bring produce into the market for home consumption, and for regions beyond, so that money might be brought back into the country, they would do a good missionary work. They would find work for thousands that are crowding into our large cities, seeking office work or trying to pick up a few odd jobs that would barely enable them to exist.

I could relate incidents that come to our knowledge that would show up the poverty of the country. Suffering and death has occurred that perhaps might have been prevented had we known the circumstance in time. We live economically in every way and make a study of how every penny is to be laid out. We have no meat or butter on our table. We make over and over our clothing, patching and enlarging garments in order to make them wear a little longer, so that we can supply with clothing those who are more needy. One of our brethren in Ormondville, who is an intelligent carpenter, could not go forward in baptism because he had not a change of clothing. When he was able to get a cheap suit, he was the most grateful man I ever saw, because he could then go forward in the ordinance of baptism.

Some of our people say to me, "Give away your old clothes, and that will help the poor." Should I give away the garments that I patch and enlarge, the people would not be able to see anything of which they could make use. I buy for them new, strong, durable material. I have visited the factories where they make tweed cloth, and have bought a number of remnants that perhaps have a flaw, but can be purchased cheap, and will do some good to those to whom we give. I can afford to wear the old garments until they are beyond repair. I have purchased your uncle excellent cloth for pants and vest and he is now supplied with good respectable clothing. In this way I can supply large families of children with durable garments, which the parents would not think of getting for them.

Last Sabbath an excellent man died in Parramatta. He left a wife and three children. His wife has taken in washing for their living. He was a stone mason, and used to earn good wages; but the stone dust was killing him, and he had to give up his work. He was the caretaker of our church and kept it in nice order, but this was the only way in which he could earn anything. He knew that the Parramatta church was heavily in debt, and as he was conscientious he proposed to resign in favor of some brethren who proposed to take the work in turn and do it for nothing. His brethren accepted his resignation without inquiring into his circumstances. The family have suffered for the necessaries of life, but they made no complaint or appeal except to God.

The wife and mother was first taken sick, and the husband cared for her until he himself was stricken with the influenza. The doctor was sent for, and he dosed him with brandy. Our people could do nothing, for should the patient die out of the doctor's hand, the doctor at once would prosecute the one who had interfered with his business. Or if he had died under the hands of our brethren, or under the hands of any unauthorized person who is not in the medical line, they would suffer prosecution. But he

died under the doctor's hands, and such a death is counted all right. But the most pitiful part of the matter is that he wanted to die. He said "There is no place in the world for me, and if the Lord will only let me rest in the grave, it is all I ask." He died happy and is at rest, but this case has cost me much suffering of mind.

For four weeks I have been sick with the same complaint, and at times I have thought my breath would stop. Exhaustion was upon me. I could not see how I could give up. I did wrong by writing when I felt so poorly, but I would not stop until the cases that had been opened to me had been attended to. I am still laboring under exhaustion. I came to this place so that I could not see or hear of any human suffering that I could not relieve. I shall remain here perhaps for a week or more, if I do not grow better; but I hope to improve. The night before I came, I did not sleep but two hours; but I was in no pain, and my mind was very peaceful and happy. Tuesday night I was very nervous and exhausted, but slept quite well. Last night I slept until half past three. I shall not write much for this mail. It is now six o'clock a.m. The clouds have passed away. The sun will soon shine in the heavens, and I shall enjoy the forest scenery today.

The Lord in His providence has favored us in giving us a very excellent house in Granville. It is two stories high and is separated from other houses. There is only one house near it, and we have large grounds on all sides. Everything is very quiet about our home; there are no carriages to make a noise in passing, for we are off the main road. Two years ago I purchased a horse for forty dollars. She was a good looking gray horse, but was very poor, and for a time it was a question as to whether or not I should give her away or what I would do with her; but kind treatment and plenty of good feed have brought her up both in flesh and spirits. She has paid her way in one year. At one conference she transported our ministers from Pahrān to North Fitzroy, and thus saved the conference twenty five dollars in car fare. When I went to New Zealand, the school needed her, and she served them well. When I returned, she was in good condition. She is a perfectly safe animal, frightened at nothing, and is not up to any mean tricks. We transported her to New South Wales. She has had an attack of rheumatism, and for weeks we have been unable to use her. Your Uncle Belden went to the stockyard sale in Sydney, and from a herd of wild horses selected a horse for me for which he paid five pounds—twenty-five dollars. I paid three pounds for breaking the horse. So, I have now a three-year-old colt which I put by the side of Maggie, and so have a nice team to draw my phaeton.

It is six o'clock p.m. I have just returned from a trip on the water that borders the school land. They have purchased a nice little boat for the use of the school. May Walling accompanied us. Brother Lawrence, Brother Rousseau, Brother McKenzie, and your mother were in the party. We went several miles on the river to some places on its border. We tied the boat, and Brother Rousseau dug into the land to see what was the manner of its soil. We drew up at another place where there had once been a pleasant home, but it had been forsaken and left to run to ruin. Cattle had been turned into the grounds, and the lemon trees were left to ruin. We ate our dinner on the piazza. We were all hungry. After dinner the company in one boat continued their course to the lake, and the rest of the party, including myself, returned in another boat to the hotel.

Yesterday the American mail came in, and we read your letters with interest. This noon we read a long letter from Dr. Kellogg which was of special interest. Thank you for the pictures of the boat. I am glad to see my children's faces, even if Edson's is a little blurred. The boat looks very nice, and I pray that the Lord will prosper you and that His blessing will attend you. Two weeks ago I sent you a letter and a large package of manuscript by the way of the Vancouver boat. The Vancouver line makes it possible for you to receive mails oftener than you otherwise would.

Lt 89b, 1894

Walling, Addie

Cooranbong, New South Wales, Australia

August 27, 1894

My Dear Niece Addie:

We are sending May to America on the Monowai. We learn that Mr. Walling is pressing his suit and that it cannot be held off much longer. Our lawyer has written as though it has been intimated that we did not want those in America to know where we are. I suppose Walling has trumped up some kind of falsehood to make out [to] his lawyer that we are afraid of him. We have written to say that it will be impossible just now for me to cross the ocean, but that we will send May Walling, so that yourself and May may be at the trial.

Lawyer Boals wrote Willie that you had written to him intimating that you did not wish to appear in court against your father. No one supposes for a moment that it is your choice to appear against him; but if he chooses to press his unjust suit against me, there will be no other way for you to do, but to appear against him, however disagreeable it may be, and to bear testimony that his charges are false. Sister Hall will have to appear as a witness, also Elder Loughborough and wife, and Brother and Sister Ings.

It seems an impossibility to leave the work here at this stage. The school board has purchased lands for the school and for a settlement. Brother Eastman was appointed to come from America to apportion the land to sell it off to families who should desire to make a home for themselves and their children; but circumstances arose in reference to his own property which made it necessary for him to stop at home, for to leave at present would involve him in great loss. The burden of looking after the land will therefore rest heavily upon Willie. I much regret that this will be the case, for he already carries a heavy load in counseling, in devising plans and methods, and in carrying them into execution. We have feared greatly for his health.

We have all stood under a tremendous burden of responsibility, and should we leave the work in its present stage, I know not what would be the result. We feel very sorry for you and May and would gladly shield you from the sad position in which you will be placed on account of this suit. But if your father still urges his suit, there will be no other way for you to do than to appear in court and bear under oath testimony to the untruthfulness of his charges. There are some points that you must stand firmly

against. One is that I have ever sought to conceal you in any way from your father. We heard nothing from him for ten years and knew not whether he was alive or dead. He knew that we did business with the publishing house at Battle Creek, and with the publishing house at Oakland, California. He knew that he could reach us by sending a letter to either of these offices.

Before the death of my husband, I wrote to him saying that we wished to send his children to him by Sister McDearmon, for we were so situated that we could not well take care of them. We had written many letters to him which had never been answered, and we desired that he should certainly receive this, and therefore we sent it to one of our brethren and urged him if possible to get it to Mr. Walling. He then wrote to me begging me to not send the children to him, but to place them under the guardianship of suitable persons and that he would pay for their board and schooling. This was his proposition, but we received no money from him by which to carry it out. He further stated that he had no settled place or home to which he could bring his children to care for them.

Another point is, that he tries to make out that I wanted his children and urged him to let me have them. The fact of the case is that we heard him making a lament, on account of our leaving Colorado for California, and asking what he would do with his children. He declared that his children should never go back to their mother, and I felt sorry for the little ones. He said, "If you could only remain here and take care of them, I should feel perfectly satisfied, knowing that they would be treated right." He then said, "What shall I do with them? I have no home to which to take them." I said, "I suppose I could take them with me to California." He said, "I had not thought of that; but if you could do so, I should feel relieved."

It was decided that we should take them to California one year. I supposed that by that time all difficulties would be settled between him and his wife, and that the children could return to their home. But at the end of the time letters came saying that the children must not come to Colorado, because matters had come to such a crisis that the children should never live with their mother again, and that she should never have them except over his dead body. Mr. Walling made no proposition in regard to the children at the time when we first took them, for we all supposed that they were simply going to remain with us one year on a visit, and then return to their father as we returned from California to Battle Creek. You can see from this that the statements he has made carrying the idea that he made propositions for his children to attend school and learn music, etc. are all without foundation, for such propositions were not thought of, much less mentioned.

Well, Addie, I wish this could all be averted. I have expended one thousand dollars to employ lawyers to defend us in this wicked raid upon us, and through our lawyer have tried to come to a settlement with your father in order to save his poor children from the painful ordeal through which they must pass on account of this suit. I was willing to expend one or two thousand dollars more in order to have the trial given up; but I stipulated that the money should not go to Mr. Walling but to his two children, Addie and May, for I would not pursue any course that would justify the least supposition that his charges were true, and that I was afraid to meet him in court. Now, Addie, you see how the matter stands. I cannot pursue any course that will bear an appearance that his charges are just, when it is all untrue and has not a semblance of truth in [it].

I leave this matter with God, for He knows how to bring the devices of the wicked to nought. If the trial takes place, you must appear and May must appear. I am sorry she has to leave us and go alone on the next boat. Now, as you both love and fear the Lord, put your trust in Him, and He will sustain you in bearing testimony to the truth. We have brought you up, fed, clothed, and educated you, and we have received no remuneration. We have expended three thousand dollars in your behalf, and you know how much we have been benefited by your labors. If judgment is passed against me, we shall appeal to the supreme court and have a second trial. The Lord has all these matters in hand.

May does not want to go to America; but Mr. Walling may think that she is so far off that she will not come to appear against him, so on account of this trial, it is necessary that she should cross the broad waters. I hope the dear child will be able to find some steady employment in which she can retain her strength. It is well that she has learned to give treatment, for she could not endure the taxation that necessarily falls upon a nurse. She could succeed as a cook if someone could be associated with her to relieve her of the hard part of the work.

I am more reconciled to her going to America now than I would have been if we were not urged to go to Africa. If we do go to Africa and Europe, then my workers probably will all go to America; but everything is in such uncertainty, I know not which way we may go. I hope the blessing of the Lord will attend May on her long journey. If you seek wisdom from God He will give it to you. Trust in the Lord with all your heart, and He will not leave nor forsake you. All I ask of you is to speak the truth, and nothing but the truth.

May is with me at this place. We came here one week ago today. Willie and Brother Rousseau and the surveyor of the land preceded us one day. Willie left for Sydney last Friday. We have tried to give May all the pleasure possible on this trip. She has been in a rowboat upon the water, and has accompanied Emily and myself as we went in the carriage in search of orange orchards.

On Sabbath Brother and Sister Lawrence, Brother Collins, canvassing agent, Jimmie Gregory, who has been helping Sister Lawrence in the house, Emily, May, and I went to the school ground, and there I read some articles which I had been writing, and we had a little meeting. We had a season of prayer among the trees, and the Lord seemed precious indeed to us. We then returned to the hotel for dinner. On Sunday we drove over the best portion of the school ground. It was rather rough riding, but we enjoyed it.

Monday forenoon we went about three miles for a case of fine oranges which sell for six cents per dozen. I shall send some to Granville when May goes back tomorrow. It is not thought best for me to return just yet. I am having a chance to rough it in a two-wheeled cart. I sail down the river and look at the school lands. In this way I am called from my writing. I was very much exhausted before I came here, but I am feeling better. Willie will come up on Wednesday with the surveyor of the school land.

Much love to all friends.

Lt 90, 1894

White, J. E.; White, Emma

Per Ardua, Williams St., Granville, New South Wales, Australia

May 29, 1894

Dear Children:

I received both of your letters and was much pleased with their contents. These are the letters I have longed to receive from your pen, and I am so grateful that you are experiencing the blessed assurance of the truthfulness of the promise, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." [Matthew 6:33.] I am so grateful to God that you have been learning the most precious of lessons—that our God is, and that He is a rewarder of those that diligently seek Him.

Daniel sought the Lord when the decree went forth to slay all the wise men of the kingdom of Babylon because they could not relate or interpret a dream which had gone from the king's mind. He demanded not only the interpretation of the dream, but the relation of the dream itself. If they would do this, he would accept it as a proof of their claim as magicians and astrologers.

The magicians were full of fear and trembling. They declared that the request of the king was something unreasonable, and a test beyond that which had ever been required of any man. The king became furious, and acted like all men who have great power and uncontrollable passions. He decided that every one of them should be put to death, and as Daniel and his fellows were numbered with the wise men, they also were to share their fate. This manner of action is what we may expect from men who are in high authority and are controlled by an unholy passion.

Daniel came before the king and pleaded for time to bring this matter before the supreme court of the universe, from whose decision there could be no appeal. When his request was granted, Daniel laid the whole matter before his companions who were united with him in worshipping the true God. The matter was fully considered, and on their bended knees, they pleaded that God would give them the power and wisdom that alone would avail them in their great necessity. They asked God that He would so arrange matters that they need not perish with the rest of the wise men of Babylon. With contrition of heart they submitted their case to the great Judge of all the earth. It was all that they could do.

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." [Daniel 2:19.] They had not sought the mercies of God in vain. Then Daniel called together his companions and thanked God that their prayers had been heard and answered, and they presented to God an offering of praise and thanksgiving that was wholly acceptable to the Ruler of heaven. "Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are His; and He changeth the times and the seasons: He removeth kings and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things. He knoweth what is in the darkness, and light dwelleth with Him." [Verses 20-22.]

Daniel and his fellows had a praise meeting, and all the universe of heaven united with him in thanksgiving. Daniel prayed, "I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee; for Thou hast now made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: He went and said thus unto him: Destroy not the wise men of Babylon; Bring me before the king, and I will show unto the king the interpretation." [Verses 23, 24.]

Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which make it a pleasure to grieve and afflict the creatures of God. They have the spirit of their Master who said, "I am come to seek and to save that which was lost. I came not to call the righteous, but sinners to repentance." [Luke 19:10; 5:30.]

Had Daniel possessed the same quality of religious zeal which is so quickly inflamed today in the churches, and men are led by it to afflict and destroy those who do not serve God after their prescribed plan, he would have said to Arioch, These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have, and should be destroyed. They dishonor the God of heaven, they serve idols, and their lives in no way do honor to God; let them die; but bring me in before the king and I will show unto the king the interpretation. The transforming grace of God was made manifest in His servant, and he pleaded most earnestly for the lives of the very men who afterward in secret, in an underhanded manner, made plans by which they thought to put an end to Daniel's life. These men became jealous of Daniel because he found favor with the kings and nobles, and was honored as the greatest man in Babylon.

"Then Arioch brought in Daniel before the king in haste, and said unto him, I have found a man of the captives of Judea, that will make known unto the king the interpretation. The king answered and said to Daniel, ... Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

"Thy dream and the visions of thy head upon thy bed, are these: as for thou, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass." [Daniel 2:25-29.] Then in all humility of mind he acknowledges that the wisdom is not in him, but in the God of heaven, and that the vision has been revealed to him for the sake of God's servants, and that the king might know the thoughts of his heart.

I am ready to offer praise and thanksgiving to God because He is leading His people step by step. We need to look to our heavenly Father constantly for wisdom and knowledge. I would impress upon the youth that Daniel's God is their God, and whatever difficulty may arise, let them do as did Daniel, "Seek mercies of the God of heaven." [Verse 18.] "And thou Solomon my son, know thou the God of thy

father, and serve Him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." [1 Chronicles 28:9.]

The dying charge of David to his son Solomon, with its warning and promise, is placed on record for the benefit of both parents and children. Parents should faithfully guard the feet of the inexperienced youth, and educate and train them to fear and love God and to serve Him with undivided heart. The youth are to heed the admonition that comes down to them in the sacred records through the ages to our time, that they may be wise in heavenly wisdom. "The Lord is with you, while ye be with Him and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." This was written to Israel at the time when it is recorded that Israel had been without "the true God, and without a teaching priest, and without law." But "when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them." [2 Chronicles 15:2-4.]

There are thousands today who have forsaken the law and are making it void. God sends His messengers with a message in order that they may be convicted of sin and turn from transgression to the path of righteousness. When Israel cried unto the Lord in their trouble, and sought Him, He was found of them. In this statement there is great encouragement for those who are cold and backslidden to seek the Lord. They have the promise that He will be found of them in the day that they seek Him with their whole heart. [Jeremiah 29:13.]

We need to look constantly to our heavenly Father for wisdom and guidance, for we must bear in mind the fact that God holds us accountable for improving the capabilities and powers that He has given us. We are to seek to reach the highest standard of efficiency. This requires that we be much engaged in earnest prayer, that we be shut in with God, holding communion with our Lord Jesus Christ. Our young men and young women should be workers devoted to the Master's service. If they will walk in the light which the Lord has permitted to shine upon them, they will see precious opportunities which they may improve and do God's will from the heart. In doing this the affections will become pure, refined, and sanctified, and they may grow up to the full stature of men and women in Christ Jesus. "Be strong therefore, and let not your hands be weak; for your work shall be rewarded." [2 Chronicles 15:7.]

Lt 93, 1894

Jones, C. H.

Granville, Australia

May 9, 1894

Dear Brother Jones:

Since my letter was written to you, the decision we have so long contemplated has been made in regard to the land we contemplate purchasing for the school. The tract comprises 1500 acres, which we obtain for about \$4,500. This not only provides land for the school, but gives our brethren who are out of employment an opportunity to secure ground for cultivation. The sum of \$1,500 is required for the first

payment, and the balance is to be paid in a few months. We had thought to pay \$125 to hold the land until Brother Daniells and one or two others can come to see it, but we had not the money so we risk the matter. If that \$1,000 had come by last mail, as God designed it should, then we should have had something with which to work.

Oh, how sorry I am that you should have felt at liberty to exercise your wisdom and authority as you have done in this case! You may think you had sufficient reasons, but I think that no circumstance which is likely to arise can be an excuse for you. You should have considered whether even greater emergencies might not arise in this new portion of God's vineyard. This means had been given for a specific object, and how dare you prevent it from going to the very purpose for which it was designed? I look on this action upon your part as a dangerous precedent. Had your eye been single to discern the necessities of the work in this country, which has been kept before you, you would not have been induced to retain that gift from God to the cause of the Australian missions, no, not for a moment.

I want you to understand plainly that God is not pleased with your ideas or principles, nor with the ideas and principles upon which some of our brethren in America have in some cases been working. You have been writing to me of the prosperous condition of the Pacific Press; you stated that you were never in a better condition financially. If the Lord has been so gracious and bountiful in His provision for you, could not you allow brethren who had means, and whose hearts the Lord made willing, to appropriate that means as they were moved by the Spirit of God to do? Has not covetousness taken possession of your soul?

In the night season, while pleading with God in regard to our destitute condition, I had a vivid impression that the Lord was moving upon hearts to send some of His entrusted goods to help us in this country in our great necessity. We have tried to wait patiently for the means to come. When I read that last letter from Brother Haskell, stating why he did not send the money, I knew that had you been in living connection with God, you would have been in fear and trembling before Him, and His Spirit would so have impressed your heart that you would not have ventured to do such a thing. Has not God as great an interest in His work for the salvation of souls in the far-off country as He has in the work in California or Battle Creek? Why do men become so self-centered? Why do they so earnestly grasp everything they can, in order to build up the branch of work under their supervision, irrespective of the great whole?

You know that my husband and I labored with just as much interest to build up our publishing house in California and to erect the churches in San Francisco and Oakland as we are now manifesting in our work here. We called for means from the different conferences; we labored most earnestly to gather donations for California. We knew we were doing our duty, and we carried heavy burdens in California. We freely invested means and influence. We had done the same in Battle Creek. Now we have not the slightest hesitancy in calling on California or any other part of America to help us. We must have help. Had it not been for the royalty on my books, we could have done little.

I have had to stand in a position to help and encourage our brethren in this country; I have tried to inspire them with zeal to do all they possibly can. The cause is young here, and needs strengthening. The

only way we could open the school was by investing, investing, investing of our own means. I have thought that our brethren at home understand but little of what it means to work in new fields and lay the foundation of schools and churches. I did not wish to come here, but I am here by the voice of the Conference. I have some knowledge of the sacrifice Willie is making, away from home and children, when traveling by steamer, going in the steerage to save passage money, and putting his hand into his purse to help students pay their passage. There are constant outgoes, and we study to bring our own wants into as narrow a compass as possible.

If our brethren are so blind that they cannot see things afar off, then there is need that the heavenly eyesight be employed, and I shall try to stir up their minds by way of remembrance. There are but few men here who have means, and we are trying to teach economy in every line to a people who have not been educated to bind about their wants. I desire that the churches should carry the burden of other fields, not by fits and starts, but perseveringly, continuously. In doing this they will receive the Lord's blessing. I do not cease to admonish you, who have been prospered of God, not to become weary in well doing. I wish to say to you who are conveniently settled, think of these "regions beyond." [2 Corinthians 10:16.] The much money invested to increase the facilities in our institutions in America would, if rightly distributed, have built a church in Melbourne, where there are nearly half a million people. We have no church in Adelaide, in Ballarat, in Melbourne, or in Sydney. Our people in the cities and towns must have places of their own where they can worship.

Our God is no respecter of persons, and if the stewards are not faithful in handling the Lord's goods, if they refuse to heed His counsel, and will center His money in favored localities, leaving other places, which are fully as important, with scarcely any facilities, will the Lord be pleased with such management? No, no, this matter has been presented to me again and again. The will of our heavenly Father has been made known. We form one brotherhood. God does not design that those for whom He has done large things shall come to think that His money must be absorbed in their special localities. They are not to imagine that they must keep building, because they want things still more convenient, while some of God's "regions beyond" have no facilities whatever. [Verse 16.]

It is the hardest battle that must be waged, to get the eye to see afar off, to see the needs of places that are just making a beginning. Not only are men to sow the seed, but the reapers in the great harvest field must follow, and the garner must be prepared to gather in and protect the harvest which is reaped. Christ taught His followers to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." [Matthew 6:10.] Ours is a worldwide message. Australia and New Zealand are only a little part of the world, but this is the portion, the region beyond, in which we are called to be interested and to labor, and while in these parts of the field the work needs to obtain a standing place, let not building be added to building in those places where there is now almost every convenience. This absorbs means selfishly, which the workers could manage to do without.

God opens before you continually the prospect of the "regions beyond." [2 Corinthians 10:16.] Do you have sensitive ears to distinguish His voice? The standard of truth must be planted where the people have not as yet heard the message of warning. God wants the large cities to hear the last solemn message that is to be given to the world. Progression and improvement must follow the sowing of the

seed, and angels will co-operate with the human agents. The more that men have the message burning in their own souls, the more unselfish will be their interest in other places, and the more earnestly will they seek to let their light shine out to others. At every step as they advance, they call the heavenly agencies to their side. All heaven is interested in the work.

As God's agents, we are to do unto others as we would that they should do unto us under like circumstances. Our duty to our fellow men is broad and deep; benevolent action is called for. Through mismanagement in the past, the work in Australia is now burdened with debt. This makes it very hard for those who shall work here to inspire confidence, but this embarrassment must be overcome; debts must be canceled; the work of God must not be crushed to death through the miscalculation of men who had not wisdom in the doing of the work. The heavenly agencies will now co-operate with men if they will do their best.

Agencies of every kind must be set in operation; every follower of Christ can do something. Not to do one's God-given work means unfaithfulness, indifference to the claims of God; it means the ranging of one's self against Him. Jesus said, "He that gathereth not with me scattereth abroad." [Matthew 12:30.] Every member of the church is to be enlisted in His service. Every talent of means or of influence is to be employed. Christ asks of those who carry no burden of labor, "Why stand ye here all the day idle?" [Matthew 20:6.] Work while it is day, for the night cometh, in which no man can work. The influence of Christ multiplies itself through His human agencies. To deny self for Christ's sake is the daily obligation of every Christian.

Lt 95, 1894

Bond, Brother and Sister

Norfolk Villa, Prospect Street, Granville, New South Wales, Australia

September 8, 1894

Dear Brother and Sister Bond:

I know not what your relation is to Brother Fred Harmon, but I have open before me some things. I was in a meeting where you were present, and there seemed to be a great darkness, which prevailed after the meeting. There were a few assembled together. Brother Bond was talking to Brother Fred Harmon in a decided manner, pressing him to some decision. Brother Fred Harmon presented his case as unable to pay money due upon the place which he had purchased of you, and you were making statements of the case and demanding that which was your right.

The Spirit of the Lord rested upon me, and I bore to you, my brother, a decided testimony, reading portions of Scripture to you: the words of Christ enshrouded in the pillowy cloud which are to express our gratitude to God for His mercy and goodness and love to the children of men, by acting that mercy and compassion and tenderness for the followers of Jesus Christ; read Deuteronomy 15. Dear brother, it pays to do right and it is a grievous blot on your name to do a wrong action to your brother. The Lord help you, my brother, to do right because it will be for your eternal interest to do right.

In love.

Lt 96, 1894

Jones, C. H.

Norfolk Villa, Prospect Street, Granville, New South Wales, Australia

September 30, 1894

Dear Brother Jones:

I send you a copy of a letter that mentions Brother Buster's case. I wish this to come to Brother Bond at Healdsburg. I have been troubled in a dream concerning Brother Bond and Brother Fred Harmon who is in Nevada. Brother Bond seemed to be threatening Brother Harmon. Now light has been given me that Brother Bond has not done the right thing in regard to the transfer of property in the sight of God. The law of the land will in a business line call the matter all right, but the Lord will pass a different verdict in the judgment. I do not want that Brother Bond shall imperil his own soul; I want him to deal justly, to love mercy and walk humbly with God. Many things pass as current with the world that is condemned of God. If Brother Bond is not careful, he will oppress a brother because he can do this, and the Lord will not justify him in such a course of action. If he should follow his own spirit, he will not keep the way of the Lord.

The Lord reads the heart and He will not pass over a wrong done to His brethren. I have not received a letter from Brother Fred Harmon or his wife since I have been in this country, but I have received communications from God which I dare not lightly regard. I entreat of Brother Bond to pursue such a course that the Lord will not register in the books of heaven, "He is a hard man, oppressive to his brethren." From the light given me of the Lord, all above that which he paid Brother Fred Harmon for his place should have been placed to the account of Fred Harmon. Of course, he will not see it in this light, but this is Christian. It is according to the light given us in the Word of God.

Will you please place this before Brother Bond, and if you cannot do it, place it in the hands of a judicious person who will show aptitude in dealing with Brother Bond. I have hoped that Brother Bond would be converted and that he would awaken to his God-given responsibilities and keep the way of the Lord. The testimony for Brother Bond I think is in his hands; if not, I will have the one I have copied and [will] send a copy to him.

The Lord is at the door, and we have none too much time to prepare for the Marriage Supper of the Lamb. But if we lived in this world a thousand years, we should be happy if we were doers of the words of Christ, pure, loyal, and true to our highest interests. But how little we know how soon our accounts will be settled and our life work ended. Are we prepared? O, if we do not follow on to know the Lord we shall then never see His goings forth prepared as the morning. There are many who claim to be Christians who are not Christians in character. They are not molded after the divine similitude. "Let this mind be in you which was also in Jesus Christ." [Philippians 2:5.] When this is so, there will be a love and tenderness in the soul that is after the divine similitude.

After dinner. I have come across the testimony for Brother Bond, Healdsburg, California (no date).
"Brother Bond, when you told me you sold the place you bought or traded for with Brother Fred Harmon for four thousand dollars more than you gave him for the place, I said, 'O, here is a severe test and proving for Brother Bond. I will look with interest to see if he bears the pruning of God. If he is sanctified to God, this test will develop the character of the Christian. He could not receive that money, four thousand dollars, as his own, for he did nothing to increase the value of the place, and that extra belonged to Brother Harmon, which he would certainly have done if he was keeping the commandments of God which govern character. You should deal justly, love mercy, and walk humbly with God."

I have ten pages of letter written to Brother Bond, but cannot copy it now. Will send that which I have.

Lt 99, 1894

O'Kavanagh, Mrs. M. M. J.

S. D. A. Campground, Middle Brighton, Australia

January 8, 1894

Dear Madam:

Your letters of January 6th and 8th have been received, and in reply I am happy to assure you that as a denomination we are in the fullest sense total abstainers from the use of spirituous liquors, wine, beer, cider, and also tobacco and all other narcotics, and are earnest workers in the cause of temperance. All are vegetarians, many abstaining wholly from the use of flesh food, while others use it in only the most moderate degree.

We have an extensive literature on these subjects, which has had a wide circulation. I enclose two small tracts recently published, bearing on the liquor traffic, in which you may be interested.

I expect to speak at the campground next Wednesday, January 10, at 3 p.m., and I extend to you a cordial invitation to attend the service, after which, if you desire, I shall be pleased to have an interview with you at my tent, No. 15.

Please note that the meeting is at Middle Brighton, the next station after North Brighton.

With kindest regards,

Yours in every work for the uplifting of fallen humanity.

Lt 99a, 1894

O'Kavanagh, Mrs. M. M. J.

Campground, Middle Brighton, Australia

January 11, 1894

Mrs. M. M. J. O’Kavanagh

Heidelberg, Victoria, Australia

Dear Madam:

We have made a selection of temperance tracts as you desired. Among these are a number of leaflets by Dr. J. Kellogg, the editor of the Good Health, which I think you will find useful.

We hope that you will be able to spend some further time with us before the meeting closes. Could you not come over on Saturday, and Sunday afternoons? I am to speak on both days at 3 p.m. The last train on Saturday before the service leaves Melbourne at 2 p.m., and arrives here at 2:36. On Sunday it leaves Melbourne at 2:10, arrives here at 2:40. Our phaeton will meet the train at the station on both Saturday and Sunday at these hours. We shall be pleased to meet you.

We have arranged your subscription for the Good Health and think we shall be able to secure the back numbers which you have failed to receive.

Sincerely yours.

Lt 100, 1894

Caro, Sister

Campground, Middle Brighton, Australia

January 12, 1894

[Sister Caro:]

You will be surprised to hear of the success of this meeting. Our brethren made arrangements to provide fifty tents, but these were taken so early in the meeting that orders were given for twenty-five more, and all these have been pitched and families settled in them. Next came a plea from those interested, not of our faith. The first citizens of Brighton had attended our meetings, and some are convicted of the truth. One gentleman, who has a large music establishment, has begged for a tent, and by crowding our brethren together a little more closely, two tents were vacated; the brother of this music dealer and his wife also wanted a tent on the ground. They had three lady visitors, but finally they all decided to come today and will remain with us over Sabbath and Sunday.

We see nothing like the bitterness of opposition we met in Wellington. A deep interest is developing everywhere. People come twenty and thirty miles, bringing their lunch, and remaining from morning till night. They say, “Never, never, did we hear the Bible made so plain before. We are amazed at what we hear. Strange things are brought to our ears.” In the afternoons and evenings throughout the week our congregations number about one thousand.

Later in the day. I have been interrupted in my writing. Doctor Kellogg came to my tent to see if I would have an interview with the president and secretary of the W.C.T.U. We invited them to our tent, and we had a very pleasant visit. The president is a strict vegetarian, not having tasted meat for four years. She bears a clear countenance, which does credit to her abstemious habits. The secretary is a young woman. Both are ladies of intelligence. They manifest deep interest in all they have heard. They have made a request that I speak in the beautiful hall in which they hold their meetings, and they asked Brother Starr to write for their temperance paper. The president expressed an earnest desire that we should harmonize in the temperance work. "Be assured," they said, "we shall enter every door open to us that we may let our light shine to others." They seemed highly gratified in seeing and hearing and being convinced that the fruits of the Spirit are possessed and revealed by this people. I gave each of them a copy of Christian Temperance, to one the Great Controversy, to the other Patriarchs and Prophets.

Elder Starr has been interrupted again. Some outsiders wished to remain with us overnight, if we can accommodate them with lodgings, which we shall certainly arrange to do. The congregations surprise us all. The interest is wonderful. The first class of people are searching for truth as for hidden treasures. All who have come to the meetings seem astonished beyond measure. They are pleased with everything Elder Olsen <and Corliss> presents before them, and express themselves as well pleased with the words I spoke upon temperance Wednesday afternoon, also on Sunday afternoon, and upon education Thursday afternoon, when the subject of our school was up. Brother Daniells, Brother Rousseau, and Elder Olsen gave brief addresses; the large congregation sat listening, apparently with the greatest satisfaction, for three hours. Every day new ones are added to the congregation, and we are having the strongest evidence that the convicting power of God is upon those who have been listening for the first time to the third angel's message.

A petition has already been sent in for a minister to labor in Brighton and explain the Scriptures to the people. They are hungering and thirsting for the bread and water of life. This petition cannot be resisted. We have prayed for the Lord to open the way, and it is being opened for the truth to be given to the people. They promised a good hall and full attendance. Others beg for meetings to be held in their localities. The lady temperance workers ask that instruction in proper cooking may be given them in their hall. They want Sister Starr to act as teacher. Their hall is provided with good facilities, so that after the lecture a practical illustration can be given of the best methods of healthful cookery. Sister Starr told them she was not qualified to teach. "Well," they said, "tell us all you know."

This camp meeting is advertising us as nothing else could. The people say it is a wonder of wonders, this city of clean, white tents. O, I am so thankful that the Captain of the Lord's host is upon the encampment. The believers are being blessed. Elder Corliss has presented the Word of God in clear lines; several are just deciding for the truth. That which gives us greatest joy is the outside interest. We hear from many, such expressions as these: "This is more than we hoped for. We are surprised every day with the new and precious things that are opened to us from the Word of God. The reception of the Holy Spirit is an invaluable blessing. Our faith is confirmed, our hopes brightened, our belief in the testimony of Scripture made strong."

The Lord is working for us all on this encampment. I addressed our ministers today, urging them not to settle down satisfied with what we have received. There has been a surprised, thankful people on these grounds; but faith has not reached high enough. Hope is the outcome of faith, the full persuasion of things unseen. We must believe that we may have the full possession of the great and glorious salvation which is "ready to be revealed in the last time." [1 Peter 1:5.] Those who hunger and thirst after righteousness will be filled.

I am so sorry that some who might have come are not here, placing themselves in the channel of light. But I am thankful that 440 men, women, and children are encamped here on this ground, besides a number who occupy rented rooms nearby. The number is still increasing. Rich stores from the treasury of God are presented to all, without money and without price. Let Israel hope in the Lord, for with the Lord there is mercy.

I think of church in your place; and I address myself to you as to God's chosen people. Do not place a low estimate upon the value of the soul. Do not turn from the great salvation. Rest not until you have a well grounded hope; a daily, living experience, growing in grace and the knowledge of the truth. The promises of God are immutable. Our heavenly Father loves and cares for us. If we are willing and obedient, His Word will be fulfilled to us. Faithful is He that promised, who also will do it. The perfect work of Christ, which atoned for our sins, hath brought in everlasting righteousness, and hath made perfect and everlasting peace, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth in to that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek." [Hebrews 6:19, 20.]

I might write a volume concerning the work here, but I have not time to enter into particulars. I wish to send this on the morrow, and must not write more, for then I could not get it copied.

With much love to Sister Hunt, yourself, and Dr. Caro. The Lord is good; He loves you, and is calling for you.

