

Ellen G. White 1895 Letters 1-100

Lt 1a, 1895

Austin, Sister

Cooranbong, N. S. W., Australia

January 17, 1895

Dear Sister Austin:

I have been writing since an early hour. After my season of prayer I began writing at three a.m. I have written a short letter to Elder J. V. Himes. I cannot express to you my joy at the evidence that one of the pioneers in the work of giving the message of warning to the world in 1840-44 is acting a part in giving the third angel's message. Elder Himes may not be with you when this letter shall reach you, but I feel so thankful that he is manifesting his interest in the work at the very close of this earth's history. To me this is a great satisfaction. I know that we have the truth, and one who had so decided a part to act in the proclamation of the first and second angels' messages, is highly esteemed by me for his work's sake. This donation for Australia is gladly received from Elder Himes; it is more precious in my estimation than it would be if coming from any other human agent.

I have had such a great desire that the men whom the Lord worked with in the proclamation of a message that startled the world from their apathy in 1840-44 should see the greater light shining in the message of the third angel. The message to be proclaimed at this time includes the two previous messages; all three are going forth to the world, to make ready a people to stand in the great day of God's preparation. I cannot see that Elder Himes' work ended at the passing of the time in '44. Confusion came in, it is true; but the third angel's message would have shed beams of precious light upon the two former messages, which are themselves to be reproduced in the proclamation of this last message that is to lighten the whole earth with the glory of God.

Oh, our faith must not fail, our hope must be kept bright amid trial and opposition, our zeal must not be quenched, for the Lord God has given messages of warning and mercy that are to kindle a fire of holy activity that shall not be extinguished until He sends forth judgment unto victory.

The third angel's message multiplies the power of the first and second, for all are to be given in unity, the church below uniting with the universe of heaven in sounding forth not only the third angel's message, but the first and the second, glorifying God in doing a great work in the earth, in proclaiming the truth. The Lord is coming the second time with power and great glory. This grand work for the Master requires entire consecration to God.

Doing good in all its forms is enjoined upon us, but how much more earnest and fervent and zealous should we be as we open the Scriptures to those in the darkness of error and proclaim that Christ is at the door, that the end of all things is at hand. We need to be wide awake now, preparing a people for the marriage supper of the Lamb. The missionary enterprise is to be carried forward with unflagging energy. Every faculty and power that God has given to men is to be employed now without further delay. I am not able to write more now.

Lt 2, 1895

To those who work at Cooranbong

Norfolk Villa, Prospect St., Granville, Australia

March 4, 1895

Dear Brethren:

I am burdened over your case. In the night season I was in your company, and was listening to your words, and the Spirit of the Lord came upon me, and I addressed one and then another, and then the company as a whole. At the present time you may either do a great deal of good, or all thoughtlessly commit a large amount of evil. I read the entire chapter of (1 John 3), I presented before you the necessity of manliness and firmness in the Christian character. A cheap Christian character works more harm in the world than the character of a worldling; for professed Christians mislead others by professing to represent Him whose name they assume. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." [Hebrews 4:1.] "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." [Romans 12:1.]

Bro. Rousseau and his fellow helper, Bro. Metcalfe Hare, will need all the help you can give them in spiritual things. Every one of you, both young and old, can be a blessing to these brethren.

"I write unto you, young men, because ye have overcome the wicked one ... I have written unto you, young men, because ye are strong, and the word of God abideth in you." [1 John 2:13, 14.]

The Lord requires that every human agent shall do his best, and those that do their best will have the greatest personal satisfaction, and will bring the greatest satisfaction to those who have an interest in them. The youth need to realize that they need a deep experience in the things of God. A mere surface work will be of no benefit to them. You need to bring the light of God's Word into your heart, that you may search it as with a lighted candle. "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.]

When you associate together, you may be a help and a blessing one to another if you surround yourselves with an influence that is divine. But there are those who have grave defects, which are gaining a deeper hold upon them and, which, if not overcome, will drive the Spirit of God out of the heart. There is among you too much love of jesting and joking which is not convenient, and which in no way strengthens the soul or the intellect. Jestings and joking may please a class of cheap minds, and yet the influence of this kind of conduct is destructive to spirituality.

I speak to you as a class and also as individuals: "Guard your words. Let sobriety and sound common sense characterize your conversation. Do not trifle with the purity and nobility of your souls by condescending to indulgence in stale jokes, and in cultivating habits of trifling conversation." The requirement of God is explicit on these points, and presents before you the obligations that rest upon you as children of God. The Word of God says, "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 the

injunction is given in still more explicit language, "Whether ye eat or whether ye drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

Bible religion is not one influence among many others, but its influence is supreme, pervading and controlling every other influence. Bible religion is to exercise control over life and conduct. It is not to be like a dash of color, brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into color until every thread of the fabric was dyed in a deep, fast, unfading hue. The Lord will give you understanding in all practical Bible truths as you bring them into your life practice. Principles of truth are to be carried out in your practical experience in every day matters.

If you are determined that you will obey every word that proceedeth out of the mouth of God, then great and efficient truths will be discovered by you, and you will see that Bible religion has to do with the small as well as larger concerns of life. The broad principles of the Word of God are to regulate the character and conduct of every genuine Christian. Let every one enquire seriously, "Am I a genuine Christian? Am I bearing the true marks of a Christian? Am I doing my best to perfect a character after the divine model? Am I permitting the grace of God to have a molding influence upon me, and am I becoming more and more perfectly conformed to the image of Jesus Christ?"

Aim to be faithful students in the school of Christ, learning daily to conform your life to the divine Pattern. Set your face heavenward, and press toward the mark for the prize of your high calling in Christ Jesus.

Run the Christian race with patience, and rise superior to every temptation that shall come to you, however grievous it may be. Resist the devil, and he will flee from you. Draw nigh to God, and if you are desirous of taking the first upward step, you will find His hand stretched out to help you. It remains with you individually as to whether you walk in the light of the Sun of Righteousness or in the darkness of error. The truth of God can be a blessing to you only as you permit its influence to purify and refine your soul.

As you are associated together in physical and mental training, be careful what habits you form. If you choose, you can make the occasion that brings you together one in which you can do most essential missionary work one for another. Christian example, manifested in spirit, in words, in the faithful discharge of your duty, both in physical and mental lines, will have an influence upon those with whom you associate. Individually you may be God's true missionaries, watching for souls as they that must give an account. God has given you reasoning powers, and you are to put to use your capabilities, and [to] consider how you may answer the expectation of Christ in bearing one another's burdens.

Let every one exercise the talents entrusted to him by watching unto prayer, and by lifting to the extent of his power. Bear in mind, I beseech you, that it rests with you as to whether or not you will form characters after the divine similitude. It rests with you whether you will go contrary to God and His truth, and become tempters of those with whom you associate. There is nothing more decidedly antagonistic to the pure truths of God than a polluted heart. Do not expect that the Holy Spirit will force your will. It is the Holy Spirit's office to convict of sin, and to incline the heart toward truth and righteousness.

“And you hath he quickened, who were dead in trespasses and sin: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, hath quickened us together with Christ, (By grace ye are saved:) and hath raised us up together and made us sit together in heavenly places in Christ Jesus.” [Ephesians 2:1-6.]

But while we are saved through grace, the apostle presents the part that we are to act. He says, “Work out your own salvation with fear and trembling, (lest you become an influence to lead others astray) for it is God that worketh in you, both to will and to do of His good pleasure.” [Philippians 2:12, 13.] In these Scriptures is presented the co-working of God with man and man with God. How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through the union of the human and the divine. Where this co-operation is found, these words are appropriate, “And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled,” that He may “present you holy, and unblamable, and unreprouvable in his sight.” [Colossians 1:21, 22.] Let every soul remember that the Christian armor cannot be laid aside for one moment. We are called upon to keep up the warfare, to resist Satan, to “watch and pray.” [Mark 13:33.]

Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sacrificed to the glory of God. When you hear young men jesting and joking, do not join in the merriment which they make that dishonors Jesus Christ who died for them, but rather reprove them. Watch over one another for good. Pray for, and with one another. You can surround your souls with an atmosphere that will be like zephyrs from the heavenly Eden. Open your heart to the Lord Jesus. Guard your tongue. Let not your tongue run at random in jesting and joking. These are signs that your heart needs to be cleansed from its defilement. Those who are earnestly striving to obtain the world to come, will act according to Christian principles in all the concerns of life. They will bring into practice the injunction, “Not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.] If we are sincere Christians in meeting, we shall be sincere Christians at all times and in all places.

I am very desirous that all who are acquainted with Christ shall manifest the fact by the spirit revealed in their words. Christ says, “A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” [Matthew 12:35-37.] Our words index the state of our heart, and whether men talk much or little, their words express the character of their thoughts. A man’s character may be quite accurately estimated by the nature of his conversation. Sound, truthful words have the right ring in them. Our words have an effect upon our character, for they react upon our thoughts. “The end of all things is at hand, be ye therefore sober, and watch unto prayer.” [1 Peter 4:7.]

“He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace and pursue 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." [1 Peter 3:10-12.] "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy: for I am holy." [1 Peter 1:13-16.]

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner. Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can gain access to them. He is playing the game of life for their souls. Can we wonder that the Word of God cautions us, and warns us against sinning with our tongues?

We are to feed upon Christ, the living Bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and practice the truths they teach in our daily life. Those who do this will reveal the fact that they are feasting upon the Bread of life, eating the flesh of the Son of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to His lessons, we shall feed upon His flesh, for the Word became flesh and dwelt among us. Christ says, "The words that I speak unto you, they are spirit and they are life." [John 6:63.]

When we utter meaningless and silly words, we encourage others to indulge in the same kind of conversation; but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts that will elevate, ennoble and sanctify our characters and the characters of those who hear. The only words that should come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by them. Sensible people are ashamed to listen to such words, and disgusted that their precious time should be wasted in listening to frivolous utterances.

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words you have dishonored the name of Christ, for you have misrepresented Him in character. No word of guile was found in His lips, no word of prevarication or falsehood. The people that are described as making up the 144,000 have the Father's name written in their foreheads, and of them it is said, "In their mouth was found no guile: for they are without fault before the throne of God." [Revelation 14:5.] If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God.

John writes further, saying, "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 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 honor, and power, and might, be unto our God for ever 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 unto me, These are they which came out of great tribulation, and have washed their 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, 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.]

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life! Begin at once the work of soul purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit according to its character. The words we utter encourage the feeling that prompts them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm, yet they are an index of our inward thoughts, and work on the side of evil.

What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle. Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds.

Those who love Jesus Christ will contemplate His character, meditate upon His words, practice His precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace, but they have been anything but this because of the incalculable mischief that has been wrought by the tongue.

Souls have been murdered by harsh, censorious words. If the cases of some could be brought to light, it would be revealed that souls have been lost, because when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words; men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them hastily. The spiritual atmosphere which surrounded the souls of these men was of a malarious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after effort was successful in establishing the goings of the fallen soul.

When men are tempted, how often they drop the bad seed of doubt in to the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed may overcome his error and become established in the truth. He may outlive his

temptation, pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell ... The tongue can no man [tame]: it is an unruly evil, full of deadly poison." [James 3:6, 8.]

Will you, to whom I now address these words, take heed to the instruction given you? Let youth take warning; let them not be forward in conversation, but be modest and retiring. Let them be quick to hear things that will profit the soul, and be slow to speak unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, to the expression of gratitude to God for the great love wherewith He hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify the Master by witnessing in your character to the work of the Holy Spirit upon your soul. Let Christ abide in the soul as a wellspring of life.

Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy saying, "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:12-15.] Let everyone that nameth the name of Christ depart from iniquity, but in the great house there are not only vessels of gold and silver, but also of wood and of earth: and some to honor and some to dishonor.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Verses 21-26.]

"Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts, ye double minded." [James 4:8.] When the heart has a deep longing for God, when the mind contemplates the goodness and the loving kindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a Comforter to the soul. Jesus says, "If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments and abide in his love. These things are spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:10, 11.] "Let your speech be alway with grace, seasoned with salt that ye may know how ye ought to answer every man." [Colossians 4:6.] Will we be obedient to these inspired words that come sounding down the lines of time? The purpose to which we are called is an exalted one.

Peter says, "But ye are a chosen generation: a royal priesthood, an holy nation, a peculiar people: and that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] How can you show forth His praises? By the words that you utter. You can speak in such a way as to bless others, to be a savor of life unto life in working the works of righteousness. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul: having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Verses 11, 12.]

The Lord is to be honored and glorified by His people in the midst of a crooked and perverse generation, among whom they are to shine as lights in the world. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." [Titus 3:8.] The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment.

Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan's subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the Book of Inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.]

Lt 4, 1895

To the Men in Responsible Positions in Battle Creek

Granville, Australia

September 1895

Dear Brethren:

You have no right to absorb in Battle Creek the means that is sent out by our people, and leave mission fields impoverished. The funds that accumulate in Battle Creek have not been created by those who handle the means. It is the faith of the people in the cause and work of God that has brought tithes and offerings to the treasury.

The efforts made to induce our people to move away from Battle Creek have not succeeded. And why? Because the enlargements constantly going forward have been encouraging people to move in. There was represented to me a mammoth vineyard, requiring much labor to tend and care for it. Men were working in one part of the vineyard, while other parts were left unworked, to grow thorns and briars. One of dignified bearing said, Why are you setting out so many plants in this part of the field? Take some of the plants to other portions of God's vineyard. More ground will be brought under cultivation. Thus the work will be greatly extended, and new elements will be brought in.

When people are congregated together as they are in Battle Creek, it requires more labor to keep the church in a right condition than would be required to minister to the same number were they were scattered as they should be in different parts of the field.

Consolidation means that all institutions are to be merged into the Battle Creek institutions. For years something of this kind has been proposed by one and another. But according to the light I have had, the plan is wrong, decidedly wrong. Let every institution stand in its own individuality, doing its respective work in its own locality. There are not in Battle Creek men of sufficient clearness of discernment, sanctified by the grace of Christ, to carry the responsibilities which they now assume. If there is any action taken to merge everything into one institution under the dictation of those now presiding, it will be one of the worst pieces of business that was ever transacted in Battle Creek in connection with the cause of God.

The Pacific Press should stand in its own moral independence, carrying on its work beyond the Rocky Mountains, in a little world of its own. Its managers are responsible to God to do their work as in full view of the universe of heaven.

Men are coming to trust in men, and to make flesh their arm; and when that arm is not linked in the arm of Christ, they will find that they are leaning upon a broken reed. The publishing houses were established in America in the counsel of God, under His direction and supervision, and they should stand in their own individuality, as sister institutions. Never should they be so related to each other that one shall have power to control the running of the other. If one institution shall adopt a policy which the other does not sanction, the other institution is not to be corrupted, but is to stand in its God-given responsibility, true to the principles that were expressed in its establishment, carrying forward the work in harmony with these principles.

Our people do not know what they are about. In some of their movements they act like blind men. The managers at Battle Creek are taking altogether too much on their hands, but they do not understand the result of this confederacy. Every institution should work in perfect harmony with the other institutions, but further than this they should not go toward confederacy or merging into one. Already there are men who, supposing themselves wise, are trying to shape matters according to their ideas. Things may for a time appear to prosper in their hands, but the result will be that which they do not now anticipate.

For years a spirit of oppression has been coming into Battle Creek. The human agents are lifting up themselves unto selfishness and domination. Not a work can be published but they try to gain control of it, and if authors do not concede to their propositions, those who publish the work will exert an influence with canvassers and other agents that will hinder its sale, and [they do] this, wholly irrespective of the value of the book. When every institution is merged into the one that is greatest—that is, measured by her power of control—that one will indeed be a ruling power, and if the principles of action in the most powerful institution are corrupted, as is now the case, and as has been in the history of the past, every other institution must follow the same path, else a determined influence will be brought to bear against it. The difficulty is not in the institution, but in the members.

This disposition to press men into hard places if you cannot bring them to your ideas is not according to God's order. Those who do this when it suits them are bringing souls into unbelief and

temptation, and driving them on Satan's battlefield. They forget that God will deal with them as they deal with their fellow men. God's cause is not to be molded by one man, or half a dozen men. All His responsible stewards are to bear a share in the devising, as well as in the execution of the plans. Men must not forget that the God of heaven is a God of justice; with Him is no partiality, no hypocrisy. He will not serve with men's selfishness, or sanction their plans to rob one soul of his rights, because they can press him inconsiderately, and make statements and plans that compel surrender <or leave him helpless.>

Shall everything pass under the control of men whom we know have not a living connection with God? He who says, "I know thy works," hears all their suggestions, listens to all their plans. [Revelation 2:2.] The institutions of God's own creating, which He established upon principles of justice and equity, they are seeking to make a means of oppression, forcing the Lord's workers to accept terms which they themselves, were the situation reversed, would not accept.

God's instrumentalities are not chosen of men, nor under their jurisdiction. They are to prepare a people to stand in the day of the Lord. God is a party to every transaction, and He is sinned against and misrepresented. The Lord's powerful instrumentalities are made as a cutting sword to weaken and destroy, because those who are managing these instrumentalities possess attributes that lead them to do this. When men swerve from truth and righteousness, violates justice in deal, making contracts that bind others according to their will, <and violate contracts,> let them remember that for all this, God will bring them into judgment. By no sharp dealing or underhand advantage is the Lord to be glorified or His truth served. Money acquired in this way to supply the treasury will benefit no one, for God will not serve with the sins of oppression and selfishness.

It should be written on the conscience as with a pen of iron upon a rock, that no man can achieve true success while violating the eternal principles of right. There must be a cleansing of the institutions similar to Christ's cleansing of the temple of old. "It is written," saith the Lord, "my house shall be called a house of prayer, but ye have made it a den of thieves." [Matthew 21:13.] There are in our institutions today transactions similar to those that took place in the temple <courts> in Christ's time; and all heaven is looking on.

Think you that the Lord of heaven has looked with pleasure on your dealings with Frank Belden in regard to his books? On the pages of the books of heaven is written, Fraud, injustice and robbery. Other transactions have been conducted in the same spirit. The success of Gospel Primer chafed the men whose hearts have not been connected with God. They could not possibly let God work through His own instrumentalities to plant His standard in a field that has been almost entirely neglected. By every plausible device, Satan has worked to discourage the ones who entered that field. Determined effort has been made to retard the work and bind the workmen. When the Lord opened the way for the sale of Gospel Primer, and before one step was openly to kill it, I was shown that it would be done, because there are those connected with the institutions who do not keep the way of the Lord.

God is dishonored by those who are in responsible places of stewardship, yet do not realize the necessity of being, both in spirit and words, an example to those connected with them, who have learned to do as they require. Every one must have the grace of God for his own soul, he must confide in the pardoning mercy of God through the merits of Christ. Then he will not manifest a harsh zeal to bruise and wound, but a sanctified zeal to answer the prayer of Christ, which He offered before His crucifixion, zeal not for human uplifting, but for the glory of God.

The change of the natural, inherited, and cultivated tendencies of the human heart is that change of which Jesus spoke when He said to Nicodemus, "Except a man be born again, he cannot see (discern) the kingdom of God." Nicodemus did not understand Christ's words. He inquired, "How can these things be?" The answer comes home to every man in responsible positions, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: and ye receive not our witness. If I have told you earthly thing, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." [John 3:3, 9-13.]

The change of heart represented by the new birth can be brought about only through the effectual working of the Holy Spirit. Self love and pride resist the Spirit of God. Every natural inclination of the soul withstands and opposes the change from self-importance and pride to the meekness and lowliness of Christ. It is only through receiving divine light, only through the co-operation of heavenly intelligences, that we can discern the spiritual character of the kingdom of God. Only thus can we have a lively sense of the duties due to all with whom we are connected in labor, or with whom we are brought in contact. We are under contract to God, in His divine service, to work as Christ worked, not in accordance with natural inclinations, but in accordance with the Spirit of God. The express requirements of the Old Testament are in perfect agreement with the teaching of the New Testament.

The Lord Jesus spoke from the pillar of cloud, "And now, Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good? ... For the Lord your God is a God of gods, and Lord of lords, a great God, mighty, and a terrible, which regardeth not persons, nor taketh rewards: he doth execute the judgment of the fatherless and widow, and loveth the stranger, and giveth him food and raiment." [Deuteronomy 10:12, 13, 17, 18.]

Compare this with the words of Christ in the New Testament: "A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and 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.] "A father of the fatherless and a judge of the widow, is God in his holy habitation." [Psalm 68:5.] "The Lord preserveth the strangers; he relieveth the fatherless and the widow: but the way of the wicked he turneth upside down." [Psalm 146:9.] "If thy brother be waxen poor, and falleth into decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

"Take no usury of him, or increase: but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." "Thou shalt not rule over him with rigor, but shall fear thy God." [Leviticus 25:35-38, 43.] See also Deuteronomy 15:7-11; 24:14, 15, 19-21; Leviticus 19:32-37. "Owe no man anything, but to love one another." [Romans 13:8.] The oppression of the poor, which is nothing less than actual robbery,

is not punishable by human courts, except in very extreme cases; but it is marked by the God of heaven as the abhorred practice which He would in no case tolerate.

The apostle James says to the rich, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." [James 5:4.] God condemns injustice whenever manifested, whoever the person, whatever the business. Wherever schemes are devised to withhold money from those to whom it is due, or to deprive any man of his right, there God's disapprobation rests. It is for the interest of every soul connected with the work of God to receive His warnings and reproofs, and die to that stubborn will which has opposed the will of God.

The publishing houses were brought into existence in a spirit of sacrifice, and no persons should have been permitted to hold a responsible position in the work who desired to work according to the world's policy. The consecration and purity of the worker will be evidenced by the principles manifested in his attitude toward every child of God. The publishing house was established for the purpose of doing business upon the principles of justice and equity, judging every case without partiality and without hypocrisy. In our institution the Spirit of Christ was to be a witness to the world of the character of God, a living epistle, known and read of all men. These institutions were to reveal nothing like oppression; the managers were to be those who showed decidedly that they were under the control of God. Selfishness and the love of money was not to set aside those principles of sacrifice which characterized the establishment of these instrumentalities.

No one should be allowed to engage in the sacred work of God who could be bought or sold for money. No one is to take advantage of any man's ignorance or necessity, in order to charge exorbitant prices for work done or for goods sold. The managers are not obeying the commandments of God when by any selfish devising they secure the benefits of the time and talent of the workmen. Such a course is robbery of your neighbor. God has given every one of His workers certain qualifications for which he is responsible, not to any man or set of men, but to God. He is so to use them that they will be a blessing to himself [by] <having it in his power to> be a blessing to others. The practices that have prevailed in the Review and Herald office, and which are now leavening the managers of the conferences, are not correct. I cannot specify all the departures from righteousness; they are too many to be enumerated, and I am not told to do this.

Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity, he would be compelled to give up his business, or fail to secure a livelihood. Where is your faith in God? He owns you as His sons and daughters on condition that you come out from the world and be separate and touch not the unclean thing. There will be violent temptations to diverge from the straight path; there will be innumerable arguments in favor of conforming to custom, and adopting practices that are really dishonest.

When one worker enters into a confederacy with another, as has been done, seeking to supply what others lack of aptitude or knowledge, he is doing that one an injury, and is assisting in a deception. That worker receives pay for qualifications which he has not possess, and his failures in duties which he is supposed to perform are many. Yet the largest wages are received, and the treasury is robbed. God has been greatly displeased by these things.

These may be regarded by men as little things, but was it a little thing for Adam and Eve to eat of the fruit of the tree which God had forbidden them to eat? The smallness of the act did not avert the consequences. It was disobedience to God's commandments, and the floodgates of woe were opened upon our world. We cannot be Christians and connive at any dishonest practice, or breach of trust. The Christian will not be found spending extravagantly means which he has not earned. God requires every man to be punctual, just, and without guile in his lips or in his heart. Be righteous in all your dealings with your fellow men if you would have, not only the name, but the character of a Christian. Those who depart from Bible principles and vindicate their defects as righteous, have never received the true knowledge of Christ or the experience of being, in truth, doers of the Word. There is nothing in the Word of God that glosses over or excuses one phase of selfishness, one approach to over-reaching or dishonesty.

God pledges His most Holy Word that He will bless you if you will walk in His way and do justice and judgment. "Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house diverse measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteousness, are an abomination unto the Lord thy God. Remember what Amalek did unto thee by the way when we were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." [Deuteronomy 25:13-18.]

Notwithstanding that the children of Israel has often grieved the Lord by departing from His counsel, yet He still had a tender care for them. The Lord Jesus Christ saw their enemies taking advantage of their circumstances, to do them an injury; for that work [was] <to bring suffering upon> the weary, who were journeying under God's leading. Hear the judgments which God pronounced: "Therefore it shall be, when the Lord thy God hath given rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." [Verse 19.]

I pen these words of God, that those who profess to be His children may not receive the curse pronounced upon Amalek because they have followed the practices of Amalek. If the heathen receive this denunciation for their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities and privileges, but have not manifested the spirit of Christ toward their own brethren?

The Lord sees all the dealings of brother with brother which weaken faith, and which destroy their confidence in themselves as men dealing as men dealing with justice and equity. In the most positive language He expresses His displeasure at the iniquity practiced in trade. He says, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" [Micah 6:11.] The very wrong here mentioned may not have been committed in our institutions, but acts which these things represent have been, and are still being done. Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." [Verse 12.]

The Lord will work to purify His church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by His name. Just how soon this process will begin, I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor. God has a controversy with all who practice the least injustice, for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, saying that it makes no difference?

It has not been after God's order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." [Matthew 5:13.]

I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people, for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, "It is time for thee, Lord, to work; for they have made void thy law." [Psalm 119:126.]

Lt 5, 1895

Brethren in Responsible Positions in America

Norfolk Villa, Granville, Australia

July 24, 1895

To my Brethren in responsible positions in America:

I am deeply concerned in regard to the disregard of warnings and appeals that have been made by the Spirit of God through the humble instrument. Much time is devoted to large gatherings for the instruction of those who know the truth, when if these very ones would with contrition of heart, forsake their selfishness and go earnestly, prayerfully to work to communicate light to those who are in spiritual darkness, they would receive strength far superior to anything they can obtain through spending so much money and labor upon themselves. They have the benefits of the camp meetings, and many other opportunities for instruction. If these do not accomplish the work for them, these large, expensive institutes will not accomplish it. The time thus spent by the attendants might better be employed in going into some of the dark, unworked fields, and proclaiming the truth to those who are ready to perish.

The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in cities and places where it has not yet taken hold. Money has been entrusted to human agents, to be invested, put out to the exchangers, and increased with use. Again and again the men in positions of trust have had laid before them the pressure of necessity that the Lord's vineyard should be more equally worked. The vineyard is the world; every part of it is the Lord's and should receive due attention. No one locality is to swallow up every resource that can be obtained to enrich

and magnify and multiply its facilities, while the largest portions of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world.

What are we doing for the Southern field? I have looked most anxiously to see if some plans would not be set in operation to redeem the sinful neglect of that field, but I see not a proposition or a resolution to do anything. Perhaps something has been planned that I have not seen. I hope so, and praise the Lord if it is so. But for years our duty has been laid out in a most decided manner, and yet the Southern field has been but touched with the tip ends of our fingers. I now feel deeply in earnest in again bringing before you this neglected portion of the Lord's vineyard. The matter is brought before me again and again. I have been awakened in the night season, and the command has come, write the things I have opened before you, whether men will hear, or whether they will forbear.

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. This kind of work calls for laborers, and the duty rests upon our responsible men to set men at work in that field, and to sustain the work with a portion of the means supplied through tithes and offerings from the believers in all parts of our world. God's field is the world. Jesus said to his disciples, "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.] "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." [Luke 24:47.]

And Peter said to the believers, "The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." [Acts 2:39.] And the Lord said, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." [Hosea 2:23.] "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." [Isaiah 49:6.] Something has been done in foreign countries, and something in home missions; but altogether too much territory has been left unworked. The work is too much centralized. The interests in Battle Creek are overgrown, and this means the robbing of other parts of facilities which they should have had.

The larger and still larger preparations, in the erection and enlargement of buildings, that call together and hold the large number in Battle Creek, is not in accordance with God's plan, but in direct contravention of His plan. It has been urged that there were great advantages in having so many institutions in close connection, that they could be a strength to one another and could afford help to those seeking education and employment. This is according to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities into Battle Creek, but the vision needs to be extended.

These interests should be broken up into many parts, that plants may be made in cities which it will be necessary to make centers of interest. Buildings should be erected and responsibilities centered in many localities that are now robbed of vital, spiritual interest in order to swell the overplus already in Battle Creek. The Lord is not glorified by this management on the part of those who are in responsible positions. "The earth shall be full of the knowledge of Jehovah, as the waters cover the

sea." [Isaiah 11:9.] "For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.]

God has poured out richly of His Holy Spirit upon the believers in Battle Creek. What use have you made of these blessings? Have you done as did the men upon whom the Holy Spirit came on the day of Pentecost? Then "they that were scattered abroad went everywhere preaching the word." [Acts 8:4.] Was this the fruit seen in Battle Creek? Was the church taught of God to know their duty, and to reflect the light they had received?

"When the apostles which were at Jerusalem heard that Samaria had received the word, they sent unto them Peter and John." [Verse 14.] The Spirit of God was waiting to enlighten souls and convert them to the truth. How much effort was put forth for even one man, an Ethiopian. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot, and Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. ... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." [Verses 26-31, 35.] (See Acts 8.)

In this account of Philip and the Ethiopian is presented work which the Lord calls His people to do. This one man, an Ethiopian, represents a large class of human beings that need missionaries like Philip, who will hear the voice of God to go where He shall send them. There is a class who are reading the Scriptures, and cannot understand their import. Those who have a knowledge of God are needed to explain His Word to these souls. The Lord's heritage has been strangely neglected, and God will judge His people for these things.

In the parable of the good Samaritan the priest and Levite looked on the wretched man who had been robbed and wounded, but it did not seem to them desirable to help the one who most needed help, because he was helpless and forsaken. That priest and Levite represent many, many in Battle Creek. Will our brethren explain what their course means? Will the men in charge of the work of God sense their neglect? Will the people in Battle Creek show how much of zeal, of true missionary spirit, they have been receiving?

With the great privileges you have had to learn line upon line, and precept upon precept, and with the precious out pouring of the spirit of God, what lessons have you learned? How much self-denial will our institutions manifest in binding about their imaginary wants? Will they continue to spread themselves and obtain more and still more conveniences for their better accommodation, while the means to be expended for the downtrodden colored race is so little and meager? Here are your neighbors, poor, beaten, oppressed; thousands of human beings suffering for the want of educational advantages; many so many, who need to hear the gospel preached in its purity.

Men of ability are willing to work for a meager sum, two or three dollars a week, to sustain their families; they have souls as precious as those of the men who, because of their selfishness and covetousness, receive thirty dollars a week. Will those who have an abundance put their hands into their pockets, and out of their plentiful supplies impart something to furnish their neighbors with facilities? Will they make provision to help men to do the work they can do for a few dollars a week? Most earnest work should have been done many years ago. There might have been an altogether different presentation from what we now see.

I appeal to families who understand the truth. What are you doing? You can be God's ministers to take up the work in this neglected field that needs to be ploughed and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called upon you to go labor in His vineyard; but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have felt at ease, eating from the abundant supply God gave you to share with those in need.

We have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. By your actions you have said, Am I my brother's keeper? Where are those who have had so much light, so much food that they have lost their appetite for food, and do not appreciate the Bread of life? Those rich treasures, if imparted to others, would be life and hope and salvation to them. The Bible, the precious Bible, is not chained to any one place, but is to go to every part of our world, and its sacred truths are to be everywhere studied.

You cannot send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work there. Facilities must be provided, and workmen to plan for these states. Something is being done, but from the light God has given me, the blood of souls will surely be found in the garments of those, who, like the priests and Levites, are passing by on the other side. This is just what our people are doing. Those who have been feeding from a well-supplied table do not allow even the crumbs that fall from the table to be bestowed on the colored people. But divine illumination is to come to them. And I beseech you, brethren, do not take out of the hands of those who would work every chance they may have to obtain means to work in the Southern states. It is not your privilege to grasp every tittle to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance.

God will not commend selfishness in your planning and managing. Do not act as though you feared some other one of His instrumentalities would have a few crumbs from God's table. If you should send many laborers to the most destitute part of His vineyard, and yet tie their hands by neglecting to furnish them with necessary means for any real work of uplifting, do you think this would please God? Are not the ways of the Lord equal? Shall Battle Creek be supplied with every facility, and thousands of dollars be spent in making things a little more convenient?

Your already abundant facilities, your buildings, your large wages, will witness against you in that day when every one shall be judged according to the deeds done in the body. The managers of the sanitarium, the college, and the publishing house, will not look with such proud satisfaction on their wide-spreading advantages when God shall make inquiry in regard to the souls they have left

without regard, without labor, without light. Those whom you might have helped to receive the truth would in their turn have labored to help others that are in darkness.

The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then. But who will continue to dishonor God by their indolence, by their neglect, by passing by on the other side? Do not, I beseech you, look upon the hard field, grown a little, set two or three at work in one locality, a few in another, and provide them only enough for the bare necessities of life. Those who labor in the Southern field will have to stand amid the most discouraging, hopeless poverty. They can see the needs of the work, and from the abundant supply in Battle Creek means should be furnished these workers to supply the people with advantages they cannot otherwise obtain. The reproach of indolence will be wiped away from the church when everyone who believes the truth shall be willing to labor as did our self-sacrificing Redeemer.

Christ cannot pronounce those good and faithful servants who have had the greatest advantages, the richest blessings, and yet have allowed a nation of helpless, dependent beings to remain degraded and unenlightened. Brethren, when you seek to help the ones who need education, that they may read the Word of God, when you say to every man, from the least to the greatest, know the Lord, know Him for yourselves, then your reproach will be wiped away. The Spirit of God will bless the means employed, even now.

In the past some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth have wanted to build a high partition between themselves and the colored race. We have one Saviour, who died for the black man as well as for the white. Those who possess the Spirit of Christ will have pity and love for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from white and black alike.

God's means are not to be abundantly bestowed on a few privileged ones, so that they shall become exalted in pride, spreading themselves like a green bay tree, while the most needy suffering ones are left without succor. Let not those who are in positions of responsibility rest satisfied, saying, Be ye warmed and clothed and fed, and do nothing to relieve the temporal and spiritual necessities of the suffering ones.

God will bless those who are willing to give and to labor for the salvation of the world as did His beloved Son. Jesus was the Majesty of heaven, the King of Glory, and for our sakes He became poor, that we through His poverty might be rich. See 2 Corinthians 9, also Psalm 112. Please read these Scriptures slowly, solemnly, and consider prayerfully the instruction given.

Hear the words of inspiration: "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. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness.)" [2 Corinthians 9:6-10.]

Thus did the Lord Jesus increase the food placed in the hands of His disciples, and they placed in the hands of the hungry multitude that which Christ distributed to them. All ate and were satisfied, and then Jesus said, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] There is to be no improvidence, no careless neglect, no waste of a morsel of food. This is a lesson as to the bestowal of spiritual gifts as well as temporal. Those who impart the grace given shall have grace for grace. Christ gives light and truth to enrich every soul who will enrich others by the gracious gifts of heaven. This is God's plan, both in spiritual and temporal things.

"Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." [2 Corinthians 9:11, 12.] Those who desire to do so have an abundant opportunity to [be] engaged in experimenting that is wholly approved of God. "Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift." [Verses 13-15.]

Suppose our people should manifest true self-denial and love for souls as Christ has given us an example in His own life. Suppose we should make the experiment of bearing much fruit to the glory of God. Instead of studying how to absorb all the profits of the institutions (which were established in poverty) in enlarging and enriching themselves, suppose they should be regarded as God's instrumentalities, and should provide facilities whereby destitute fields might be supplied with meeting places, and, in a limited degree, with the advantages that are so abundant in Battle Creek. Would not such a course be attended with the blessing of God, whose means you are handling? Suppose you should engage in this work as His stewards, without partiality and without hypocrisy, would it not be far safer to experiment in right doing than in selfishly grasping so much where there is no real need, which means robbery and want to other fields.

I repeat the words of Paul, "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." "Wherefore show ye to them and before the churches the proof of your love, and of our boasting on your behalf." [2 Corinthians 8:13-15, 24.]

There is no more profitable and important work done in our world than that of soul-saving, and for this work the Lord has placed all heaven at our command. The angelic hosts will co-operate with the human agencies, and the grace of our Lord Jesus Christ is waiting our demands upon it. The churches are required to do active service for Christ. A healthful love is not mingled with sentimentalism. True faith works by love, and purifies the soul from all moral defilement. It is a holy faith, superior to sensual delights. It is a power enabling the soul to apply resolutely to irksome tasks and self-sacrifice for the Master's sake.

Will someone who knows, please inform me in regard to the Gospel Primer. Those who issued this book hoped to use its avails for the benefit of the Southern field. It was hoped that some methods of education might be instituted in the field where Edson White and Bro. Palmer have been at work. But I learn that the Gospel Primer has been placed under the control of the General Conference.

Disappointment has been expressed, but I learn nothing of the particulars. I want to know about the whys and wherefores. I see that Edson is now seeking to issue another book, that he may be able to extricate himself from debt, and help the Southern field; but what about this new book? Will the powers that be feel that it is given them of God to lay their hands upon that, and either forbid the work or grasp it, if there is any profit in it?

Nothing can be really selfish that has Christ for its absorbing object. Those who are struggling with all their might to do a work for the most depressed and discouraging class of people, need encouragement. If men or women have entrusted talents, and use these talents to advance the work of God, regarding their Lord's money as a sacred trust to use to His glory, they are doing a work that God approves. What do you propose to do? I think I could furnish Edson with matter just such as would meet the necessities of the Southern field.

This neglected field has been presented before me in its sinfulness and degradation because of the treatment received from the whites. I can give them that which would reach them in their ignorance, and help to uplift their thoughts. But what course would you pursue in the matter. Should I give Edson an opportunity to work, not only to help the Southern field, but to recover himself from his embarrassments, would you feel like bringing the little book under your control, and give him no chance to recover himself? If there is any profit, would you feel it your privilege to claim every advantage. I know this is not God's order or His will.

The hand of God is to be stretched out for the poor, degraded race. Men and women are sent to far-off lands, among heathen savages, to labor at great expense, and often at the sacrifice of their lives, but here are heathen at our very doors. The nation of slaves who were treated as though they had no souls, but were under the control of their masters, were emancipated at immense cost of life on both sides, the North seeking to restrict, the South to perpetuate and extend slavery. After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class.

As the mother of Edson White, I am opposed to his remaining in the field where he is, unless a sufficient corps of helpers shall unite with him to carry on the work. He may struggle with all his might, but who, I ask you, at the head of the work will appreciate and co-operate with him in his efforts? I have only Marian Davis to depend on to help me with my books. Willie has his special allotment of work, and he can scarcely give time to read over the manuscripts on the life of Christ. He is called here and there, and somewhere else, in councils, and works early and late.

Have you confidence that the work Edson is now engaged in is a good work, and that God is working with his efforts? If so, encourage him with the assurance that you thus regard it. If you cannot cooperate with him, but feel it your duty to hedge up every avenue whereby he may obtain means to make a success of his work, I wish to understand this. When souls take hold of the truth who are poor but who desire to help in giving light to their poor brethren, he [Edson] has no means that he can apply to help them in obtaining food merely to sustain life, that they may engage in the work they long to do for others. What courage can he have to labor in such a field? If he remains there, it may be at the sacrifice of his life, unless suitable help is furnished. What can one or two men do in such a field, against the prevailing ignorance, depravity, and immorality?

Yet the Lord has presented to me the fact that thousands of souls are longing for something better than they have. Many can be saved if this destitute field can have simply a small part of the means expended so lavishly in Battle Creek to make things more convenient.

The rebuke of God is upon the management for their partiality and selfish appropriation of His goods. Pride and love of display are gratified in the accumulated advantages, while new fields are left unworked because thousands of dollars are consumed in Battle Creek and other special localities.

In giving Edson White \$8 a week to work in a field where poverty and distress are on every hand—and he has nothing besides this to depend on to relieve the situation—do you feel that you are doing a liberal thing? How does this compare with the \$30 a week paid right in Battle Creek, where there are no special sacrifices to make, and paid to those who had no such work to do? Not one word of complaint has come to me from Edson in regard to his wages, only he told me he was terribly disappointed by the action taken at the conference to buy the Gospel Primer. But nothing has been explained.

I have need of Edson, great need of his knowledge in my work. And if there is to be no more effort to strengthen the work where he is laboring, then I do not wish to encourage him to remain in that field. He has not thought of leaving it, but I have serious thoughts that it is his duty to do so, unless matters shall be viewed in a correct light. If he stands in the way of your sending laborers to that part of the vineyard, tell me so. If you have confidence that he is doing a good work, tell me so. I must know all about this matter.

Edson writes that the work moves very slowly; he has been at work for three months in the one locality, and thirty souls are established in the truth. He thinks that the opposition and discouragements are peculiarly trying, and this is why a greater number have not embraced the truth. But just as strong and continuous labor has been put forth in these colonies; and if thirty embrace the truth after three, six, or even twelve months, we felt to say, What hath God wrought! Those who are converted in the South will work with their own families, with their relatives, with their friends, and so we may hope for increase from the seed sown.

In this country I have found destitution and poverty everywhere, and had I not means to relieve the distressed, to clothe the naked, to take the youth who are too poor to help themselves and place them in schools, and to help the churches in building houses of worship, we should have left the field long ago; for it would be useless to attempt to do anything, hampered on every side. In a letter of mine, copied by someone at the Pacific Press, the statement appears that I had spent \$100 to educate students. It was \$1000, and \$2000 has been used in helping in different places where help was really needed.

Suppose that my brethren at the Review and Herald had been able to bring me to their terms in the publication of my books; what could I have done among this poverty-stricken people? I not only tell them what must be done, but shoulder a large part of the burden myself. I know that God sent me here, but if I had been bound about for want of facilities, I might have worn my life out, and died in disappointment that I could not relieve the situation. I will have Emily Campbell give you the figures showing what I have expended solely for the education of students in our school. I am satisfied with the outlay. It pays; thank God, it pays.

Since the Brighton camp meeting one hundred souls in Sydney and suburbs have embraced the truth, but it has cost us all hard, continuous labor, in devising, planning, working, and watching. Within two weeks another worthy family have taken their stand in Ashfield, or an adjoining suburb. The labor at Canterbury was not in vain in the Lord. In different suburbs an interest has been awakened that time will develop. But there have been not merely one man or two men at work here; much of the time there have been three ministers besides W. C. White and myself, with Bible workers, etc.

Becoming worked down, I fled to Cooranbong for a period of rest. There I found Bro. Rousseau carrying altogether too heavy a load; he was much worn. He met the students for Bible study and morning worship at six a.m. After breakfast they were off to the field till three p.m. After dinner there were classes till bed time. During the two weeks I took hold to relieve Bro. Rousseau of the morning study. He went across the paddocks by moonlight, with Willie or Bro. Caldwell, walking nearly three quarters of a mile to be at the six o'clock meeting. During my stay at Cooranbong I spoke twelve times, and the Lord gave me the word for those assembled. Twenty-six was the usual number in attendance at the morning study; on the two Sabbaths about forty were present at the services, six or eight of these were outsiders.

I was compelled to return home; for there were many things to be considered in regard to the building of a church in Ashfield. The land for a site has been purchased, now comes the struggle to build the church. Where the money is coming from I cannot tell. One thing I know, we must appropriate the means that has been raised for the benefit of this country. Step by step we are advancing, though the work moves slowly. We know that a great work has yet to be done, and it is an aggressive work. Shall we pronounce the situation hopeless, because the outlook appears so discouraging? God forbid! God has a people to be enlightened, and there are souls to be reached in the darkest and most forbidding regions. Everywhere people are under the condemnation of God, in consequence of transgression.

The salvation of the heathen has long been deemed a matter that should engage the interest of Christians. It is no more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very shores. Idolatrous ignorance is in the very shadow of our homes. Something is being done for the colored people, but next to nothing compared to what others receive who have a knowledge of the truth, who have had opportunities innumerable, but have not half appreciated their advantages. To those who know not the truth let the love of Jesus be presented, and it will work as leaven for the transformation of the character.

The colored people have been neglected because the vexed question of how to build a wall of distinction between the whites and the blacks has been in agitation. Some have thought it the best way to reach the white people first, for if we should labor for the colored people we could do nothing for the white population. This is not the right position to assume. Christ's followers are to learn all about the woes of the poor in their immediate vicinity and in their own country. The poor, friendless, untaught colored people need our assistance because they are ignorant and friendless. Those who have a dark, disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. God has jewels in the rough, and His true followers will find them. All who possess the spirit of Christ will have a tender, sympathetic heart, and an open, generous hand.

Those who press close to the bleeding side of Christ will have the spirit of Christ, and a nature that will be quickly responsive to His call. They will work to relieve the necessities of suffering humanity, as Christ worked while before the world fallen, the worlds unfallen; and all the heavenly host he was representing the ways and works of God. In the life of Christ we see what a Christian can do in relieving the distressed, binding up their physical and spiritual wants. Among the colored people, many, even of those who profess to be Christians are sadly ignorant, not only of Bible doctrines, but of Christian principles. Their religion is mingled with earthliness and sensuality. Justice and mercy and the love of God demand that those who have learned of Christ should impart to others, the very ones in the greatest need. The light is to shine forth amid the corruptions that will be found in the Southern field.

It is not ordained ministers that are required for most of the labor in this field; another ministry will be just as effectual. Those who work here should have a thorough knowledge of the condition of the field. An occasional visit from a minister will accomplish but little unless there are those who can follow up and continue the work. Missionaries are needed through whom God can work in His own appointed way according to their several ability. Those are needed who will be full of tender sympathy, who with hearts softened and subdued by the love of God can talk and pray with the people, showing an interest in their welfare, and obtaining a knowledge of their home life and their religious life.

There is need of shepherds who under the direction of the Chief Shepherd will visit, and present the truth in the simplicity of Christ. This means physical discomfort to be borne, and the sacrifice of ease. It means that the workers are to represent the great Shepherd, leaving the ninety and nine, and seeking for the straying sheep and lambs. It means a tender solicitude for the erring, the forbearance of Christ, a divine compassion, because the human agent is a partaker of the divine nature. It means an ear that can listen to heart-breaking recitals of wrong, of degradation, of falling under temptation, of despair and misery.

This kind of work means self-sacrifice. Is this why nothing more has been done for the Negro race?

Lt 7, 1895

Bollman, C. P.

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

October 20, 1895 [typed]

Dear Brother:

I have again read the letter which was sent to you, and I cannot find in it anything that needs to perplex you. We are not to be dependent on the world in a manner to compromise the truth; we are not to be bribed or to attain the world's favor by bowing to the laws of men and setting aside the law of God; we are not to be brought in bondage to the world; and yet we are in the world to live as long as God shall permit, and the Lord has given us a special work to do to save the world. He says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." [Daniel 12:3.]

We may present pure doctrines, yet if our work is mingled with self, it depreciates the truth, so that our offering is pronounced by God "strange fire." [Leviticus 10:1.] It strengthens the prejudice of those who know not the truth, for they judge of our doctrines by the words and works of those who advocate them. If these are not such as to represent its sacredness and value, unbelievers are often led to turn from light and evidence. They may receive altogether wrong ideas, and misrepresent the truth to others because of the impressions that have been given them.

God has given us His holy Word, and His Word is to be presented in the grace of His Holy Spirit. When men permit their peculiar traits of character and their own unpurified spirit to misrepresent the pure and holy truths which God has committed to them, they cause the loss of many souls who might have been saved if the human agents had been meek, humble, and contrite of heart. It is only as one has learned of Jesus the precious lesson of preserving the fragrance of His character that the Spirit and Word are a savor of life unto life.

Jesus said in His last prayer for His disciples, "As thou hast sent me into the world, even so have I also sent them into the world." [John 17:18.] We are to study and cherish the meekness of Christ; we are not to condemn the world, but to save the world by being the means of winning souls to Christ. The Saviour continues, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. ... 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." [Verses 15-17, 19, 20.]

Those who believe on Christ will bear testimony of the fact to the world. They will seek as Christ did, to save every human being, and not repulse any. They are to sanctify themselves through belief of the truth. They have that faith which works by love and purifies the soul from every spot and stain of sin.

The world is watching to see what manner of spirit is revealed by the men and women who claim to believe such strange doctrines. This message of truth must be so proclaimed by human lips, so represented by human character, that many by seeing our good works will glorify our Father in heaven. Your harsh speeches will not convince any soul. Christ has called us to sound the invitation, "Whosoever will, let him come." [See Revelation 22:17.] It depends very much upon how you give the invitation whether you are successful.

Will those who claim to believe the truth practice the principles of the truth which sanctifies the soul? In this, the closing period of the earth's history, let not men be careless in words or acts, let them not indulge a masterful spirit, and provoke the wrath of their enemies. Let not any soul who claims to believe the truth give others occasion to conclude that he is not a Christian, because he talks and acts like a sinner.

There are many who have never had the light. They are deceived by their teachers, and they have not received the mark of the beast. The Lord is working with them; he has not left them to their own ways. Until they shall be convicted of the truth, and trample upon the evidence given to enlighten them, the Lord will not withdraw His grace from them. Let all that hold the truth, hold it in righteousness. Let them, in words and actions, reveal what the truth is doing for these natural branches that are grafted into the olive tree. Let them at all times give evidence that they are

partaking of the nourishment from the parent stock, and bear fruit exactly like that of the stock. The Spirit of Christ is our great need.

Let none who have received the truth cherish the spirit of the Pharisees, and make it appear prominent that they want nothing from the powers that be. God does not give any such burden. We may make a very hard time for ourselves, and bring reproach upon the cause of God, if we feel that we are doing God's service in following our own human impulse. We are not to put on the armor and battle to arouse the combative spirit of our enemies, and to provoke them to fight and to destroy. Our influence is to be of such a character that we shall not unnecessarily stir up angry feelings and arouse the enmity of those who do not believe as we do. We are bidden to be a savor of life unto life. Humanity costs too much to be treated as worthless.

We are not to withdraw from association with others; we cannot do this and be laborers together with God. The Lord does not desire any man to wrap himself up in Pharisaical robes, and say, "Stand apart from me: I want no favors from you." Christ says, "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.]

The inhumanity of man toward man is our greatest sin. God is yet present in our world to work through the children of men, and He would not have His people imitate the practices of the Jewish nation. They would not then be a wholesome, saving element in the world. Jesus says, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" [Verse 13.]

"Without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 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. As the Father hath loved me, so have I loved you: continue ye in my love." Now the condition, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [John 15:5-12.]

This is the principle that needs to be cultivated. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." [Verses 13, 14.] In submission to the principles of the law of God is our only safety. The world is in great need of salt, which Christian precept and practice can introduce into it. The world is following in the steps of the inhabitants of the Noachian world and of the Sodomites. Of the days of Noah it is written, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [Genesis 6:5.] And Jude says, "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." [Verse 7.]

Here is presented to us a state of things which has been, and history will be repeated. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." [Verses 14, 15.] Then Jude speaks, "But, beloved,

remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. ... But ye, beloved, building up yourselves,” not with boastful words, and a masterful human spirit, but “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.” [Verses 17, 18, 20-23.] Let those who claim to have great light and spiritual knowledge be careful that their garments are not defiled. “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 Savior, be glory and majesty, dominion and power, both now and forever.” [Verses 24, 25.]

Let this chapter be prayerfully and carefully considered. It is plain that aggressive warfare is to be maintained. “It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” Then, lest men should put on zeal of their own creating, born of their hereditary and cultivated traits of character, and count it true zeal for God, permitting Satan to get advantage of them in so doing, Jude presents the example of Christ. He says, “Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” [Verse 9.]

These instructions are not at all contradictory, but are in perfect harmony. They enable us to see the truth, not on one side merely, but on all sides, as perfectly and harmoniously developed. All the intrusted qualifications of the human agent are to be yielded to divine influences, all are to be brought in subjection to Christ. Self is to be hid in Christ, and Christ in God.

The instruction given by Jude from verse twenty to the close of the chapter will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ. No one-sided extravagance is to be revealed, no indolence or shiftlessness is to be indulged. We are not to ignore any man’s individuality, nor in any way to justify cold-hearted criticism or selfish practice. This Scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire; there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ His method of saving souls, and He has given us His way.

There is a wealth of instruction for us in Matthew 18. And let us give heed to the words of Paul to the Philippian brethren: “Let your conversation be as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel: and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” [Philippians 1:27-29.]

Baker, W. L. H.

February 9, 1896

Dear Brother and Sister Baker:

In the night season I was conversing with you. I had a message for you, and was presenting that message. You were cast down and feeling discouraged. I said to you, The Lord has bidden me speak to Bro. and Sr. Baker. You are considering your work as almost a failure, but if one soul holds fast to truth, and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The promise is to fathers, to mothers, and to their children. These dear children received from Adam an inheritance of disobedience, of guilt and death. The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character.

The truth is to be proclaimed in all places, and the human agents are to be co-laborers with Christ, building up a wall of security about the children, and cutting off as far as possible the strong current of evil. Parents who are thoroughly converted will seek the salvation of their children, training them to be sons and daughters of God. In doing this work in wisdom they are co-laborers with God. The responsibility of parents is great, and one father and mother converted makes Satan tremble, for he sees that he will lose their children from under his control.

The children of Christian parents are placed in their arms with the divine command, "Take these children and train them for me." Give these youth special attention, and surround them with hallowed influences; teach the father and mother, as well as the children, to let no harsh words proceed from their lips, but let the precious lessons of Jesus' love be given them from babyhood to childhood, and from childhood to youth. The influence of Christian example will surround them like a holy atmosphere. The words that fall from the lips, the ear hears, and the heart receives for good or for evil. Parents have a solemn, responsible work, for wise management from the earliest years, forms the framework of the children's characters.

My brother, my sister, you can help parents to educate and train their families. By your earnest appeals, show them that they can illustrate to the world the power and influence of a well-ordered, well-disciplined family. Thorough Christian influence in the home will demonstrate to the world that the greatest amount of good can be done by sanctified, parental example, and religious training.

The Lord will not judge you by the amount of success manifested in your efforts. I was bidden to tell you that your faith must be kept revived and firm, and constantly increasing. When you see that those who have ears will not hear, and that those who are intelligent will not understand, after you have done your best, pass on to regions beyond, and leave the result with God. But let not your faith fail.

We are sounding to the world the last message of warning. We are laborers together with God, living and working amid the closing scenes of this earth's history. From God's watchmen the world must hear the truth for this time. He who commanded the light to shine out of darkness has issued the command to us, Let your light shine before men. Go forth as a lamp that burneth. Diffuse light. Each

period of the fulfillment of prophetic history is a preparation for the advanced light which will succeed each period. As the prophecy comes to the end, there is to be a perfect whole.

God requires that we give more whole-souled energy to the work. None who hear and receive the truth are to refuse to shine. Ye are the light of the world. Kindle your taper from the divine altar, and diffuse light. The inquiry is made, What shall the end of these things be? Christ shall see of the travail of His soul and be satisfied. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen: clean and white: for the fine linen is the righteousness of saints." [Revelation 19:5-8.]

There might be some improvement made in your delivery. Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with persuasive entreaties. "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 might be full.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." [1 John 1:1-7.]

There is need of decided personal effort to reach the people in their houses. Present the plain "Thus saith the Lord" with authority and exalt the wisdom of God in the written Word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you. Your manner may be educated and your words may be of that character that they will voice the words of Peter; "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." [2 Peter 1:16.]

With just as much assurance you may declare the message of God's truth. Those who believe sacred, eternal truth, must put their whole soul into their efforts. We must be stirred to the very heart as we behold the fulfillment of prophecy in the closing scenes of this earth's history. As our vision extends still further into the glories of eternity, the coming of Christ with power and great glory, and the scenes of the great day of judgment, we should not remain tame and unmoved. "I saw the dead," John says, "stand before God; and the books were opened: and another book was opened, which is

the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:12.]

After a short discourse, keep fresh, that you may give a Bible reading on the points spoken of, drawing the people out by questions. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend. Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their heart and mind to Christ Jesus. “He that is not for me, is against me.” [Matthew 12:30.] As the Lord lays out before us the stirring scenes to be enacted in the last great conflict, can we contemplate them without catching enthusiasm, ardor, and zeal, knowing that heavenly angels are by our side?

Come close to the people; get into the families when you can; do not wait for the people to hunt up the shepherd. Bear with you the confidence and assurance of faith which evidences that you are not trusting in idle tales, but in a plain “Thus saith the Lord.”

Be careful, exceedingly careful, as to how you dwell upon the human nature of Christ. Do not set him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

Bro. Baker, avoid every question in relation to the humanity of Christ, which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of his humanity as combined with divinity. His birth was a miracle of God; for, said the angel, “Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” [Luke 1:31-35.]

These words do not refer to any human being, except to the Son of the Infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption.

He was tempted in all points like as man is tempted, yet He is called “that holy thing.” [Verse 35.] It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain, a mystery. That which is revealed is for us and for our children, but let every human being be warned from the

ground of making Christ altogether human, such an one as ourselves, for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock, Christ Jesus, as God revealed in humanity.

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

The first Adam fell; the second Adam held fast to God, and His Word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"—nothing to respond to temptation. [John 14:30.] On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances.

As teachers we need to understand that the object and teaching of our Lord was to simplify in all His instructions the nature and the necessity of the moral excellence of character which God through His Son has made every provision that human agents should obtain, that they may be laborers together with Christ. This God requires, and to this end the ministers of the gospel should work, both in their education of the people, and in the ministry of the Word.

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. Many things are above finite comprehension. Truths are to be received [that are] not within the reach of our reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an Infinite God. While every ingenious inquirer is to search out the truth as it is in Jesus, there are things not yet simplified, statements that human minds cannot grasp and reason out, without being liable to make human calculations and explanations, which will not prove a savor of life unto life.

But every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive. The question asked Christ by the lawyer, was turned over to himself to answer; for Christ knew that the law was understood by him. "He said unto him, What is written in the law? how readest thou?" To the lawyer's plain scriptural statements, Christ said, "Thou hast answered right: this do, and thou shalt live." To His question, "Who is my neighbor?" Christ answered by the parable of the good Samaritan. [Luke 10:25-37.]

Christ revealed to His hearers their deficiency in fulfilling the law of God. With them self-love was supreme. These same principles Christ had spoken to Moses from the pillar of cloud: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." "Ye shall diligently keep the commandments of the Lord thy God, and his testimonies, and his statutes, which he hath commanded you. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." [Deuteronomy 6:5, 17, 25.]

This corresponds with the instruction given to the multitude in answer to the lawyer's question, "What shall I do that I may inherit eternal life?" [Luke 10:25.] The same answer was given to the young ruler who asked a similar question, "Good Master, what shall I do to inherit eternal life? And

he said unto him, ... If thou wilt enter into life, keep the commandments." Then by quoting the precepts of Jehovah He showed that He referred to the ten holy precepts. The young man claimed to have kept all these, and asked, "What lack I yet?" [Matthew 19:16-20.]

Jesus then pointed him to duties he had not done, which the law of God plainly specified—to love God supremely, and his neighbor as himself. "Jesus said unto him, If you wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." [Verses 21, 22.] This man loved his possessions above God and his service, and more than the souls of his fellow men. Riches were his idol. Then let none say that there are no conditions to salvation. There are decided conditions, and everyone is put to the strenuous task of diligently inquiring and searching for the truth from God's Word.

At the peril of our souls we must know the prescribed conditions given by Him who has given His own life to save us from ruin. We will certainly be lost if we float along with the current of the world, receiving the saying of men. By our selfish love of ease and by our indolence we endanger our souls and the souls of others. We are to seek earnestly to know what saith the Lord. Human assertions, even from priests and rulers, will not help my case. I must know what conditions are imposed on me, that I may co-operate with God in the saving of my own soul. I cannot satisfy the claims of God upon me as His human agent, by meeting the ideas and opinions of even teachers of doctrines, unless they harmonize with the voice of God. "What saith the law? how readest thou?" is the question from the greatest of all teachers. [Luke 10:26.]

The popular opinion of what the Fathers say will not help my case. My work is given me of God to know and understand His will for my own individual self. By thoughtful, prayerful study, I must seek to know for myself the true meaning of the Scriptures. We should thank God every day that we are not left to human traditions and man made assertions. We cannot be safe in trusting to any other word except "It is written." We cannot float with the current; we cannot build our faith on any human theory, lest we come under condemnation as did the Jews. "Ye teach for doctrine the commandments of men," said Christ to them, and this statement is made decidedly plain to us in these last days. [Matthew 15:9.]

In Sunday observance the commandments of men are made supreme. Human authority and church pretensions are made as the word of God, to which all must bow; but should we do this, we would be laborers together with the man of sin, who thought to change times and laws, and who exalted himself above God and all that is written in the Word of God.

All who would have the zeal of the living God must be laborers together with God, to make up the breach that has been made in the law of God by the man of sin, and to raise up the foundation of many generations. "Ye are laborers together with God." [1 Corinthians 3:9.] They will turn away their feet from trampling on the law of God, and by precept and example turn the feet of many others from the path of disobedience. They will keep the Sabbath from polluting it; they will call the Sabbath a delight, the holy of the Lord, honorable, and will honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words. "Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:13, 14.]

We are living in perilous times, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. Dear brother, you need more faith, more boldness and decision in your labors. You need more push and less timidity. You will ever meet with disappointment unless you move forward with determination. You must not fail nor be discouraged; you need in every place to study the situation. Read less, and do more actual service. Circulate round, and practice the truth you do know. Our warfare is aggressive. Your efforts are too tame; you need more force in your labor, else you will be disappointed in its results. There are times when you must make a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them. Study tact, how you can reach them; and be determined you will not fail nor be discouraged.

God help you to daily hang your helpless soul on Jesus Christ. Speak the truth in no hesitating, halting style; but speak it with boldness and assurance, and with the spirit of the Holy Ghost resting upon you. Let the people understand that you have a message that means life, eternal life, to them if they accept it. If any subject should enthuse the soul it is the proclamation of the last message of mercy to a perishing world. But if they reject this message it will be to them a savor of death unto death. Therefore, there is need to work diligently, lest your labors be in vain. O that you would realize this, and that you would urge the truth upon the conscience with the power of God! Give force to your words, and make the truth appear essential to their educated minds. Please make your labor a subject of earnest prayer, that it may be approved of God, and that you may be a successful worker in His vineyard.

Your ideas are altogether too narrow, too bound about; you need to widen and broaden. Do not educate your mind to see afar off, thus making the subjects on which you dwell not of enough consequence to engage immediate attention. Carry your hearers with you. You can change your manner of labor; you can put energy and deep interest into your subject. You can allow the Holy Spirit to work the man. You can bear responsibilities which you are inclined to neglect.

Please read and apply most earnestly and thoroughly, for your own benefit the following Scriptures: "And having this confidence, I know that I shall abide and continue with you all; for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me from my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God!" [Philippians 1:25-28.]

When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work that vineyard. He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed. God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied and your labors are to meet their necessities. You are to inquire of God, and not of any living man, what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God.

When a minister is appointed to a certain work, he is not to consider that he must ask the president of the conference how many days he shall labor in a certain locality, but he must seek wisdom from One who has appointed him his work, One who promised to give wisdom and unerring judgment, who giveth liberally and upbraideth not. He must carefully consider every part of the vineyard apportioned to him, and discern by the grace given what he shall do, and what he shall not do. Circumstances will arise, which, if carefully studied, with humility and faith, seeking wisdom of God, will make you a wise and successful laborer. "The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Ephesians 1:17, 18. Read this whole chapter, my brother.

The prayer of Paul was for the Ephesians that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him. And what is the exceeding greatness of His power to usward who believe? "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places." [Verses 17, 19, 20.] "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." [Ephesians 2:4-6.]

This is, and has been, your privilege, and the privilege of every shepherd of the flock. As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. This calls for most earnest heart searching, most earnest, prayerful seeking for God, in order that we may know him and the power of his grace. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus." [Verse 7.]

Our religious history should not be tame and common place, but an experience marked by the grace and decided working of the power of God with our efforts. Please read Ephesians 3:7-21. Read carefully and prayerfully, for this is for you, and for me, and for every minister in every conference, whether they have or have not been formally ordained to the work.

Bear in mind that no living man can tell the precise work, or bound the work of a man who is in God's service. No one can prescribe the days, the weeks that one should remain in a certain locality before pushing on to another place. Circumstances must shape the labors of the minister of God, and if he seeks God, he will understand that his work embraces every part of the Lord's vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but extend his labors wherever necessity demands. God is his co-laborer; he should seek wisdom and counsel of him at every step, and not depend upon human counsel.

The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field, and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground.

Your labors, Bro. Baker, need to be improved in order to be successful. You shun responsibilities. Where there is a variety of talent engaged in the work, your deficiency is better supplied, so that the want in you is not so clearly recognized, but in the field where you and Bro. Teasdale were the only

laborers, you should have put forth every part of your being to make a complete whole, and given lessons of practice to Bro. Teasdale. A part of the moral vineyard was assigned to you. The whole field in Tasmania was under your supervision, and in need of your most earnest labor. You could have connected with believers in the truth near Hobart and Bismark, and laid out your plans before them, soliciting their suggestions. You could, and should, in every place seek counsel and give counsel much more graciously, even if you obtain but little enlightenment.

Our workers cannot be over moderate and over retiring. They must speak in season and out of season, seeking the acquaintance of those not of the truth. "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. ... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light; for the fruit of the spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord." [Ephesians 5:1, 2, 8-10.] This is our individual work. No one can do this proving for us. There has been a kind of education that has led men from being taught and led of God. Man has looked no higher than man, who has no greater wisdom than himself unless he humbly seeks it of God, who is our Light, and Counselor, and exceeding great reward.

Let no man become another man's shadow. The promise is, "Ask of God," and if you present the divine credentials, He will hear your petition. Asking counsel from men too largely robs one of that experience he can and ever should obtain for himself from God. If any man lack wisdom, let him ask of some other man? No. "let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James 1:5.

I point you to Jesus. Stand forth in moral power in God. You are doing service, not for man, but for God, who is to bless you. As we consult one with another and compare ideas, all our propositions are to be fully considered, frankly discussed, and acted upon; but one man is only a part of the great whole, and he is not to be mind and judgment for the whole body of believers. Our great weakness is in placing men where God should be, to be looked up to and confided in. What are these men? Only bruised reeds unless they put their confidence and trust just where it is your privilege to put your trust and dependence. Why is the caution given, "Trust not in man, neither make flesh your arm"? [Jeremiah 17:5.] For the very reason that men have failed in a time when it was necessary for them to be entirely shut in with God, walking with fear and trembling before Him, true as the compass to the pole.

There is danger, great danger with all men of becoming self-deceived. There are certain circumstances when Satan will cunningly and with artful talent work to hinder the cause of God. Some influence not proceeding from the throne of God will introduce itself. Inborn and cultivated tendencies are fostered that Satan finds a chance to stir up and strengthen. If not discerned by the possessor, these will lead to a development of weakness. When a man is not steadfastly following the Light of Life, he knows not at what he stumbles. Men must keep their own souls in the love of God, else they will fail to teach others these precious lessons, and will prove the worthlessness and power to form a character after the divine similitude.

Great learning and talent will not make a man sufficient for a responsible position which will make him a wise master workman, unless he is proportionately balanced by a symmetrical character, and by making Jesus his heavenly guide, not trusting to his supposed smartness or his talents. Men

should never exchange the heavenly Guide for an earthly guide, who is himself only a part of the great web of humanity, like unto themselves, finite and fallible. We often find in human character strong contrasts of light and darkness. The only safety for men and women to whom God has given reason is to subdue an ambition that is earth born, and they themselves feel the necessity, like Mary, of choosing the better part, which shall never be taken from them; sitting at the feet of Jesus and learning of him meekness and lowliness of heart; dying to self, that their life may be hid with Christ in God.

We all need and must have pure religion, not borrowed from another, but from Christ Jesus, the source of all heavenly grace. Then we are to honor God by looking to God, trusting in God, and keeping the truth in the heart pure and undefiled, having that faith that works by love and purifies the soul. The truth, when practiced, is a guide. Christ is truth. We must yield to Him who alone is truth, and who alone can give to the troubled heart assurance and peace. To every one of the human family, confident, boasting, or desponding, God the Searcher of hearts declares, "I know thy works." [Revelation 2:23.] God speaks, "Know Him." There can be no hypocrisy on the one hand or deception on the other. God sees and knows.

My dear Bro. and Sr. Baker, whom I love in the Lord, the Lord will guide you if you will once trust in him. He has given you every encouragement to do this. Our youth must not be educated to make finite man their dependence. The first principles of holiness (wholeness) to God are yet to be learned. God's will and God's way should be made our will and our way. There is not one rule for the supposed superior and another for the inferior; one way for the supposed lordly, and another for the more humble. Keeping the commandments of God means more than we are inclined to suppose. Of those who would find peace it is said, "They shall keep the way of the Lord; then peace and holy joy will be theirs." [See Genesis 18:19.]

Lt 9, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 7, 1895

Sister Fannie:

The past night my sleep has troubled me. I am communicating to you in my sleeping hours. I have been waiting, hoping that some word would be given me that would mark out the way of the Lord more distinctly, that I might know what to do. But I have had no additional light; therefore I must take heed to the light I have already had from time to time in the past. I shall not trace with pen the many things that have occurred in the history of the past. It would only make me live them over afresh. I merely state that what has occurred on this camp ground is not a sudden temptation, new and strange to the human agent. It is a line of thought that has been cherished, and that will continue to be cherished. It may be smothered, but I cannot flatter myself that it is dead, without a possibility of a resurrection.

At the very time when you knew me to be suffering most <severely> with physical infirmities, at the very time when it was essential that I should have all my powers under full control, and that I should

have the most favorable surroundings, to keep my mind in peace, and [rest in] the grace of our Lord Jesus Christ, on this important occasion I am brought into perplexity and distress which is scarcely endurable. Impediments of a very trying character are thrown in my way to weaken my hands, to take all courage out of my heart, and [to] leave me to wrestle with uncertainties, to meet a harvest of unbelief and suspicion, which <you have created.> If true, as <you have> represented, God would set me aside, and take Fannie Bolton in my stead. These manifestations have been bewildering to me, and still are. I do not recover from the shock. Those who are supposed to help me should see me in my physical weakness, <carrying the heaviest burdens one can bear,> yet compelled to be distressed beyond measure by their attitude. But <the Lord says> they have no power to resist the devil, <or from his snare to go.>

I will not attempt to say all that might be said, <for I have not physical strength.> I can but go <lightly> over the ground <in memory> of the last six or seven years, step by step, from point to point, and inquire, What am I? and what will God have of me? I am still in a maze of perplexity. But I see only one course open before me. If my life is worth saving, I must disconnect from Fannie. And this is, <I think,> her only hope. <Satan has supposed he could work upon your fruitful imagination to claim you have done a work God would not let you do—blend yourself with my writings.> It is a great trial for me to do this, for I have no one selected to prepare my articles. This may be in the providence of God. Perhaps He designs me to lay down my pen, and say, I have written enough, while I had thought I had many things I must write. Being dependent upon an editor to prepare my articles for the press makes my work difficult, and I am still in great trial. To get a stranger who is unacquainted with me, would be to go through the same experience that I have had with Fannie, <God forbid.> But I give Fannie up on this camp ground. If she <will> consecrate her abilities to God, and hide herself in Christ, she can find work. I will not hinder her.

Notwithstanding all the repeated difficulties that Fannie has placed upon me in this line, not a trace of my pen has <been> communicated <in regard to> the state of affairs to any one in America, <with exception of Edson—I made a brief mention of it.> But something will have to be said now. A plain statement of facts will be necessary. This is due the conference, who have hitherto paid her for the work she was supposed to do when she came with me. I shall <try to> avoid making any reference to particulars.

The warnings given to Fannie by the Lord have not been pleasant <for her> to consider, and she has not taken <any> heed to them. The precious matter placed in her hands she has not regarded as <precious and> sacred; she <has not> treated <them> as such <and cherished the light given.> She has not obtained knowledge by them, nor practiced the principles kept constantly before her. Familiarity with the most solemn messages that I have felt I must write, have bred contempt. They have become common to her mind. Therefore, for her soul's sake, and in order to preserve my life, I must sever all connection with Fannie Bolton.

I understand that she says she has plenty of work piled up before her which she can do. If sanctified, if holy, if cleansed in mind and purified in soul, if meek and lowly in heart, God will forgive the past, and work with her efforts. But if she works to obtain praise and glory for herself, she will work alone. I dare not trust her to handle my manuscript. I should ever be in uncertainty as to how it is treated if I take her testimony as truth. But this temptation will always be a dangerous one to her. If she uses her ability, given her of God, to exhibit what Fannie Bolton can do, she works in herself, and out of

Christ. I now reluctantly and with grief in my heart say to Fannie Bolton: You are no longer in the employment of the General Conference in my behalf.

Fannie, I forgive you for the pain and suffering you have caused me, and which has been so many times repeated. I forgive as I hope to be forgiven. Yet notwithstanding I forgive, I must do according to the light and warnings given me in the past in reference to the work God has given me, and in reference to your work in connection with me. You cannot discern the character of the work the Lord has given me to do, else you would not regard it as a common thing. Your soul is precious in the sight of God. By being converted daily from your own way, by accepting God's way as a little child, you will find your only hope of heaven. You have been praised and exalted; you have been given credit for possessing great piety and disinterested devotion. This is a mistake. The emotional part of your nature has been called to exercise altogether too much for your own good and for the good of those with whom you associate. It has been keyed up to a high tension in your intensity of feelings. <In your meetings held for the youth, the Lord God has not blessed your efforts.> You do many things for which there is not found solid, earnest, abiding results. Self was mingled with everything, tainting and corrupting your service. It is always safe to use the holy fire of God's own kindling, and no other. I ask you to read the 16th chapter of Numbers. If I have worked in self, my work will not stand; if I have worked in God, the work will endure.

[Note:] Fannie must excuse me from having a private interview with her. I cannot bear it. Let this be read before Bro. and Sr. Prescott, Bro. and Sr. Corliss, Bro. and Sr. Colcord, and Bro. and Sr. Rousseau. Fannie should be present when it is read.

Lt 9a, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 11, 1895

Sister Fannie Bolton:

I have considered the matter carefully in regard to your connecting with me again in the work. I cannot consent to it. The matter has been shaping itself in reference to yourself, that it is simply impossible for you to continue to do the work for me that you have done. Separation must come, for the reasons I have told you. I must use every means in my power, cut off every chance for you to make your statements which you have made in reference to me and my work. You are not happy in doing the work; impressions are left upon the minds of others by your statements that you are much burdened over my very bad writing. I shall not attempt to deny or admit it.

You were employed by the conference to help me, and of course that means your doing work that requires wages. But the work over which you have felt so great sorrow shall no longer be a source of temptation to you. I am sincerely sorry that I could not place in your hands articles fully prepared for the press. I have furnished one to work the typewriter and you were to prepare these articles for the press. Unfortunately, I could not do this part of the work. If I could have done it, your services would not have been required. But now you are free to take up work not so monotonous. You are at liberty

to return to America, find work in Melbourne, do anything that pleases you. But the bare thought of connecting with you again after this camp meeting is painful to me.

For a time, at least, I positively must be free from you. I must have an opportunity to have my writings prepared by some other hand than yours, that not one jot or tittle of your valuable talent shall be mingled with the things I feel it my duty to write. I must arrange matters so that your talent shall not be counted with my articles and bookmaking as to be considered as largely your work. This matter must be taken off my soul, and you not be tempted to suppose injustice is done you, [so] you will betray me, and turn traitor to me, and vex my soul and weaken my hands.

I forgive all that you have caused me to suffer in the past and at this meeting, where I desired to be free and to do whole service to the Master. I am sorry, truly sorry that I have not done better work, but your course of action has been such a mystery to me and so uncalled for that it has been a great discouragement to me. The Lord alone can give me victory and freedom.

Lt 10, 1895

Belden, Frank

June 9, 1895

Dear Nephew:

I am very glad that the Lord is meeting you where you are, but I was sorry to read your words denying any selfishness connected with your leaving the Office, and charging me with saying that the Lord had shown me things when someone had reported them to me. All that have referred to the matter have had too much respect for me, considering your relation to me, to say much in regard to them. But I have told you the truth. If you deny it, that will not prove you to be correct. My words had no influence upon you when we were at Minneapolis, and they may have no more effect now. But I have explained my meaning.

The spirit that leavened you at Minneapolis was with you during your service in the Office at Battle Creek; it was the confederacy formed with the very men you now condemn which led you to do many things contrary to the principles of the commandments of God. Selfishness was inwrought in your course of action, and this is why you are not connected with the Office today. The Lord's hand was in the whole matter.

That you have not been treated fairly, and in an unselfish, Christlike manner, I know. The same spirit that your confederacy exercised toward others has been exercised toward you, and it will continue to be manifest until the cleansing, refining influence of the Holy Spirit shall make a decided change in the characters of men now connected with the work of God.

The management of the work will bring its own results. The Spirit of God did not control you or Captain Eldridge when in the Office at Battle Creek. You would at times yield to its influence, and would do right things, but again would do things that were wrong, which I hope the Holy Spirit will bring to your remembrance and give you true repentance for.

As for what you have caused me to suffer, I have no feeling in regard to myself. The distress brought upon my soul was due to the fact that you and Captain Eldridge, with others, were hedging up the

way, so that God's message could not come to the people. These things you have not seen in their true bearing. What you have done is not against me, but against my Saviour, who has given me my work to do. You have the matter to settle with God. But when you write me such sentences as those to which I have referred, I can but think you see things in a perverted light.

God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; God alone is infallible. His Word is true, and in Him is no variableness, or shadow of turning.

Love to Hattie and to yourself. I enclose copies of letters in which you may see that the testimony have for years been in a straight line in regard to the injustice practiced by men in positions of trust toward those whom they supposed have erred. God pity their blindness.

Lt 11, 1895

Haskell, S. N.

Granville, Australia

January 30, 1895

Dear Brother:

We have just received letters from you, and Willie has just read them to Brother Sisley and myself. I regard your reasoning and statements as correct. I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury.

Over and over the message has been given to me that we are not to say one word, not to publish one sentence, <unless positively essential in vindicating the truth,> that will stir up our enemies against us, and arouse their passions to a white heat <by personalities.> Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea.

Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants His workers to represent Him, the great Missionary Worker. The manifestation of zeal and rashness always does harm.

The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into

the world, <sending forth expressions in words that can never be taken back,> is disqualifying himself to be entrusted with the sacred work which devolves upon Christ's followers at this time. Those who practice giving harsh thrusts are forming habits that will <strengthen by repetition and will> have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, a close <examination of self and> study of the life of Christ.

A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands. How much more should those who are entrusted with the sacred responsibilities <to watch for souls as they that must give an account> study to work in harmony with the truth and in accordance with the wisdom which is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:17, 18.]

I am pained when I see the sharp thrusts which appear in the Sentinel. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered [by] our brethren will be treasured up by the prince of darkness. But I would like to ask, How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God when "Michael the archangel ... durst not bring against Satan a railing accusation, but said, The Lord rebuke thee, O Satan"? [Jude 9.]

It will be impossible for us to avoid difficulties and suffering. Jesus said, "Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh!" [Matthew 18:7.] But because offence will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love and purifies the soul. It is the privilege and duty of every child of God to have spiritual apprehension.

If we are children of the light we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character and to cause men to represent Christ. With David our testimony should be, "Thy gentleness hath made me great." [Psalm 18:35.] O, that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! O, that a permanent impression might be made upon the hearts of all!

The words Christ has spoken, the spirit He has revealed in all His lessons to His disciples, are as the bread of life, the flesh and blood of the Son of God. He said, "The words that I speak unto you, they are spirit, and they are life." [John 6:63.] But all He has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are widespread, and that are to lead the world captive, are to be unveiled. Every effort that is possible is

being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions.

But while these deceived souls turn from the truth of God to error, do not speak to them one word of censure. Seek to show these poor, deluded souls their danger, and [seek] to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness. By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from his power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners.

As we behold the love of Christ, we shall begin to reflect it. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:6.] In Christ are hid all the treasures of wisdom and knowledge. How are they hid? Under the veil of humanity and deep humiliation. The abundance of His knowledge covers all the treasures of wisdom, for in Christ all fullness dwells.

When men lose sight of Christ's example, and do not pattern after His manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was He who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that He was the Author of eternal salvation, the Originator of all that they have written and spoken, and in His example, He has left us a perfect model for faith and practice.

If ever a people needed to walk in humility before God, it is His church, His chosen ones in this generation. We all need to bewail the dullness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in Him. It is true that we are commanded to "cry aloud, 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.] This message must be given; but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not <go out of our way to> make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf.

Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in great danger, and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others <corresponding with the knowledge which they have.> Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation is not limited by the knowledge we actually possess, but the knowledge we might and ought to have had if we had advanced in faith, and obtained the rich Christian experience that would have corresponded with our advantages.

We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practice His Word, we shall be held accountable. If we show selfish considerations, false reasonings, and false excuses to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who before God are less guilty than ourselves.

Willie, Brother Rousseau and Sister Bree came from Melbourne last Friday. Willie had been away several weeks attending the convention at Melbourne. Sister Rousseau is staying with us. After the Sabbath the usual inflowing came for council meetings and so forth. My home is the only place in which the people can be accommodated for these meetings. Brother Colcord came from Melbourne on Monday. Doctor M. G. Kellogg has made his home with us for some time, by special invitation. There is no place in which to entertain our people but at my home. Last night we lodged seventeen persons. They report this morning that they have all rested well.

Your letter only came today, and at a time when a number were about to leave our house to take passage on a steamer from Sydney to New Zealand. It was to sail at four p.m. Elder Corliss and his wife, Brother Colcord, Sister Bree, and Willie are among its passengers. Brother Sisley will go to New Zealand one week from today. Willie told me that a boat would leave for Cape Town, Africa, tomorrow. This gives me but little time in which to write to you, but I will send you copies of letters that are of importance to all.

You inquire in respect to the propriety of receiving gifts from Gentiles or the heathen. This question is not strange; but I would ask you, who is it that owns our world? Who are the real owners of houses and lands? Is it not God? He has an abundance in our world which he has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of His work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.

We should become acquainted with men in high places and, by exercising the wisdom of the serpent and the harmlessness of the dove, we might obtain advantages from them, for God would move upon their minds to do many things in behalf of His people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God.

The Lord would have His people in the world but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been

done than has been done for those in high places. The last message that Christ gave to His disciples before He was parted from them and taken up into heaven, was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, "Ye shall receive power, after that the Holy Ghost is come upon you: and you 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.]

"The earth is the Lord's and the fullness thereof." [Psalm 24:1.] "The silver is mine, and the gold is mine, saith the Lord of hosts." [Haggai 2:8.] "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 field are mine. If I were hungry, I would not tell thee! for the world is mine, and the fullness thereof." [Psalm 50:10-12.]

There is a great work to be done in the earth, and the Lord Jesus has taken men into copartnership with Himself, in order that heavenly agencies may cooperate with human agencies. Christ was in travail of soul for the redemption of the world, and those who are laborers together with God are representatives of Christ to our world, and will have compassion for the lost, and will travail in soul for the redemption of men. Unless the church awakes and stands to her post of duty, God will charge the loss of souls to her account. I have a deep interest that the work of God shall advance.

Those who are the chosen of God are required to multiply churches wherever they may be successful in bringing souls to the knowledge of the truth. But the people of God are never to collect together into a large community as they have done in Battle Creek. Those who know what it is to have travail of soul will never do this, for they will feel the burden that Christ carried for the salvation of men.

Every one who is chosen of God should improve his intellectual powers. Jesus came to represent the character of the Father, and He has sent His disciples into the world to represent the character of Christ. He has not given us His Word to point out the way of life, and left us simply to carry that Word, but has also promised to give the Word efficiency by the power of the Holy Spirit. Is there need then that any one should walk in uncertainty, grieving that they do not know and experience the movings of the Holy Spirit upon their hearts?

Are you hungering and thirsting for instruction in righteousness? then you have the sure promise that you shall be filled. "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." [1 John 5:20.]

The Lord would have us in possession of the spirit of heavenly wisdom. Are we all being impressed to pray to the Lord humbly and earnestly as our necessities require, importuning Him for the spirit of wisdom? Do we pray, saying, "Show me the secrets of wisdom. That which I know not, teach Thou me"? [See Job 11:6; Jeremiah 33:3.] Oh, for humble, earnest prayer to go forth from unfeigned lips praying for the counsel that is of God. He says, "Counsel is mine, and sound wisdom." [Proverbs 8:14.]

January 31

Yesterday some of the company who have been entertained at our house made their departure. Brother Colcord, W. C. White and Sister Bree who has been attending school in Melbourne, all departed for New Zealand. Bro. Lawrence, Brother Sisley, and Brother Rousseau leave today for Dora

Creek. Doctor Kellogg and Sister Rousseau are still here. We shall keep a free hotel as long as we are living in Granville, for there is no other way to do. We shall have to have counsel meetings and committee meetings at our home, and those who come to these meetings must be entertained at our house, and sit at our table. We like to have them here, but it is almost a constant draft upon us.

I hope that you will not let the things that have come out in the Sentinel dishearten you. It is Satan's purpose to dishearten you concerning these matters. But you must hold fast to the hand of infinite power. The Lord has greatly blessed you; do not in any way be affected when you think that thrusts are made at you. Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long.

I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the Sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise or correct. Their ideas of religious liberty are being <interwoven> with suggestions that do not come from [the] Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ.

The hearts of those who advocate this cause must be filled by the Spirit of Jesus. The Great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose and to answer the many prayers that were ascending to Him for the help which they so much needed.

I am often greatly distressed when I see our leading men taking extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond.

Be sure that God has not laid upon those who remain away from these foreign fields of labor the burden of criticizing the ones who are on the ground where the work is being done. <You need not be so zealous to get into the hands of worldly men God's own money of which they have been robbing Him all their lives.> Those who are not on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are on the ground, let them not hinder, <but stand out of the way and give the Lord a chance to work with people.> Let them show their wisdom by the eloquence of silence, and attend to the work that is close at <their> hand. I protest against the zeal that they manifest that is not according to knowledge when they ventilate their ideas about foreign fields of labor. <When they shall be sent to these foreign fields it will then be time for them to attend to the work God has assigned them.>

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place, and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not

give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world, and yet not be contaminated with the spirit of the world. The message of warning is to go to all countries, tongues, and peoples.

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world, by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world in the very cities that are right at hand, and to number Israel is not to work after God's order. <There is abundance of earnest work in cities that have not been worked. Let your pen and voice work to enlighten these souls in simple, stirring articles upon faith and love.

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. <God has not closed the door of mercy yet.> The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes those who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw themselves from the help that God has moved men to give for the advancement of His cause.

We find examples in the Word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it also into writing, saying, "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build an house at Jerusalem which is in Judea. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judea, and build a house of the Lord God of Israel." [Ezra 1:2, 3.] A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra.

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the work that must be done for a fallen world. The agents through whom these gifts come, who open up avenues through which the truth may go, may have no sympathy with the work, and no faith in Christ, and no practice of His words; but their gifts are not to be refused on that account. <The Holy Ghost strives with hearts of the so-called great men of earth. He is drawing them until they have light, and when convicted turn from the light of truth to fables.>

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that will <bind> up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. <Their business is not to close up the avenues. Let the Lord work in that line.> The restraining hand of God has not yet been withdrawn from the earth. <The four angels are holding the four winds.> Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, <as though we had a right to expect them to help in the best and greatest enterprises in our world,> and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.

Lt 13, 1895

Belden, Frank

Armadale, Melbourne, Australia

November 13, 1895

Dear Nephew:

Your letter came to me last evening. I read it and I am thankful that you view things in a clear light. I have felt deeply in reference to your case, and I felt sincerely to sympathize with all your sorrows and disappointments. With this I send you copies of letters written in regard to Byron's death. We counted much upon Byron and Sarah. They have been true believers in the truth, ready to be anything or do anything that the Lord would have them do. Byron won the esteem of all who were acquainted with him, and his death has pained me sore, for I loved him as I loved my own son, and I loved Sarah as a daughter. Well, faithful, true hands are folded over his breast, and his eyes are closed, to see and grieve over the painful view of wickedness no more. When these eyes shall again open, it will be to behold the King in His beauty.

I greatly desired that Byron and Sarah should live with me in Cooranbong. They could both have been a great help to me. He was a good financier. He possessed excellent business capabilities, and for this reason every camp meeting they held they urged Byron and Sarah to take charge of the restaurant. In business matters of buying supplies for camp meetings and the school he could not be excelled. But I felt that both Byron and Sarah must have opportunities to fit them for missionary work.

He has excelled in being superintendent of Sabbath schools, conducting the reviews, and has exhibited a clearness of thought and adaptability that I thought would prove of great service. Conversing with him I drew him out. He wished to attend the school in Melbourne and I told him I would set to his service, to accomplish this, two hundred dollars. But they both said, "Aunt Ellen, we cannot take means from you; you are investing in the cause of God constantly; let your money be used to help along the work in educating students, in building meeting houses, and in different lines of work that you may be called to do, but Sarah and I will get along, by the help of God and practicing strictest economy."

I learned he desired to engage in the work with other workers in Sydney and suburbs. I asked him how much he would require. He said, One pound per week. I said, That is not enough. He said, Yes, it would keep him and Sarah. I was already paying \$19.00 per week to keep several workers in the field. The great last burden of Byron was that the workers should not become discouraged and fainthearted. He made every effort in his power to encourage perseverance and faith. "He will not fail nor be discouraged," seemed to be inwrought in his being. [Isaiah 42:4.]

Well, the dear one sleeps. His work is ended; but he died beloved and esteemed by all who knew him. Sarah, dear child, was with him heart and soul, eagerly doing all she could. Both laid themselves on the altar, a living, consuming sacrifice, and they will have their reward. Soon our Saviour will come and He will call the dead from their prison houses to a glorious immortality. "Then shall we meet again, meet n'er to sever, Then shall love wreath her chain round us forever."

Frank, our earnest work is to be true to God and abide in Jesus and with Christ in God. One with God! What a privilege is this!

Nov. 17

Dear Nephew, I am much relieved to receive your letter, I will send you copies of letters I have already written to several in Battle Creek. I send you these copies because I have labored hard here and under many perplexities and am not able to write you as largely as my heart is inclined to do.

I feel very deeply in regard to many things in Battle Creek. The office of publication needs to be cleansed as verily as the temple needed cleansing in the days of Christ. I know that every soul who believes the truth should now be at their post of duty, wide awake, vigilant, watchful, prayerful—waiting, watching, working.

You have thought that I was severe upon you, but I have felt it urged upon me by the Spirit of God to lay before you that which I knew He had presented to me in unmistakable features. The presentation was that unless yourself and Hattie were awakened and enlightened, and should view matters in altogether a different light, you would continue to have wrong ideas and be deceived and deluded by the enemy.

I read the article in the paper, and consider that you view things in a correct light. I am thankful, so thankful, for I want you to be where the Lord can imbue you with His Holy Spirit and you be where He can use you to His own name's honor and glory.

I love you children, but have felt no special union with you for a long time. It ought not to be thus. I have spoken plainly to those in responsible positions, telling them that they had not treated you right. Their dealings with you in reference to your books was after the spirit controlling human minds, but not according to the law of God or righteousness.

The truth of God, in order to regulate the life and form the character, must be planted in the heart. A profession is nothing in the sight of a holy God. If the truth does not produce beauty of soul and loveliness of character it is of no benefit to the one who claims to believe it.

I am writing to Harmon Lindsay. I have had a testimony for him for some time but have been unable to let it go out of my hands. I send some in this mail. I no longer connect with Fannie in my work; she has made me much sorrow, and I have no one now to edit my articles, so I may not get off much this month.

Harmon Lindsay will either be converted to the truth or be disconnected from the work. A. R. Henry and Harmon Lindsay believe not the third angel's message. They are not only saying in their hearts, "My Lord delayeth his coming" [Matthew 24:48], but in spirit, in words and actions, wherever they go. It pains me to see these two bodies of death sent from place to place upon important business in connection with the cause of God, when they are imbued with the spirit of Satan working in secret. They have not the Spirit of God. They are separated from God, and have been ever since the Minneapolis meeting, walking in the imaginations of their own hearts. Isaiah 50:10, 11.

When these men shall be converted, or else removed from the work, then there will be disclosures that will reveal a state of things in the General Conference financial standing that will be an

astonishment to many. This is as far as I have the liberty to go. There are two parties, one imbued with the Spirit of the Lord, receiving from the Lord and communicating to others. The Lord will, as is stated in Revelation, work for the enlightenment of his people. "I Jesus have sent my angel to testify these things unto you in the churches. I am the root and offspring of David, the bright and morning star." [Revelation 22:16.] Thus is the work. The visible angel is not seen, but the messenger of God through whom that angel is communicating is seen, and he voices the message of the angel who stands by his side. The Lord has a decided message for this time, and the trumpet must give a certain sound.

Revelation is a book demanding study. Revelation 1:1, 3. The solemn scenes which Jesus revealed to John are weighty and full of interest to every soul. We should know more of these solemn, weighty, testing messages. We should not only know, but with earnest zeal let those with whom we come in contact see and understand that we believe, as well as read, the prophecy of this book and that they are a revelation to us, a living reality.

I have no smooth words of peace and safety to speak to the hypocrites in Zion, whose business it is to turn the truth of God into a lie. Words and works are on Satan's side of the question. Men have had evidence piled upon evidence that the Lord has been at work among His people, and yet these men have hated the messenger and the messages God has given him to proclaim. There is no excuse for the course which they have pursued and are still planning to pursue. And these very men that are counterworking the cause of God, these selfish men, are the ones with whom you labored to receive from the treasury means. I knew that your voice did more than any other voice to rob the treasury of God and to put means into selfish hands, into the hands of men that were not sanctified through the truth. This is why, Frank, I could not sustain you.

Time will shortly reveal things to you. It may be asked, "Who told Sr. White?" I do not suppose any one, not even they themselves, understand the true inwardness of things as they are. There is a net drawing about the souls of some. But I may have said too much. Of one thing I am thankful, and that is that you left the Review and Herald office when you did, that you should not be further corrupted. God will work for you if you walk humbly with Him. I entreat of you, Cling close to Jesus if you would be a savor of life unto life. Lay your hand in the hand of Jesus Christ and say, Lead me, Guide me. If you would pray with more fervor, unction, and power, seek humility, meekness, lowliness of heart, and be not deceived.

Your soul is precious; you know not how long your life may be spared. None of us thought Byron was diseased, but he fell. What a consolation to Sarah, his wife, and what a consolation to me, that we had the evidence that he was consecrated soul, body, and spirit to God.

I appeal to you, Frank, by all that is dear and precious and holy, to make thorough work and stand in your Saviour a free man. O that every soul who stepped in false paths at that notable meeting at Minneapolis, and have felt the same spirit enfolding them about, would let heaven's light into their souls, which would give them a true sense of their course of action, and their manner of spirit since that time! O that they would, before it is too late for wrongs to be righted, make confession in secret to God who seeth in secret, the plans and imperfections and the sins of those things which have made Jesus ashamed to call them brethren! Hating Jesus in the form of His saints—how will God reveal this whole business in a place where they have never looked upon it. But I will close.

Thank God, my dear nephew, that you are coming to the light.

God bless you.

Lt 14, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 23, 1895

Fannie Bolton:

I have been considering your case in connection with [W. F.] Caldwell, and I have no other counsel to give than I have given. I consider you have no moral right to marry Caldwell. He has no moral right to marry you. He left his wife after giving her great provocation. He left her whom he had vowed before God to love, to cherish while both should live. Before ever she obtained her divorce, when she was his lawful wife, he left her for three years, and left her in heart, and expressed his love to you. The matter has been negotiated largely between you and a married man, while he was legally bound to the wife he married, who has had two children by him.

I see not a particle of leniency in the Scriptures given either of you to contract marriage, although his wife is divorced. From the provocation he has given her, it was largely his own course of action that has brought this result, and I cannot see in any more favorable light his having a legal right to link his interest with yours or you to link your interest with his.

One thing is settled. I could not connect either of you with me if this step is taken, for I see this matter in a light that the Scripture would condemn your connection. Therefore I wish you both to understand that from the light which the Lord has given to me regarding the past and the present, I could not think of employing either one of you if you take this step.

I am astonished that you should for a moment give thought to such a thing, and place your affections on a married man who had left his wife and children under such circumstances. I advise you to lay your thoughts and plans regarding this matter just as they are before our responsible brethren, that you may receive their counsel and let them show you from the Law of God the error into which you have fallen. You both have broken the law even in the thinking that you might unite in marriage. You should have repelled the thought at its first suggestion.

Lt 15, 1895

Belden, Frank

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

June 8, 1895

Mr. Frank Belden

4331 Indiana Ave.

Chicago, Illinois

Dear Nephew:

I received your letter, also the favor of your music book and songs and leaflets, from the hand of Ella May White, and I thank you for them. As soon as the Vancouver mail closes, I shall be pleased to examine your song book.

You seem unreconciled to the statement you understand me to have made in a letter to Elder Olsen, that you were selfish in leaving the Review Office. You have mistaken my meaning. It was not the act of leaving the Office, but your spirit and course while connected with the Office that was presented to me as selfish. What I wrote to Bro. Olsen was not based on reports received from anyone, but on what the Lord had presented before me.

The course pursued in regard to wages, at the time under consideration, was a purely selfish course, and was contrary to the principles on which the Office was established, the principles of self-sacrifice and of justice between man and man. Those who exerted an influence to increase the wages of the workers connected with the Office were displeasing God. There was a confederacy for the robbery of God's treasury. One worked to secure higher wages for others so that the contrast between the wages of the workers might not appear disproportionate. All who acted a part to carry this influence were engaged in a selfish work, which will sooner or later react upon themselves unless they repent.

Evil angels exulted, and the Lord said, "Shall I not judge for these things?" [Jeremiah 5:9.] "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. But they have set their abominations in my house which is called by my name, to defile it." [Jeremiah 32:33, 34.]

The Lord brought me by His Spirit into the very meetings where you were speaking in favor of the wages of one and another being raised. Then I was shown that the result would be separation from the Office because of the wrong course practiced in several lines. As I have said, your act in leaving the Office was not the objectionable point presented to me, but it was the various things enacted in the Office while you were presiding that were contrary to the will of God. In the counsels your voice was often heard, and I knew that your only deliverance from Satan's snares would be for God to allow your own course of action to separate you from the Office. But I was surprised that the result came as soon as it did. The Lord let you have your own way, and Captain Eldridge made his own choice.

When you insisted that you were doing all in your power to bring Great Controversy, and Patriarchs and Prophets before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together to uphold [and] sustain each other, and worked according to your blindness of mind in using your influence to control the management of the books to make as high a show as possible in gathering means into the Office. The Lord brought me into your council meetings. I was bidden to mark the influences at work to repress Great Controversy that resulted in its falling nearly dead from the press, as was the case also with Patriarchs and Prophets.

The most solemn promises were made to me by Brother C. H. Jones that if I would reduce the royalty on Great Controversy to ten cents, the Pacific Press would push the book with all their power. Yet in spite of these promises Bible Readings was brought in, and, being sold cheap hindered

the sale of the books, that God had commanded to [be] written, that the light of truth might be given to the world, to prepare a people for the great day of God. Every appeal was made that I could make, but without effect. Stoutly and strangely was this unjust work carried forward. Brother C. H. Jones thought he did not do the right thing by me, but he must follow the lead of B.C.

At the conference at Minneapolis, in the autumn of 1888, Captain Eldridge faithfully promised me that he would take hold of these works and push them the next spring. Did he do it? No, they were kept back decidedly, determinedly, and your voice did much to accomplish this; you discouraged their sale and exalted Bible Readings, and the influence of Captain Eldridge was united with yours. I have forgiven you this, and mention this matter that you may understand what the reference to selfishness means.

Now my dear nephew, these matters were opened to me years ago. I had nothing to do with your leaving the Office, and in regard to the act of leaving I have made no charge of selfishness. Neither have I questioned your sincerity in casting lots, but I refer to the entire period of your service in the Office, and also that of Captain Eldridge, to your course in interposing to shut from the people the warnings given of God, and your exalting and pressing Bible Readings, declaring that only one book must be in the field at a time.

You and Captain Eldridge manifested the same spirit and exerted the same influence at Minneapolis. When Captain Eldridge said to me, "Sister White, we shall take up your books in the spring, and push them," I replied, "I suppose, Captain Eldridge, you will be as strenuous then as now in carrying out what you have maintained was the right way to do, to occupy the field with only one book at a time." He said, "I suppose a man has a right to change his mind, if he sees differently."

The very same thing you complain of in C. H. Jones, in reference to your book, was carried out in reference to Great Controversy and Patriarchs and Prophets. The Pacific Press violated their solemn promise to me that if I would take ten cents royalty, they would give wide sale to the book. They would have reduced the royalty still more, but warnings were given me that I was encouraging a spirit of injustice, and that it was my duty to guard not only my individual rights, but the rights of others. I was to take my stand firmly, and not be swayed by men, however high their position, for their business transactions were not all directed by the Spirit of God. The Lord will vindicate only the truth, and all who practice injustice and double dealing God will judge.

What excuse did Brother C. H. Jones give for not keeping his word? He told me that it would not answer to push the Great Controversy and Patriarchs and Prophets while the men in the Review Office stood in the position they did in reference to the matter, for they would be jealous of the Pacific Press. I said, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." [Isaiah 59:14, 15.] I have often quoted this as representing the course of the false shepherds, but I never expected to make an application of it to the treatment I myself received among our own people. But thus it has been presented to me.

In these matters you, my nephew, were not guided by the Lord, but were walking contrary to Him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false. You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books, lest others should

say it was because I was your "Auntie." I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being converted through the reading of Great Controversy, and I have known many souls converted through Bible Readings." In the same talk you said, "I do as much to sell your books as I do Elder Smith's. You believe they are inspired, do you not?" I said, "You may answer that question. I shall not."

After I had witnessed the confederacy for raising the wages of the workers in the Office, the Lord brought me into the meetings of the auditing committee that settle with the ministers for their labor. Angels of God were there, making a record of everything done. Brother Henry's voice was the controlling power, cutting down where ever he pleased, deciding the wages of the workers according to his ideas and feelings. How little did anyone think that the universe of heaven were noting every transaction. Brother Henry was not a poor man; he accepted large wages for himself and gave his strong influence of securing large wages for others in the Office. But these other workers, whose circumstances neither he nor other members of the auditing committee took pains to ascertain, were paid according to the impulse of this one man.

This work will be met in that great day when every work shall be brought "into judgment, with every secret thing, whether it be good or whether it be evil." [Ecclesiastes 12:14.] Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Revelation 22:12.] The Lord of heaven is not correctly represented by many of those who claim to be representatives of Him. They are transgressors of His commandments. But He declares, "Them that honor me will I honor." [1 Samuel 2:30.]

All who were concerned in the payment of the large wages have been guilty of robbery toward God. "Will a man rob God? Yet ye have robbed me, saith the Lord." [Malachi 3:8.] And the result has been that God's messengers and workers who are poor in earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is a difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance, but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves?

The law of God is a complete standard of righteousness. Man has not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given His law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of His servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself?

The Lord will not accept donations to His cause from means gained by the robbing of His treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. "But the wisdom that is from

above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:17, 18.]

The eighth commandment is to barricade the soul, and hedge man in, so that he shall make no injurious encroachment—which his self love and desire for gain would make—from his neighbor’s rights. It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses. The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of human agent is to be bridled by strong conscientious principles, by the law of love toward God and man.

The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him.

There will be astonishing revelations when the judgment shall sit and the books shall be opened. The Revelator says, “I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:12.]

O, I wish that men who filled responsible positions in the Review and Herald Office would carefully study the history of their works during their connection with the Office, and let their unfeigned prayers come up before God that His Holy Spirit shall quicken their consciences and memories. O that they might see the evil of practices utterly opposed to God’s holy law, and repent, and confess their sins before it shall be forever too late. They are transgressors of the law. He who offends in one point is guilty of all.

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in His holy law on the two tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Every thing is secondary to the glory of God. Our heavenly Father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever.

O, if men in exalted positions only knew their weakness and God’s strength and sufficiency and fullness, they would pray most earnestly, Let Thy word be my counselor. I tell all who have any connection with our institutions, Take counsel with sanctified reason, surrendered wholly to God, then you will be guided by the Lord. Many of you have kept the truth far away from the citadel of the soul. A man cannot continue in sin and be a Christian. Christ always separates the contrite soul from sin. Men may labor in connection with the work of God as did Noah’s carpenters, and yet resist the divine influences. The Spirit of God is beckoning heavenward, to imperishable honors. The love of God pervading the soul possesses a recreated power through the Holy Spirit.

God will not hold him guiltless that does not set the Lord ever before him. He will walk contrary to those who walk contrary to Him. He will visit “the iniquities of the fathers upon the children, and upon the children’s children, unto the third and fourth generation of them that hate him; and will show mercy unto thousands of them that love him and keep his commandments.” [Exodus 20:5, 6.] The heart’s inclinations are true when they remain under the restraint of the holy precepts of Jehovah. O, that men would fear and tremble before the Lord God of hosts. He has made sufficiently plain His claims upon the human agent.

The law speaks condemnation to those who are [not] doers of His precepts. God will accept no plea that man can offer to obtain acquittal. There is no power in law to save the transgressor of law. But Christ, who gave himself as the world’s sin bearer, becomes the Mediator for man, and the Sin-pardoner for all who come confessing their sins and accepting Him as their Saviour. “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 fullness have all we received, and grace for grace.” [John 1:12, 16.]

The last six precepts of the law are comprehended in this: Thou shalt love thy neighbor as thyself. The very ones who are in need of your love and sympathy are to be helped. We are to cry to God daily, “Create in me a clean heart, O God.” [Psalm 51:10.] And what will be the answer? “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.” [Ezekiel 36:26, 27.]

Then a spirit of kindness will be manifested, not by fits and starts, but continually. There will be a decided change in attitude, in deportment, in words and actions toward all with whom you are in any way connected. You will not magnify their infirmities; you will not place them in an unfavorable light. You will work in Christ’s lines, manifesting to others the love that Christ has manifested for you.

Instead of exposing and publishing one’s faults to others, you will put forth the most patient efforts to heal and bind up. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” [Galatians 6:1.] A harsh spirited man is unrefined, coarse; he is not spiritual, he has not a heart of flesh, but a heart as impressible as a stone. His only help is to fall on the Rock, and be broken. The Lord will place all such in the crucible, and try them in fire, as gold is tried. When He can see His image reflected in them He will remove them; but if there proves to be no genuine gold, then they consume like dross.

The Lord has his eye upon every soul. All are the purchase of the precious blood of the Son of God, and in dealing with souls valued at such a price we are to exercise kindness and forbearance, even as we would desire to have exercised toward ourselves. If those in positions of trust fail to exert this kind of influence, which is the keeping of the law of God, then by precept, by example in business lines, they mold the sentiments of those connected with them, and unless they repent, the Lord in His providence will remove them, and the results of their work will react upon themselves. When they were sowing the seed, they did not reflect that a reaping time was coming. We should never forget that whatsoever a man soweth that shall he also reap. The religion of Christ is to take possession of the whole being, and give force and power to all our faculties, renovating, cleansing, and refining. It manifests itself without parade and high sounding words, but is shown in an upright and unselfish life.

Lest a single statement of the precepts of Jehovah shall be evaded or forgotten, lest we should indifferently regard their claims, God declares that to all [who] transgress that law they are a ministration of death. [2 Corinthians 3:7.] The heavenly council, having arraigned and convicted the law breaker, pronounces His condemnation; and there is nothing in himself to save him from the sentence and penalty of death. "The sting of death is sin, and the strength of sin is the law." [1 Corinthians 15:56.]

I write this especially at this time because the leaven of disobedience and transgression of the precepts of Jehovah has been working in many minds, and the result is that hearts need to be purified, refined, and sanctified, that they may become vessels unto honor. We need to preserve contrition of heart, and to say with Paul, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." [Verses 57, 58.]

Let the words of the beloved disciple be considered and practiced: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." [1 John 5:1.] If all would take heed to these words and obey them, we should see in all our institutions a different state of things. The souls of the workers would be surrounded by an atmosphere that is healthful, like a precious odor, a savor of life unto life.

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." [Verses 2-4.] "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God will love his brother also." [1 John 4:20, 21.]

I have been called to hear the loud voices in the determination of decisions against one and another who are chosen of God and precious. Some things in these persons did not please the men in authority, and their case was not dealt with according to the law of God, in kindness, but according to human prejudices. O, so much of this work has been done by men who have not the Spirit of God, but are really agents through whom Satan can perform his work.

Lt 16, 1895

Bollman, C. P.

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

June 18, 1895

Dear Brother:

I received your letter, but shall not attempt to answer all your questions, or try to make plain all that you desire to know. But I will say, dear brother, that you need none of self and all of Jesus. When Christ abides in your heart, you will continually manifest the spirit of kindness, love, and tenderness, and will answer the prayer of Christ when he says, "Neither pray I for these alone, but for them also

which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that Thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:20-23.]

When you cultivate the love of Christ, it will work like leaven through all your lines of work. You will then represent the character of Christ. When your heart is contrite before God, you will have a realization of your own weakness, and will esteem others better than yourself. You will give attention to your own heart culture, and will seek to rid yourself of every taint of selfishness. The heart is the citadel of the spiritual life, and it is necessary to daily expel worldly maxims and the spirit of the world from our hearts. When you perfect holiness in the fear of the Lord, and manifest this in your words and deportment, you will be a Christian gentleman; for Christ will abide in your heart.

The Spirit of the Lord in a variety of ways is pleading with those who are worldly-wise men. But though the truth is presented in its rich loveliness, they are like blind men who do not see, and therefore do not appreciate. They do not realize that by practicing the truth it would be unto them a savor of life unto life. There are many who claim to believe present truth, but their souls are preoccupied with selfishness, and they do not relish the truth that comes in conflict with their preconceived opinions. They do not enjoy any proposition that does not originate with themselves. They have the same spirit as is manifested in the world, the spirit that occasions war in families, war in the church, war among those who profess to be the children of God.

Self is unsubdued. They have not put on Christ, they do not wear His yoke. They have the same spirit that occasions war among nations when passion comes in collision with passion, the spirit that results in tyranny, in oppression of others, in restriction of liberty. It is the spirit that is the beginning of that ambition which leads men to grasp for more and more, that leads them to trample upon all others who oppose their designs. This very spirit is among us. The same spirit that works in the religionists of today is among Seventh-day Adventists.

The world's Redeemer saw how in the transactions of life difficulties would arise between man and man, and even between His own followers, and He prayed that the Father would sanctify His disciples through the truth, adding, "Thy word is truth." [Verse 17.] When the professed disciples of Christ seek to answer the Lord's prayer, and manifest His spirit in their lives, what a change will appear. The teacher sent of God declared, "For their sakes I sanctify myself, that they also might be sanctified through the truth." [Verse 19.]

Every man or woman who accepts the responsibility of a connection with the sacred work of God will have an influence for good if they cleanse themselves from all filthiness, and perfect holiness in the fear of the Lord. They will have the faith that works by love and purifies the soul. When truth gains access to the heart, it will become a controlling power. It will work even as leaven works in the meal, converting every portion of the substance into its own nature.

When the Lord puts His Holy Spirit upon a soul and awakens him to his true condition, he realizes his need of conversion. He sees things in a different light from what he saw them before, becomes contrite in heart, and the Lord makes him a channel of light to others. But the enemy who has had things his own way is disturbed when reformation begins with those who have been associated with

him. Worldliness, selfishness, ambition, resist the spirit of reform, and then strife is made manifest. It is evident that two opposing spirits are at work, striving for the mastery. If the truth obtains access to hearts, it is through battling its way inch by inch to the citadel of the man.

When worldliness and unchristlikeness prevail, there is a sort of peace that seems to exist, but when the Lord begins His work, this corrupt harmony is disturbed. He who comes out in loyalty to God, and manifests firm decision for the right, rebukes others by his example, and in practicing the truth contends earnestly for the faith once delivered to the saints. He lifts up the standard of character and points out what is justice and equity.

But it is when the Holy Spirit is thus moving to set things in order that the devoted worker finds that there is a wall of resistance raised against him that seems like granite. This resistance is manifested because false peace and false principles are disturbed. When the straight truth is sent home to the conscience, there is always a class who will seek to blind the eyes and pacify the aroused conscience. But he who yields the citadel of his heart to the truth will keep the commandments of God, not only in the letter but in the spirit, and while experiencing the conflict that must come to the persevering soul, yet at the same time he experiences heart contrition, and lets God reign supreme in the soul-temple.

“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 which is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones ... For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him.” [Isaiah 57:15, 17, 18.]

But while the Lord presents comforts to those who are of a contrite and humble spirit, He pronounces woe upon those who oppress the needy and turn aside the poor from judgment. He says, “Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far. To whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.” [Isaiah 10:1-4.] This is the Word of the Lord, and it describes the condition of the world in which we live.

The predictions of prophecy are being fulfilled, and the religious world is taking the course that has been described. They are becoming corrupted as did the Jewish nation. Though professing to be looking for the Messiah, they did not receive Christ when He came into their very midst. They refused Him who would have healed Jerusalem and saved her from ruin. They pursued their own course, and followed their own ways to their own ruin. There is danger that we also shall take the same course.

For years, to a greater or less degree, the spirit of oppression has been leavening men in responsible positions in our offices of publication. While they have talked and written much on the subject of religious liberty, they have practiced injustice and oppression at the very heart of the work. The

pulsing of the heart is felt through the whole body, and the action of the heart must be sound if there is to be a healthful condition throughout the body. Let the heart be diseased, and sickness is communicated to every member of the body.

I would raise the voice of warning to our people in Battle Creek, saying, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:6-9.] "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 these 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 my hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.]

Will the people who are advocating the keeping of the commandments of God themselves obey the divine precepts? Will they keep the first four commandments and thus have supreme love for God, and the last six that reveal our duty to our fellowmen? "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." Jesus says, "This do, and thou shalt live." [Luke 10:27, 28.]

In the name of the Lord I want to tell you that those who are connected with the great and solemn work for this time will need to have a living connection with God, in order that they may know who He is and obey His voice, in order that they may know how to love their neighbors as themselves. Satanic agencies are diligently at work, move with a power from beneath, and are seeking to mold everything according to the attributes of the evil one. For years I have been shown that even in our publishing houses men would seek to repress religious liberty to as great an extent as lay in their power, and that many minds would become confused on this question.

Covetousness and selfishness are blinding men, so that they unwittingly make decrees that deprive men of their rights, and pass judgment on matters that cut them off from their privileges. In so doing they are as verily using oppression as are the powers of the world in restricting religious liberty. Though their power is limited, yet they are actuated by the same spirit which rules the children of disobedience. They make decisions that repress individual action, and God frowns upon their decrees, methods, and laws that bind those whom God would have free to use the power He has given them as a precious endowment.

I have given them warning on these points, and they have been unheeded and uncared for. The oppressive methods that men use, thinking that they are advancing the work of God, need to be weeded out, for God forbids them. I have been shown that when our publishers see any book that promises to be a success, and they can gain control of it, they take it on such terms that they reap all the benefits possible from it, saying that it is for the advantage of the cause of God.

That which is done for the advantage of God's cause must be done according to the ten precepts of Jehovah. He will not accept the advantage that accrues from oppression of His children, and from cutting them off from their just rights. His work has been handled, and is still being handled, by men who have not a vital connection with God. But the invitation of the Lord is extended to those who

will turn from their evil ways and seek Him. He says, "Tell ye, and bring them near; yea let them take counsel together; who hath declared this from ancient times? Who hath told it from that time? Have not I the Lord? And there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." [Isaiah 45:21, 22.]

Suppose that all those who are actively engaged in religious liberty work shall practice what they preach. When Christ came into the world the Jews hated the Romans. They cultivated a spirit of retaliation. They gave utterance to hard denunciations, and pleased the enemy by thus manifesting his attributes. By indulging in boastful words, and in doing violent deeds, they were training themselves to do the terrible deeds to which he led them on. There was nothing in the religious life of the scribes and Pharisees to recommend piety to the Gentile world. They hated all foreigners, and finally did unto Christ whatsoever they listed. Christ arose from the dead at a time when the particulars concerning His death and resurrection could be carried to all nations, tongues, and people.

The Jews had clear light as to the character and mission of Christ. They had evidence of His divinity in His resurrection and ascension, yet they would not receive Him and become His disciples. In stubbornly resisting clear light and evidence brought to them by the Holy Spirit of God, they committed the unpardonable sin. As in the case of Judas, so it was with the Jews. God gave him sufficient evidence concerning the course he was taking; but he failed to improve the light, and it became darkness to him. God gave abundant evidence to the Jewish nation. He asked "What more could I have done for my vineyard, that I have not done in it?" [Isaiah 5:4.] Jesus told His disciples that the Jews would treat them as they had treated Him, and His predictions were speedily fulfilled. They heaped upon them every indignity, outrage, and cruelty that they could devise.

There is a lesson to us in all these experiences. Like the Jews we may have much to say about religious liberty, and yet suffer the same spirit to steal upon us as came upon the Jews, and find that oppression is exercised among those who preach liberty. We may find that men may make moves and propose measures that will bind the consciences of their brethren, and they will speak as though they thought themselves God. Let the men in our institutions who are in danger of following in the footsteps of Rome call a halt, and inquire into the methods that, if followed out, will kill religious liberty. Let those at the heart of the work see that they are clear from the practice of oppression. Let there be no lording it over God's heritage. Let no man, or body of men, imagine that they have the prerogative of lording it over God's people.

It has been distinctly presented to me that justice and judgment have been turned away backward, that men's rights have been interfered with. God has given no command for any institution to carry things with such a high hand as things are being carried at Battle Creek. The means in the Review and Herald Office that has come into the possession of the institution by the infringement of individual rights, and has been gained through avariciousness, by taking advantage of everything possible to further the interests of the office, is not legal in the sight of God. God will punish the least injustice that has been done in any case. Several cases have been presented to me whose cry has come up before God, and He will punish for these things.

But the men who are handling these responsibilities do not see where they are permitting themselves to be carried. God perceives how things are being turned out of their proper course.

Every time you have made it necessary for men to come to your terms, and have so bound them that they could not do otherwise than to concede to your wishes, you have exercised a power which God has not permitted one man to exercise over another. "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.] Has Christ given Himself for the rescue of man in order that man may be placed under human bondage? There must be a decided change in the policy of action that has been followed. Do not compel your God to humble you as He did the Jews; He will do so if you continue to pursue the course which you have done.

God has singled out many that He would employ in His work; but there is no chance for them to come in as yet. The sentiments of men who are in positions of trust must change and the counsel of God be heeded, or they will not have the honor of being His instruments, nor will they receive the reward that is promised to His faithful stewards. The Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8.]

Study the parable of the wise and foolish virgins. There were ten that went forth to meet the bridegroom, but five of them were wise, and five were foolish. The foolish virgins took no oil in their vessels with their lamps. Are there not many who are following this same foolish course? In probationary time we are to secure the oil of grace. It will be too late to secure it when the last great emergency comes upon us. If we neglect the day of salvation, we may come like the foolish virgins and seek an entrance to the marriage supper, and find that the door is shut. I can hardly express the trouble of my soul.

Those who think that everything is dependent on them, and on their say so, are often entirely set aside; and help comes to the cause through unexpected channels and through un-thought-of ways. God is not dependent upon any instrumentality, and He is our source of strength—the same yesterday, today, and forever. God is seen and acknowledged and brings effectual help through the weakest of instruments. The hand that has redeemed us will work for us. In His own time God will magnify His name and reveal the nothingness of men. Those who are engaged in His sacred work must understand that they must become partakers of the pleasantness and sweetness of the character of God. The heart must flow forth in grateful offerings to heaven. Let no one dream that his mountain stands so strong that it never can be moved.

Lt 16a, 1895

Brother

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

February 8, 1895

Dear Brother:

I received your letter, and I thank you for writing me the particulars that you did. The only way for you to meet the difficulties which seem to be hedging up your way to usefulness is to walk humbly with God. When self is hid in Jesus, we are shielded from the darts of the enemy. Consistency of life alone can command respect, and sincerity of counsel alone be effectual to persuade. The Lord has given great light to His people as to how they should treat the erring. They should aid those who

need help, who are struggling with all their powers to overcome in the name and strength of Jesus. Every true agent of Christ will be a doer of His words, will wear His yoke, and be laborers together with Him. Those who are followers of Christ will not exhibit characteristics that are cheap and selfish, but in word, spirit, and action, they will reveal the tenderness of Christ.

Some will even sacrifice the claims of friendship to carry out their own ideas, thinking that their wonderful zeal is zeal for the Lord, but their inspiration is not from above. We have need constantly to be watchful and to guard self, lest we press upon others principles which we do not practice ourselves. A domineering, overbearing spirit is not of God, and should not be exercised toward believers or unbelievers, however lowly may be their station. Christians are required to represent Christ in all their dealings with those for whom He has given His precious life.

However high may be our position, as children of God it becomes us to be meek and lowly of heart. The heavier the responsibilities we venture to bear, the more diligent students we should be in the school of Christ, ever learning of Him the manner of His speech, the kindness, the merciful forbearance, the tender pitying love, the yearning compassion of His Spirit. Christ manifests compassion toward those who most need His help and strength, toward those who have most difficult battles to fight. In this regard those who have accepted holy office of trust should learn a most thorough lesson. Unless they learn of Christ they will fail to reveal tenderness, sympathy, and compassion.

The atmosphere that surrounds the soul must be vitalized by heavenly principle, for naturally our influence is but evil. When all feel that it is a positive duty to see what atmosphere surrounds their soul, and by viewing Christ with the eye of faith to keep above the fogs and the clouds, and look upon Him who is invisible, then our influence will exert a continual power, no matter what may be our calling or position. He who continually beholds Christ will make it manifest in his spirit, in his words, in his course of action. He will not crowd anyone, will not push tried souls into stronger temptation, or indifferently leave them on Satan's battleground. He will reach out a hand to help, and seek to draw souls upward and heavenward.

As a laborer together with God, he will see to it that the feet of the tempted ones are firmly planted on the Rock of ages. Personal communion with God is the only means by which holiness of character may be prompted. Let those who are dealing with souls watch unto prayer lest they destroy those for whom Christ has died by a harsh spirit and unwise modes of action. As you work inquire, Is this the way that Christ would work? Is this course of action after the divine similitude? Every man who accepts a leading position is charged of the Lord to guard his actions with holy jealousy, lest he shall make a blunder in dealing with human minds. To lose one's own soul because of pursuing a perverted course of action, is a terrible calamity, but how much more terrible is it to pursue a course of action that will destroy the souls of others! Many are ruining souls by taking a thoughtless, unchristlike course of action.

Men in positions of influence, men who have ventured to assume responsibility, are dealing with human minds in a manner wholly unlike the manner in which Jesus dealt with human minds. Their friendship does not profit but rather weakens and destroys. The manner in which they deal with the erring has been represented to me under this figure—they are like a man in a boat who sees another struggling in the waves for his life. The drowning man tries to grasp hold of the boat to save his life, but instead of reaching out a helping hand to the perishing to lift him into the boat, he reaches down

to break the drowning man's grasp, and leaves him to perish in the dark hungry waters. This represents the course of many.

As soon as some men begin to feel that they have an influence, then they begin to manifest their power in oppressing and domineering over their fellowmen. The Lord lives and reigns, and He will require for all these things. With what holy jealousy should the individual guard his thoughts, that his heart may be clean from all jealousy, and his words be sweet and fragrant, a savor of life unto life.

Christ has died to save souls, and those who wear the yoke with Him, will be co-partners with Him, and will act in a Christlike manner. When a soul is in spiritual danger, and falls from error into sin, such an one will not push him away, drive him to take desperate positions, and discourage him in every effort he may make to recover himself. Peter asked, "Lord, How often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." [Matthew 18:21, 22.] This is to make manifest the fact that there is no limit to the forgiving love of Christ.

Many, many souls have been lost who might have been saved if our sentinels had been faithful in watching for souls as they that must give an account. We should let those who are in danger understand that we appreciate them, that we are not willing to give them up. Speak to them, pray with them, and exhort them in love. Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God.

We should take heed to the lessons which Christ has given to His disciples. The disciples asked Jesus, "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. 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 were better for him that a millstone be hanged about his neck, and that he were drowned in the depths 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." [Verses 1-7.]

The religion of the Bible is to guide the conduct of every one who sincerely believes in Christ. The Bible must guide us in our dealings in daily life. We may make a profession of being followers of Christ, and yet if we are not doers of His Word we shall be like the counterfeit coin. We shall not have the right ring. Every one of us is a member of the human family. We owe it to God to love Him, to manifest affection for Him in our ways and words. We owe it to every member of the human family, whether black or white, high or low, to treat him with kindness, and to manifest interest for his soul. As members of one family we are all brethren, and we are connected by ties of relationship with unconverted persons. We are not to withdraw ourselves, and refuse to associate with the

people of the world but, relying firmly upon God, expecting His divine assistance, we are to go forth to live a consistent Christian life, and to win others by precept and example.

We have been warned by Christ not to yoke up with unbelievers to be molded by their ways. If we do thus yoke up with them, it will not be surprising if the Lord permits us to be bitterly chastened; for we place ourselves in the way of temptation, and walk entirely contrary to the plainest directions of the Word of God. We must rely upon the Holy Spirit to change the heart. No human friend, however close their relation, can do the work of the Holy Spirit.

Unless there is change in the attitude of those who claim to be Christians and who manifest harshness in speaking to their brethren, their candlestick will be removed out of its place. The Lord is soon to come. It is true that it is necessary to give reproof at times, but let it not be administered in harshness, spoken in passion; let it be given with tender, earnest love. If men make mistakes, and must needs be corrected, let him who corrects and reproveth not commit a greater error than the one he reproveth by manifesting a harsh, dictatorial, unforgiving spirit. This spirit has been manifested to a large extent, and unkindness, unchristlikeness has proved the loss of many souls.

The apostle Paul found it necessary to reprove wrong in the church, but he did not lose his self-control in reproof. He anxiously explains the reason of his action. How carefully he wrought so as to leave the impression that he was a friend of the erring! He made them understand that it cost him pain to give them pain. He left the impression upon their minds that his interest was identified with theirs. He says, "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved; but that ye might know the love which I have more abundantly unto you." [2 Corinthians 2:4.]

The converting power of God needs to come upon men who deal with sacred things. God has borne long with our individual perversities, and has not given us up to our own way to be filled with the fruit of our own doings, and we should learn to be patient with the perversities and errors of others. We shall reveal what is in our hearts by the words we speak. The connection between the heart and the words of our mouth is very intimate, and by our words we shall be individually judged in the last day. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:36, 37.]

Our thoughts produce our words, and our words react upon our thoughts. Would it not be well for us to cultivate love rather than hatred? Would it not be well for us to seek to save those who are in need of saving, to help those who most need help? By manifesting an unforgiving, relentless spirit shall we drive souls away from Christ and the truth? Shall we break their hold upon faith and hope? This has been done in our churches.

There are many who read the Bible who do not practice its teachings. Those who occupy positions as teachers, as counselors, ought to be circumspect. They should be modest, unobtrusive, and manifest humility. Let us see what the Lord says about this matter. "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. ... I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." [Isaiah 57:15, 19.] "For all these things hath mine hand made, and all

these things have been, saith the Lord: but to this man will I look, even to him who is poor and of a contrite spirit, and that trembleth at my word." [Isaiah 66:2.]

Children of God are citizens of heaven. They are the purchase of the Son of God, His blood-bought family. Every soul is precious in His sight, more precious than fine gold, even than the golden wedge of Ophir, and yet to every one the Word of God declares, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to; but to think soberly, according as God has dealt to every man the measure of faith." "Be kindly affectioned one to another; with brotherly love; in honor preferring one another." [Romans 12:3, 10.] "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, but giveth grace to the humble." [1 Peter 5:5.]

These words describe true humility of mind, they reveal a heart touched by the love of Jesus. He who has the Spirit of Christ will have modesty of demeanor, and his words will reveal that the Holy Spirit is cherished. Christians will not be bold, rash, dictatorial, boastful, denunciatory and revengeful; but will manifest an unassuming, gentle spirit, and will show that they discern and appreciate the virtues of others. They will give due respect to all saints, counting them members as the royal family, children of the heavenly King. They will speak kindly when in conversation, whether they are young or old, high or low, learned or unlearned. Their words will not be like piercing swords. They will not have a spirit to humble their brethren by accusing and condemning them for their faults or errors.

The Lord your Saviour commissions me to give you this message, Cherish love, for love is of God. Harshness and accusation is of the devil. Cultivate love, and express it with kindly, tender sympathetic words, spoken in simplicity and Christlikeness. Talk cheerfully and hopefully, whether you feel hopeful or not. Talk faith and love and "adorn the doctrine of God our Saviour in all things." [Titus 2:10.] We cannot better glorify God than by being witnesses of the fact that through the power of His rich grace there is peace and joy in the Saviour. Cheerful, holy endeavor to keep the unity of the faith presents heavenly credentials to the world that God has sent His only begotten Son into the world as the Saviour of men.

Lt 17, 1895

Caldwell, W. F.

Avondale, Cooranbong, Australia

September 6, 1895

Brother Caldwell:

This morning, as I came from the school ground, I saw your horse fastened to a tree before the tent occupied by Fannie Bolton. After a while I went to the tent. A lady from Newcastle and Jessie Israel were visiting Fannie. You were sitting down, writing on the typewriter. Why did you not take the typewriter at once into the dining tent? What impression can such a course make upon the mind of the young girl visiting at the school. It made an impression that was anything but favorable.

Your freedom with young women is improper, but is so natural and common to you that you think nothing of it. The Word of God has told you that you are to abstain from the very appearance of evil; but do you? You are a married man, with a wife and two boys whom you have left in America, and this fact should be sufficient, without any further prompting, to lead you to cultivate sobriety and carefulness in your association with others.

When I conversed with you at Granville on this point, you always met me with the excuse that you had always been sociable with young ladies, and thought that this was no harm. But the burden did not leave me. This has been repeated over and over again. If you have always been free and sociable, even in your married life, and have shown so much liberty in giving attention to ladies, what surprise should it be to you that your wife should take the same liberties? It is a source of temptation for your wife, to think that you, professedly a Christian, did not conduct yourself as a husband should; and she has had your example before her, to be as free in the society of young men as you have been in the society of young women.

Your wife has had cause to wean her affections from you. By professing to believe the truth, you place yourself under sacred responsibility; but you have not represented Christ in your home life. By your own impatience and rashness of temper, you have so impressed your wife, that she has not been inclined to accept the truth, though she believes it. It is best for you to make decided changes in your character, and put far from you impatience and roughness. Seek the Lord for guidance, for you do not know yourself. If your selfish gratification is continued, your life will not be after the divine similitude. Naturally you are a passionate man, quickly stirred and often unreasonable; but you are not quick to discern your own mistakes, which are of frequent recurrence. You excuse yourself, and try to make the defects of others apparent, that your own may be covered up.

You have appealed to your wife to accept the truth, but you yourself have not been purified by obeying the Word of God. Your own course of irritability and exaction has made of none effect all your efforts. Satan has used you as an agent to keep your wife from the truth. Her mother has been charged with this influence; but had you given your wife unselfish affection in accordance with your marriage vow, your married life would have shown an entirely different record. Your past life has not been blameless. Always persistent in carrying out your own way, you sacrificed truth to accomplish your ends; you were determined to marry the one whom you had chosen, even though you had to give up the Sabbath to do so.

After uniting in marriage with an unbeliever, you were troubled over the matter. Even before this union had taken place you thought that you would afterwards keep the Sabbath, and you thought that perhaps, yes, of course, you could convince her of the truth. You did commence to keep the Sabbath once more, but the very fact of conceding to her wishes for a time weakened your influence with her. She had very little faith in your piety; and the evidence that was constantly before her, showing that you would do as you pleased, did not increase her confidence in you, or her love for you. You are being constantly watched by unbelievers who wait for a chance to criticize you with keenness and severity. What you say in the church is not of half as much consequence as the exhibition of a Christian character in your daily life.

You know that you have been self-willed, opinionated, strong to carry out your own devising, and apt to irritate your wife because she did not come to your terms. You have not made the truth attractive by being sanctified through its power. Hard, unkind thrusts have too readily come from

your lips. Frequently things have occurred, when, had your wife been a horse, you would have beaten her unmercifully. Your hasty passion, contemptuous scorn, and cruel petulance have not made her life happy, or given her confidence in you. Have you called to mind her words to you, when she heard that you purposed to leave her and your children for a foreign country? Have you called to mind your reply, and the words that passed to and fro between you? It would be surprising if you should forget, notwithstanding that you have a very treacherous memory. I write these things to you because you are deceiving Fannie, and she is apparently totally blind and infatuated.

By leaving her, you have given your wife great cause to conclude that you did not care for her. You have told your side of the question with reference to your married life, and all who believe this, as you have represented it, will sympathize with you; but the Lord knows the whole history of this matter. Your readiness to accept the society of young ladies is a reproach to me and to the cause of God. You do not realize that you are continually making an impression, favorable or unfavorable, for the religion of the Bible, on the minds of your fellow men.

The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, [and] trust. But your association with other women and girls has been a source of temptation to them, leading them to take liberties, and overstep the restraint which the marriage relation imposes on every man and woman. You have not perceived it, but your love of amusement, and the spirit you have encouraged has not impressed others with the sacredness of the marriage relation. Practical home life is the great test of character. By his tender thoughtfulness in the home, by the exercise of patience, kindness, and love, a man determines his character.

Placing yourself in the society of Fannie as much as you did while at Melbourne had not only the appearance of evil, but was evil. You enjoyed it, but you should have had discernment to understand that by your course of action you were encouraging others in the same path.

I am now going to Tasmania, and you and Fannie will remain at Avondale. After my absence, you will feel inclined to associate together more freely, because I am not present to hold the fort. I fear you will dishonor the truth by your familiarity. I decidedly protest against this. Keep yourself out of Fannie's tent, or else a scandal will be created. You are giving a wrong example to young men and young women by your course of action. There are those who would only be too glad to get something which they could use against Sabbath keepers. I beseech you to come to your senses.

The Lord has given me light for you on the subject of temperance in all things. You are intemperate in your eating. Frequently you place in your stomach double the quantity of food your system requires. This food decays; your breath becomes offensive; your catarrhal difficulties are aggravated; your stomach is overworked; and life and energy is called from the brain to work the mill which grinds the material you have placed in your stomach. In this, you have shown little mercy to yourself.

You are a gourmand when at the table. This is one great cause of your forgetfulness and loss of memory. You say things which I know you have said, and then turn square about, and say that you said something entirely different. I knew this, but passed it over as the sure result of overeating. Of what use would it be to speak about it? It would not cure the evil.

When you expressed your desire for Fannie to move her things into my tent and become a member of my family, I knew that you did not know what you were talking about. The idea was inconsistent; but I felt that I must keep quiet, or I would speak very strongly. Then you stated plainly that you wanted Fannie to help in the cooking, "for your stomach's sake" [1 Timothy 5:23], because you liked her cooking, and enjoyed the food she prepared. I said to myself, Poor, foolish, selfish man. You demonstrated what had been laid before me in clear lines, that you were selfish, and would work in any way to accomplish your ends.

The Lord designs that we should enjoy eating, but His rebuke is upon all who make a god of their stomachs. You have no control over your appetite, and you treat your stomach as inconsiderately as you have treated your wife. Cause must produce effect. When food is taken into the stomach, think of the amount you are eating, and what a task you impose upon nature's delicate machinery by overeating. Give your stomach much less to do. Ask God for His Holy Spirit to work upon your mind and character. You will not then be guilty of making your stomach your god.

Meals taken at irregular hours are an injury to the stomach. Before it has had its period of rest, it is called into action to take care of more food, and is worked like a slave until the food is converted into the same state as that previously taken. The delicate organs of the stomach become inflamed and enfeebled.

A spoiled stomach means an enfeebled mind and a diseased memory. What is dyspepsia? It is the result of indigestion, and is generally brought on by over-taxation of the digestive organs. Less food taken into the stomach would serve better for the building up of the system than a larger portion, which distends the stomach, and causes flatulence. If you would not eat to repletion, even of wholesome food, the health of your memory and your moral discernment would be greatly increased. As it is, you do not retain the knowledge you receive.

If you were temperate in all things, you would see in the requirements of God a moral looking glass. When you looked into it, you would see your defects, and you would not go away, as you have repeatedly done, to forget what manner of man was there revealed. It would act as a school master to bring you to Christ, the sin-pardoning Saviour. But your treatment of yourself is a great obstacle in the way of your perfecting a Christian character. If you would study from cause to effect, you would know that you were rash in your eating.

The human organism is a wonderful piece of machinery, but it can be abused. The stomach can be, and often is overtaxed and compelled to serve its tyrannical master like a slave. The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva become mixed with the food, the teeth must do their work carefully and thoroughly. Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the ends of the fingers and toes, with life and strength.

Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself. This is beyond the comprehension of any physician unless he has a knowledge of God, the great Master

Builder. If he does not seek to know God, and to become intelligent in regard to His constant and ceaseless miracle-working power, he will abuse God's building.

When God works so wondrously, man, the human agent, should become intelligent in regard to the machinery of his body, that this temple of God shall not be misused, and become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. But thousands upon thousands are ignorant of the house they live in. David exclaims, "I am fearfully and wonderfully made." [Psalm 139:14.] Then let us consider this matter carefully, exercising self-denial and temperance in all things.

Overtaxing the stomach is a common sin, and when too much food is used the entire system is burdened. Life and vitality, instead of being increased, are decreased. This is as Satan plans to have it. Man uses up his vital forces in unnecessary labor in taking care of an excess of food. By taking too much food, we not only improvidently waste the blessings of God, provided for the necessities of nature, but do great injury to the whole system; we defile the temple of God; it is weakened and crippled; and nature cannot do its work wisely and well, as God has made provision that it should.

Because of the selfish indulgence of his appetite, man has oppressed nature's power, by compelling it to do work it never should be required to do. Were all men acquainted with the living, human machinery, they would not be guilty of doing this, unless, indeed, they loved self-indulgence so well that they would continue their suicidal course and die a premature death, or live for years a burden to themselves and to their friends.

Tea and coffee are poisons which should never be taken into the system. For the time being, they act as a stimulant, but nature, which has been elevated above par, is soon let down as far below par as it was temporarily exalted. These drinks, which people think give them strength, weaken and destroy the healthful action of nerves and muscles.

Alcoholic drinks and tobacco derange the whole human machinery, and destroy the building of God's temple. Those that use these things greatly dishonor God, depriving Him of the acceptable service which He requires. They are like the builder who laid upon his foundation stone hay, wood, and stubble, to be consumed by fire; their lives are lost through ignorance, when Christ their Redeemer has made every provision to restore the moral image of God in man if he will co-operate with God, instead of working counter to God by self-indulgence and intemperance in eating and drinking. I am glad you do not use these harmful things.

It is selfish indulgence to place upon the table a great variety of dishes, food that is too rich, pastry, condiments, dishes that are highly flavored to make them appetizing. Such things are used as dessert, and are a temptation to add to the food already taken into the stomach. Plain, simple pie may serve as dessert, but when one eats two or three pieces merely to gratify an inordinate appetite, he unfits himself for the service of God. Some, after partaking largely of other food, will take dessert, not because they need it, but because it tastes good. If they are asked to take a second piece, the temptation is too great to be resisted, and two or three pieces of pie are added to the load placed upon the already overworked stomach. He who will do this has never educated himself to practice self-denial.

The victim of appetite, he is so wedded to his own way that he cannot see the injury he is doing to himself. The evil does not end here; but its result is seen in a cross, perverse, impatient spirit. It is not possible for the intemperate man to possess a calm, well-balanced character, and if he handles dumb animals, the extra cut of the whip which he gives God's creatures, reveals the disturbed condition of his digestive organs. In the home circle the same spirit is seen.

Be a merciful master to your stomach, which is God's property. Do not abuse it as you have been doing; for you will wear it out, and pain and disease will surely come, for the Lord will not work a miracle to re-create the vitality of the digestive organs, only for abuse. God would have every one of his human agents reason from cause to effect. The violation of the laws of nature is the violation of the law of God.

Individually, we should work for God, and for correct habits of eating and drinking. Learn from His Word what things He has expressly forbidden us to eat, for eating and drinking has much to do in the formation of character. All who are servants of the living God will feel zealous and anxious to bring every physical, mental, and moral power into willing obedience to Him. A great lesson is learned when we bring, not only our possessions and entrusted talents to God, but when every part of the living tabernacle is consecrated to His service. The great and solemn consideration should be to acknowledge God by the manifestation of a spirit controlled by His will.

Lt 18, 1895

Corliss, Elder J. O.

Granville, N. S. W., Australia

September 13, 1895

Elder J. O. Corliss

Stanmore, Sydney, Australia

Dear Brother:

The Lord has not forsaken you, but you have not committed the keeping of your soul to God and waited patiently for Him. You have taken upon yourself burdens that should have been shared with your brother ministers. God has not required you to do this. Your human strength cannot endure so great a strain. The Lord has sent you counsel and warnings which, had you heeded them, would have saved you from your worn condition.

The Lord is not unjust to forget your labors of love, but you have mingled with your offerings strange fire, which God has forbidden you and every one of His workers to use. God is dishonored, the truth is brought into disrepute, the work of God is misjudged and reproached, because you have acted in your own unsanctified way, and not in God's way. The honor of God, the salvation of souls, requires that you deny self, and restrain the uprising [of] passion; but in your unholy zeal you break both tables of the law. You have furnished arguments against the truth in unadvised speech and actions.

Your work is in Christ's stead, to beseech men to be reconciled to God. You stand as His messenger, as a steward of the mysteries of God; and when your spirit does not reveal a calm, holy trust in God, stop just where you are, lest you speak unadvisedly.

Never in a single instance let your impetuous spirit triumph. Wherever you may go, in any place, in any country, self must die daily, and Christ must live and be revealed in you, else you dishonor God and the truth. Wherever you may go, you are under God's jurisdiction; in all places and under all circumstances your liberty is to be exercised in strict accordance to the law of God.

All the stewards of God have a divine commission to preach Christ and Him crucified. You are not to speak from human impulse, but from the Spirit of Christ working in you to do God's will and His pleasure. Amid the cloud of witnesses you are to be as one who has a message, weighty and important, to impart to sinners in the name of the Lord. God Himself marks the work of His servants. He gives no man authority to stir up the evil spirits that are waiting for an opportunity to accuse the people of God. We are not to give men an excuse for depreciating the truth.

The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them and in every circumstance in which they are placed. "The ways of man are before the [eyes of the] Lord, and he pondereth all his goings." [Proverbs 5:21.] "The eyes of the Lord are in every place." [Proverbs 15:3.] "He looketh to the ends of the earth, and seeth under the whole heavens." [Job 28:24.] "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." [1 Chronicles 28:9.] He knows the things that come into our minds, every one of them. "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." [Hebrews 4:13.]

The messenger of God looked at a writing in your hand, and spoke these words, "You will not care to immortalize these things, for they are not true." God pities the poor, self-deceived souls who are trampling upon His truth. Let the wheat and the tares grow together until the harvest. Pity and deplore the blindness of the minds that are under the dominion of Satan, but restrain your own wrath and passion, and do not pass your judgment upon them. Leave in God's hands the despisers of His truth. The right and liberty of passing judgment upon others is not given you. It was not given to Moses to pronounce judgment against rebellious Israel. The glaring weakness of His agents, as displayed by Moses, will bring its reward.

Those who reject and despise the truth of God are inspired from beneath. The Lord does not call His people to go into their assemblies, for the evil angels are present to excite unhappy feelings, to stir up the passions of human nature, to take advantage of the rising of self; and evil angels triumph. You have reviled the revilers, and have given occasion for those who are controlled by Satan to point to you as unsanctified and unholy.

Let no untruth go forth traced by your pen. The harm you have done to your own soul, and the dishonor to God, should go no farther. God's workmen must continue to bear the blame of being troublers of Israel, but they are not at liberty to make such assertions true. Go not into the assembly of scoffers, sit not in the seat of the scorers, keep away from the gatherings of those who will make your presence an occasion to speak to you humiliating things, and will pour contempt upon your

faith. Have no controversy with these men. You have not to do with the men only, but with Satan and his synagogue. When compelled to meet them, remember the Saviour's words, "I send you forth as lambs among wolves." [Luke 10:3.] The Lord must be your dependence; He will clothe you with a divine panoply, and His Holy Spirit will influence your mind and heart so that your voice shall not catch the notes of the baying of the wolves.

We are never to forget that we are representatives of Christ. We are to use no carnal weapons when unbelieving and deluded souls come among us. We are not even to insinuate anything against those who shall come into our assemblies. Not an unkind or discourteous word, defensive or offensive, should escape our lips or be traced by our pen. When reviled, we are not to revile again. "This is the victory that overcometh the world, even our faith." [1 John 5:4.]

Your words are not always wise. When you allow your own spirit to have sway, you lose the Spirit of God, and then it is that the strange fire is offered. Your imagination is deceptive, you arrive at false conclusions, and things appear to you in a perverted light. Your imagination is wrought upon by satanic agencies. Be careful not to trace a word of your suppositions, to be immortalized.

True faith and repose in God are always accompanied by the illuminations of the Holy Spirit, whose temple we are. The Holy Spirit is the Spirit of Christ, it is His representative. Here is the divine agency that carries conviction to hearts. When the power of His spirit is revealed through the servants of God, we behold divinity flashing through humanity. When accompanied by the Holy Spirit, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world.

Let the unction from the Holy One pervade your whole being, and you will bear the impress of Christ. This is an armor that is proof against all the arrows of Satan. The safety of the messengers of truth is found in their possession of the meekness and lowliness of Christ. Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." [Luke 10:20.] The price of our high calling should be kept continually before us. As we look unto Jesus, self will sink into insignificance.

Let the messengers of God live the truth, and then—and then only—will they be epistles of Christ, known and read of all men. What kind of epistles did you, by your attitude and words, open before the revilers of truth? You gave the enemies advantage which they will claim as justifying all the falsehoods they have told. Your strange fire will dishonor your Maker. Your imaginary pictures were the presentation made to a tempted mind. Your forebodings were not correct. You must not exaggerate the enemy's power. By providential experience you are to learn your own weakness, and not trust to yourself for one moment. Christ is our sufficiency. God would not have you exalt deceptive human judgment and human passion, which flashes forth from a highly wrought up spirit.

The providence of God places man in unexpected positions to reveal his own weakness, to make it manifest that his power is in God alone. At the time when a soul is bearing weighty responsibilities, God tests the human agent. If his faith is not wholly centered in God, the little strength he himself possesses becomes exhausted, and impatience and railing reveal the fact that he needs to set his feet upon the solid rock. Every soul engaged in the Lord's work, who becomes spiritually proud, flattering himself that he has made great proficiency above his brethren, will be left to learn the truth of the case. All boasting is laid in the dust.

The lesson we have to learn is, that which John the Baptist had learned, "He must increase, but I must decrease." [John 3:30.] Such discipline is painful to human nature, "nevertheless afterwards it yieldeth the peaceable fruits of righteousness." [Hebrews 12:11.] "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Matthew 5:13.] It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing. Not a semblance of the dragon's spirit must be seen in the life or the character of Christ's servants. The testimony you bear is to be a testimony to the truth as it is in Jesus.

God's servants, who have had great light and blessing from Him, are not to be like a blast of hail, to beat down and destroy. The salt that is to save from corruption is the confession of the truth, the revelation of the love of Christ. The magnifying of the law of Jehovah is not accomplished by breaking its principles. God cannot manifest His power to exalt the human agent; it is truth that is to bear away the victory. And Christ's ambassadors must learn the lesson that sharp speeches and word thrusts bring no victory.

God would have His messengers, when they know the spirit of their opponents, keep on their own ground, and not go out of the way to learn what their opponents say of the truth. Satan inspires them when you come into their presence. Never say or do anything that would keep them away from your assemblies. Keep to your legitimate work. "The secret of the Lord is with them that fear him, and he will show them his covenant." [Psalm 25:14.] "The Lord sitteth upon the floods, yea, the Lord sitteth king forever. The Lord will give strength unto his people: the Lord will bless his people with peace." [Psalm 29:10, 11.] "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." [Isaiah 54:17.] "If a man love me, he will keep my words: and my Father will love him, and we will come and make our abode with him." [John 14:23.]

The Lord has declared that He will never leave thee nor forsake thee. When He revealed His character to Moses, He "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 34:6, 7.] "His eyes behold, his eyelids try the children of men." [Psalm 11:4.] "The Lord is a God of knowledge, and by him actions are weighed." [1 Samuel 2:3.] "I the Lord search the hearts, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [Jeremiah 17:10.]

The Lord has given simple, plain warnings to those who flatter themselves that He is not exact to punish the wrongdoers who live in daily transgression of His law. But His Word is sure and steadfast. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Ecclesiastes 12:14.] "He hath appointed a day, in the which he will judge the world in righteousness." [Acts 17:31.] "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." [2 Corinthians 5:10.]

Lt 19, 1895

Caro, Doctor

Norfolk Villa, Granville, New South Wales, Australia

June 1, 1895

Dear Brother:

I rise very early to write to you. The Lord has given me a message for you. I have seen you in great sorrow, mourning for your son who is not. A messenger of the Lord was standing by your side, speaking words to you of great importance. I shall present them to you as the Holy Spirit shall bring them to my mind. Pointing upward, he said, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

You have built high hopes upon your son who has lately been laid in the grave; but you cannot charge upon God this affliction. He overtaxed himself in securing an education, and by violation of the laws of life and health, he brought about a condition which resulted in his disease and death. Had he studied how to preserve his physical and mental health to the honor of God, had he kept the love and fear of God before him, he might have preserved a sound mind and a healthy body. Unless God is made first and last and best in everything, our hopes may be blighted by disappointment. My brother, do not continue mourning for the dead. Do not make a failure of your present opportunity to do the work which God has appointed as your line of work for the living. Gird yourself with the righteousness of Christ.

Use your God-given powers, not in exalting your son who is not, but in glorifying God who is a rewarder of all who diligently seek Him, who gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. You are dishonoring yourself in making an idol of your son. The work you are doing in exalting him, in lamenting over him, will bring only sorrow to your heart, for you cannot have the favor of God in doing a work which is not appointed to you. This is not becoming to a soldier of the cross of Jesus Christ. You should resist the enemy and overcome the habit of thought into which you are falling. In giving way to grief and mourning you will lose vital power in both body and mind.

You should live to promote the happiness, and to share in the burden, of the living. You have two sons left who need the advice and counsel that you can give them as a loving, God-fearing father. You are afflicted with bodily infirmities, and need all the help and encouragement that your children can give you. But do not cherish a grieved spirit; for it disqualifies you to do the work that you should do in discharging your responsibilities as a physician, a husband, and a father. The Lord loves you. His Holy Spirit has followed you, and is waiting to impart peace and grace to your soul in order that you may be able to impart the same to others.

You are called upon by your Lord who has made you His own both by creation and redemption to gird up the loins of your mind. Do not bind upon your soul the son who is now dead. This will result in your own physical and moral decay. In so doing you not only embitter your own life with sorrowful memories, but you bring grief into your home. You unfit yourself for thinking healthful, well-balanced thoughts, and do not help the case of the one who is dead. You think your sorrows are too deep to be expressed, and you cover the altar of God with tears. How does the Lord look upon this way of doing. When David's child was sick, for seven days and nights he lay prostrate on the floor,

importuning for the life of his child, but when he knew that his child was dead, he rose from his prostrate position, and no longer continued to mourn.

When a greater calamity came upon David and another son was found disloyal to him and to his God, David stood humble and mournful before God. He was true to God though, in all his sorrow, and never was he more precious in the sight of heaven than in the hour of his greatest trial. In the time of his deepest mourning, one of his subjects curses him to his face and hurls stones at him, pouring forth expressions of hatred; but when one of David's generals asks for the privilege of putting a stop to his insulting taunts, David said, "No, let him curse on; for the Lord has bidden him to curse." "My own son is seeking my life." [2 Samuel 16:11.] In his great trial David reveals entire resignation to the will of God, and does not rebel against the suffering that results to him through the rebellion of those who should have been loyal and true.

My brother, you have another kind of work to do than that of living over scenes in the history of the life of him who is dead. Do not bind yourself up with your dead son, do not weave him into your experience, lest the shafts of the enemy which has reached his frame and vitals shall also reach yours, and your life become a sacrifice to the dead. Will you cover yourself with sackcloth, or will you arise and shine because your light is come, and the glory of the Lord is risen upon you?

Let this experience teach you the unsatisfactory nature of all things earthly. Surely every man at his best state is altogether vanity. In one brief hour the most flattering, the most glowing, expectations may be dispelled, the brightest hopes be found vain, for the shifting dreams of this world pass away. At a time when your beloved son was the idol of your affections, the bright hope of your future, he was borne to his last resting place. But though your hopes have been shattered, your heart is not to break over your bereavement. You have lessons to learn, and others have lessons to learn from this sudden affliction. This is an uplifted danger signal to all youth, warning them that they are not to place all their dependence upon their educational advantages. What do educational advantages amount to, what does the friendship of the world amount to, to the soul that is disconnected from God? It is all a snare.

Let all who hear of this affliction learn the lesson that a book education is not the most essential knowledge. Let them learn that "the fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] Worldly education cannot make a symmetrical, perfect man. It must be combined with the wisdom that cometh from above. An intelligent knowledge of God and of Jesus Christ whom He hath sent is the essential knowledge, for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his wisdom: 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.]

Bro. Caro, you are educating yourself in a sentimentalism of grief. You must leave your loved one with the Lord. Nothing that you can do will avail anything in his case. You must withdraw your mind from the dead to consider the living.

In the mourning in which you are indulging, you are bringing unnecessary burdens upon the members of your family and upon all those with whom you come in contact. You must learn

resignation under the affliction you cannot avoid. Humble, childlike reliance on God will bring peace and rest to your soul. In this dark providence seek in every way possible to relieve the sting that grief has caused, and do not make the pain more poignant by pressing it upon the sensitive nature, and seeking to feel it to the very depths.

Your grief is a selfish one that God would have you overcome. You should arouse and turn your attention to doing the will and the way of God. Do not cast reflections upon the divine faithfulness. Do not think that you are justified in your deep unreconciliation to the sad event which has taken place. Although you may feel that it is hard for you to bear this terrible disappointment, yet you will find no rest, no peace, no salvation, in talking about and mourning over your affliction. The Lord called Elijah out of the cave to talk with God. The same call comes to you. When our cherished plans are shattered, God sends us grace to meet the trial. He is the One to whom we should look.

What pictures are you hanging in memory's hall? Are you presenting before your friends the spotless life of the only begotten Son of God? Are you introducing His merits? Are you speaking of His perfections? Are you making a study of His character, beholding and becoming changed into His image? Your last thought at night, your first thought in the morning, should be of Him in whom is centered your hope of eternal life. Satan is hoping to gain control of your mind; but the Lord Jesus is saying to the cruel deceiver who has cast his hellish shadow athwart your pathway, "Get thee behind me, Satan, and interpose not yourself between Me and this soul who has newly come to the faith. Let my life and my love reach this tempted, tried soul."

Christ says to you as He said to Peter, "Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not." [Luke 22:31, 32.] Look unto Jesus, and by faith see Him bending tenderly, pityingly over you. There is no time to dwell in the dark shadow that Satan casts athwart our pathway. Let faith pierce the dark shadow and lay hold on the light beyond. It is not good for you, and will not bring glory to God, to fix your eyes upon the image of your son. Dwell upon Christ, the Chiefest among ten thousand and the One altogether lovely.

Do not let Satan accomplish his determined purpose, to worry your life out, and make you sit in a funeral chamber of darkness and shadow where the bright beams of the Son of righteousness do not penetrate. Dwelling in the darkness, your views will be tinged with gloom, and your hopes buried in night. The Lord bids you to look high above all human beings, living or dead, and meditate upon God. Remove the gloomy pictures that Satan has caused you to hang in memory's hall. Let Christ be lifted up. There is balm in Gilead. There is a Physician there for you. He will restore you if you will permit Him to apply the healing balm to your soul. Christ will be the health of your countenance and your restorer, but you cannot be healed if you refuse to allow Jesus to apply the balm.

Let the faith that works by love and purifies the soul come into your spirit. Leave your son in the hands of God who is his Creator and Redeemer. Will not the Lord God of heaven do that which is righteous and just? Will He not save the purchase of His blood if it is a possible thing? Who has manifested the greatest love toward your son? Yourself with your finite capacity, or Jesus in His infinite capacity? God has made manifest the fact that He loves every human being infinitely above the love with which human beings love each other. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] But your influence, your words, your attitude, is a daily reproach upon God whose love is measureless. Change your attitude, or your reason will fail you.

The Lord will strengthen you by His grace, and enable you to experience resignation and peace in God. By the course you have taken you are allowing the destroyer to extinguish the light that God would have burning, to show forth the beauty of His precepts, and you are also imperiling the health of your wife and the mother of your son. Her love for her son was equally as great as yours, and far more reasonable. Will it please God for you to keep your dead son ever present in mind, and refuse to see a crucified and risen Saviour? By indulging in grief you are weakening both your physical and moral power, and shall your sun set in darkness?

Will you not consider from a physician's point of view what will be the effect upon mind and body to thus allow grief to have control? What advice would you prescribe as a physician for some other person if in the same affliction as yourself? Submit yourself to God without a moment's delay. Do not remain under Satan's jurisdiction for another moment. He exults in the thought that in your case he is counter-working the good that was begun in you by Christ Jesus.

From your heart say, "I will turn my attention from my dead. I will cease to afflict my soul to my own ruin. I will turn to Thee, my living Saviour. O God, here I am, do unto me as it seemeth good to Thee. Take me, use me to Thy name's honor and glory. I will no longer make my life an affliction to myself and to others. I will not shun the cross or refuse to take up the work that Thou hast bidden me to do. I am Thine by creation and Thine by redemption. I will no long sit in sackcloth and ashes. I will come out of the darkened chamber of death into the upper room where is shining the bright beams of the Son of righteousness."

Your probationary time is too precious to be spent in weeping and in sitting in sackcloth. Your future is in the hands of Him who created the earth. God will lead you if you will be led. In olden times one who was placed in circumstances of peril, against whom the host of enemies were encamped, said, "We have no might against this great multitude, neither know we what to do; but our eyes are upon thee." [2 Chronicles 20:12.] The Lord said, "Hearken thee, all Judah, and ye inhabitants of Jerusalem and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours, but God's. ...

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah, and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you. And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord. And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with loud voice on high. ...

"Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets; so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, ... and they were smitten." [Verses 15, 17-22.] There is a lesson in this for you. Place your dependence upon God, and praise Him, and He will bring you deliverance.

The enemies of truth are strong. Satan is moving with a power from beneath, inspiring his subjects with hatred towards the truth, and causing them to take such measures as will make it hard for

those who keep the commandments of God and have the faith of Jesus Christ. And shall any one to whom Christ has revealed Himself as a personal Saviour permit himself to be engrossed by anything in such a way that the Lord shall be dishonored? that the hands of the enemy be strengthened, and the hearts of the righteous be made sad? The help of everyone is required now.

Christ said to a certain man when He was upon earth, "Follow me." The man answered, "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." [Luke 9:59, 60.] The truth is to be proclaimed by precept and example. It is your privilege to use your influence as a co-workers with Christ. By pen and voice you should seek to reproduce the likeness of Christ. You should be a representative of Christ to the world. You should present Him as a Saviour who will save unto the uttermost all who come unto God by Him. Every moment you need to be learning in the school of Christ in order that you may teach others also.

The apostle says, "Ye are a spectacle to the world, to angels, and to men." [1 Corinthians 4:9.] The world is watching to see whether the miracle that has been wrought upon your heart by the Holy Spirit is of the right character. The Lord Jesus calls, saying, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [Matthew 11:28-30.] Will you hear this gracious invitation? Or will you manufacture a yoke for yourself which will be grievous to your soul? You need to learn of Jesus. Satan is pressing his delusions upon you, and you need the converting power of God to come upon your heart to transform your thoughts, to turn your attention to the living interests of the day.

If you will come close to men, seeking to save their souls, you yourself will be profited, and will not miss the crown of immortal life which none but God can bestow. The object of your conversion is twofold. It is to benefit you personally by opening before you the matchless depths of a Saviour's love, and it is to benefit others by the manifestation of the love of Christ through you to those with whom you associate. Do not stop short in the first stage of the Christian life, but follow on to know the Lord. Do not stand still, looking into the grave of a loved son; but follow on to know the Lord, that you may know His going forth is prepared as the morning.

You have been blessed with a large share of intellectual power; but you have not always employed this power to the glory of God; but now, "if so be that you have tasted that the Lord is gracious," declare it to others. [1 Peter 2:3.] If you have come unto Christ, the living Stone, though indeed "disallowed of men, but chosen of God and precious," relate your experiences to others as did Saul of Tarsus after his conversion. [Verse 4.] "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

"Wherefore also 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 become 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 they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Verses 5-9.]

Satan is making determined efforts to hinder you from being a witness for Christ. Break away from the influence he is casting over you by keeping your mind dwelling upon things that sadden the mind and break down the health. Do not permit him to imperil your soul and to cause great unhappiness to others. Come out of the cave, and talk with God. You can only break the spell of the enemy by arousing yourself from your helplessness, by training your mind to dwell upon cheerful and hopeful subjects. Take the position that you are not your own, but that you are God's property bought at an infinite price. "Therefore glorify God in your body and in your spirit which are God's." [1 Corinthians 6:20.] Everyone who truly believes receives the Holy Spirit, and there is manifest truth of His working when the character is transformed. This miracle gives to the world a testimony of the grace and power of God.

The Lord has not forgotten your labors of love in behalf of His people. You have opened your doors to them, you have fed and sheltered them, and done many things to prepare their way before them. The Lord has been preparing your heart for the reception of His grace that you might acknowledge Christ as one who is "able to save unto the uttermost all who come unto God by him." [Hebrews 7:25.] The Lord would have you discern His paternal character. He would have you educate yourself to delight yourself in Him that you may be able to lead others to the fountain of refreshment. The Lord Jesus is continually seeking to lead men to acquaint themselves with God, to bow at His footstool, until they shall realize the great mercy and love of the heavenly Father.

When hearts are impressed with the love of God, Satan's power is broken, and when in trial and difficulty the believer flies unto His refuge, feeling his oneness with God and Jesus Christ whom He hath sent, he allies himself with God against Satan and all his synagogue, and cannot be overthrown. Everything has been bestowed upon man through Christ. God has given the Holy Spirit as an abiding Comforter, so that we may walk in the light and rejoice in Him who is able to make us more than conquerors.

We have no power ourselves to bring ourselves into the light, but our Saviour approaches us. He reveals Himself to us as [a] compassionate and loving Saviour, and tells us that by beholding Him we may be changed into His divine image. Wherever there is a desire to be like Jesus, there the Holy Spirit begins the work of transcribing the divine image upon the soul. God who has commanded the light to shine out of darkness is willing to shine in your heart, to give you the knowledge of His character in the face of Jesus Christ.

Lt 19a, 1895

Campbell, Emily C.

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

February 11, 1895

Emily C. Campbell:

Last Sabbath Brother and Sister Belden, Sister May Lacey, and I went to Prospect to attend the Sabbath meetings there. Brother Byron Belden reviewed the school and did it well. I talked a while upon the invitation to the marriage supper of the Lamb. I present the foolishness of the excuses offered by those who refused the invitation, and the necessity for the king to send into the highways

and hedges to find guests for the feast. The king declared that none of those who had made light of his message should taste of his supper. The invitation was to go to all classes, and those who received it might be guests at the marriage supper.

I then read letters from Elder Haskell in regard to the work in Africa. If I can get these letters copied, I will send them to you. The meeting closed about half past two.

We saw that a storm was gathering, but in such a direction that we thought it would not reach us. As we rode toward home, the heavens gathered darkness. We hurried on as fast as we could, and when we were a little past the bridge that we go under in driving from Parramatta to Granville, a hurricane seemed to sweep upon us. The dust blew in clouds, the thunders rolled, and slight flashes of lightning were seen in the sky. As we turned the corner leading to our home, great hail stones fell as large round as an egg, though not so long.

They were very beautiful in appearance. As we came down the hill leading to our gate, the horse slipped, and twice came down upon her haunches. I said to Byron, "Get out at once, stand by her head, and talk to her."

I then said to Sister Belden and Sister Lacey, "Get out as quickly as possible. The hail is so large and heavy that the horse may get frightened and be beyond control." They helped me out, and as I tried to get from the carriage, the tempest carried away my cushions. Even the heavy seat cushions were blown far into the field. Three of my lighter cushions were blown far away, and the smallest one was borne away by the stream, we know not whither. I held my hat in my hand, and with Sara and May on either side, we made a rush through the terrible tempest to the house. Byron stayed by the horse, in the middle of the road, seeking to calm her frantic efforts as best he could. We did not dare to drive her, lest he should lose control of her.

As soon as Sarah saw me safe in the house she seized a shawl and went out again to the assistance of Byron. The hailstones were falling thicker and faster than before. May and I changed our clothing at once. May was drenched through and through. I was not so thoroughly drenched, because I had on thicker clothing. My great anxiety was for Byron, Sarah, and the horse. For a time they could do nothing. Byron held fast to the colt, and sheltered his hatless head under her neck. Sarah tried to unloose the tugs; but she was unable to do so. Then Sarah held the horse, and Byron managed to unloose the tugs and slip off the harness, and let the horse go free from the carriage.

Byron tried his best to calm her until the fury of the tempest was somewhat abated. After this he harnessed Jessie to the wagon, gathered up the scattered articles, and drove into the yard. Byron and Sarah were drenched to the skin. I could see from the upper window that there were large swellings on the body of the horse. A hailstone had struck Byron on the temple and nearly felled him to the ground, and there was a large lump over his eye. Sarah's wrists were bruised and discolored. We found that the windows on the south side of the house were broken, and pieces of glass had been carried half way across the hall. The upper and lower windows of the veranda were also broken. The rain beat in beneath the doors, and flooded the halls and the dining room. The stair carpet was drenched, and the kitchen and scullery were also flooded.

Sunday morning it was clear and sunshiny. When we looked over the orchard, we found that almost all of the peaches on a beautiful peach tree near the house had been blown off. The few remaining

were bruised very badly. The rhubarb plants were all cut to pieces, and the pumpkins and the corn were also ruined.

Saturday evening Brother Pallant and Brethren Semmens, Hare, [and] Rousseau met together here for a council meeting. They expected that Brother McCullagh would meet with them. Nothing could be done without him, so the gathering was a failure. We prepared lunch for them, and they returned to Ashfield. At our season of prayer we offered up heartfelt gratitude to our heavenly Father for preserving us from serious harm. We render thanksgiving and praise to God that we are all alive, that no one of us has broken limbs, that our horse is not injured or our wagon torn to pieces. Our confidence in Jessie has increased. During the pelting hail she never kicked once.

Praise the Lord with us that Edie is not lying on a bed of sickness, and that the Lord sent His angels to protect us. If He had not been our refuge, we might have been killed or have sustained some serious injury. I am not ready to spare my right arm yet. I want to write and glorify God.

I am pleased to tell you that the work is making progress in Ashfield. There is also a good interest and attendance at Petersham, where tent meetings have just been opened. They have removed the tent from Ashfield, but the interest at Ashfield has not decreased. They now hold meetings in a hall hired for that purpose. Sixteen were baptized at the Baptist church last Wednesday. The Baptist minister took exception to the stress which the Adventists laid upon baptism by immersion. He made quite a speech on the subject, but finally told our brethren that they could have the use of the baptistry whenever they desired it. The work is going forward, and we hope that the advocates of truth will have the spirit of the Master, and will not fail nor be discouraged.

In these colonies it seems to take some time to develop the work. The people do not readily take hold of new truths and change their old customs and practices. Nevertheless if the advocates of truth exercise faith and are persevering, God will move upon human hearts and cause them to take their stand for the truth. A consistent Christian life that will lead a man to patiently take abuse without retaliation, that will lead him to follow a straight course of duty, to advocate the truth as it is in Jesus, will be effective in influencing others to be faithful and obedient. The Lord will give power, grace, and efficiency to those who are co-laborers with Jesus Christ.

The servant of Christ will work as Christ worked, and steadfastly maintain truth and righteousness. Christ was patient under abuse, He manifested forbearance, meekness, and lowliness of mind. He who follows His example will be a telling witness on the side of truth. Christ said, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." [John 17:24-26.] Did ever Christ make a request to His Father that was not granted? Never, never. His request is a virtual assurance that what He asks will surely be granted.

The tent is pitched at Petersham, and a good and increasing interest is manifested. Brother Collins and Brother Pallant and two or three sisters are canvassing the community and holding evening meetings in different sections of the suburbs. They are giving Bible readings, thus coming close to the people by personal effort. This awakens an interest and dispels the prejudice. Some very nice

people are in attendance at the Bible readings. When they are sufficiently interested, they are invited to come to the tent, and thus a class of hearers are procured who seem to have a genuine interest.

The Lord has given success to the truth at Ashfield. Sixteen were baptized Thursday, and twelve more are awaiting baptism. The interest has not diminished since the tent was taken down. New ones are continually coming in as interested hearers. We expect that a church will be organized of no less than forty members. The brethren have requested that I shall come down one Sabbath to Petersham, and the next Sabbath to Ashfield, and labor for the people in the fear of the Lord. The tent meetings prepare the minds of the people, and cause them to favor us.

When Canright's book was circulated, and some of its accusations read at a meeting before the discussion, and reference was made to Mrs. White, the voice of the people was instantly raised, "That is abuse," and nothing further was said on the point.

Brother McCullagh desires that I shall come to the meetings at Petersham during the first meetings, and I suppose I must go. He says after the people have heard me speak, that the influence of Canright's book is killed.

Lt 20, 1895

Corliss, J. O.

Granville, New South Wales, Australia

September 13, 1895

Elder Corliss:

We have not an High Priest that cannot be touched with the feeling of our infirmity, but one who was in all points tempted like as we are, yet without sin. His sympathy and tender compassion is not lost in His Godhead. He condescended to take human nature that He might be a surety, a substitute for man, in order to redeem him from sin and the power of Satan. His humanity is not lost in His divinity. On earth He manifested His deep sympathy with human woe, He poured out His tender regard for humanity in precious currents of sympathy, of the most wonderful heaven-born love. This was not restricted to those whom He recognized as His believing friends and disciples. He drew to His side those who knew Him not, as in the case of healing the man born blind. The man knew not who had performed the gracious work upon him, until Jesus revealed Himself to him as the Son of God, and received worship from him.

Jesus says, "I know my sheep." [John 10:14.] Let us consider this statement. We are known by God before we receive Him. "I know my sheep." How do souls become Christ's sheep? By choosing to receive him. But Christ had first chosen them. He knew every one who would respond to His drawing, and He knew every one who would be inclined to receive Him, but who, through popular influences, would turn from Him. John says to all, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Those who heard the voice and did behold Jesus as the Lamb of God, believed in Him and became His property from their own choice. But they were not the first to see, for God chose them, and their choosing of Christ is in response to His drawing.

The love of Jesus was expressed to us before we loved Him. His grace touched the hearts that contemplated the love of God. We become the property of Christ because God gave His only begotten Son to humiliation and shame and reproach for our sake, to bear our sins, to suffer in our stead. The whole human family are made over to Christ. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou has sent." [John 17:2, 3.]

All may obtain this education if they will. Jesus says, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, ... And all mine are thine, and thine are mine; and I am glorified in them." [Verses 6, 10.] What a statement is this! "I am glorified in them." This can be true of any soul only as he in sincerity becomes not merely a hearer but a doer of the Word of Christ. In Matthew these are likened to a wise man, "which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." [Matthew 7:24, 25.]

Jesus says, "Behold, I and the children whom thou hast given me." [Isaiah 8:18.] To Jesus the whole human family is entrusted, as the flocks of sheep are entrusted to a shepherd. These sheep and lambs are to be tended with pastoral care. They will be guarded by the faithful Chief Shepherd, under the care of faithful under shepherd, and if they will obey the voice of the Chief Shepherd, they will not be left to be devoured by wolves. We are Christ's by creation, and by the giving of His life for the sheep.

"Ye are not your own; for ye are bought with a price." [1 Corinthians 6:19, 20.] And what a price! Not with gold or silver, but with the precious blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as gold and silver, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God." [1 Peter 1:18-21.]

We must through faith accept the truth as it is in Jesus. The Bible election is plainly stated in the Word of God. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [John 15:10.] "If ye love me, keep my commandments." [John 14:15.] "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him verily is the love of God perfected: hereby know we that we are in him." "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." [1 John 2:4, 5; 3:24.] (See Revelation 22:12-21.)

Jesus says, "My sheep know my voice, and they follow me." [John 10:27.] The shepherd of Israel does not drive His flock, but He leads them. His attitude is wholly one of invitation. "My sheep know my voice." If we are indeed sons and daughters of God, we not only hear, but recognize, the voice above all others; we appreciate the words of Christ, we distinguish the truth as it is in Jesus from all error, and the truth refreshes the soul and fills it with gladness. The truth received into the heart transforms the character. Christ is the Truth and the Life, and all who follow Him practice the truth. We obey the Word.

When questioners came to Christ He referred them to the Scriptures, saying, "Have ye not read?" To the lawyer He said, "What is written in the law? how readest thou?" [Luke 10:26.] He could have answered every question from His own infinite wisdom, but He met objections and queries as the human agent must meet them, from the written Word. He wants every advocate of truth to follow His example in this respect. Never meet railings and falsehoods and bitter accusings with the words of man's wisdom. The Lord's workers are never to make charges, never to make thrusts at opponents, but have the mind well stored with Scripture, and be able to draw the sword of truth, a "Thus saith the Lord." (See Matthew 12:34-37.)

Follow the plain Bible teachings if you would follow Jesus. Souls cost too much to be imperiled by following the words of men. We cannot safely accept any man's decision in matters that involve eternal interests unless he can open the Scriptures and present his authority as from Him who is the Truth. Obey the words of Christ by searching the Scriptures, and through diligent study have the Word of God stored in your memory, so that in any emergency you can say earnestly, solemnly, "It is written." Jesus says, "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.] And He declared to the multitude at the Feast of Tabernacles, "He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water." [John 7:38.] As the Word of God is received into the heart, it transforms character and life. Then the influence that flows from the believer is the influence of the Word of God, a positive life-giving power.

The devils rejoice when schemes of wickedness appear to be crowned with success. The Lord would have every advocate of truth pass by all the words and actions of our enemy as if unnoticed. The words may be such as would cut to the very soul and arouse the worst passions of the human heart, but we are to be as those who hear not. God's servants should not be betrayed into using Satan's methods. They are to fix their eyes upon the loveliness of Jesus. Common sense, sanctified, will meet the enemy only on Christ's ground. He who stands with Christ is with the majority, for Christ is always a majority. He has the whole angelic host under His generalship, and can command the armies of heaven.

Are we followers of Christ? Have we taken upon us His yoke? Are we lifting His burdens? Do we possess His meekness and lowliness, and is His likeness becoming more and more distinct in our characters? If we are followers of Christ, He, the Great Shepherd of the sheep, hath said, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." [John 10:28.] This promise is made upon conditions that we follow not a stranger, but that we know and understand the voice of Christ. This is the only election brought to view in God's Word. The beautiful illustration in (Revelation 7) is a pastoral symbol.

The question was asked of John as he beheld the grand scenes of his vision, "What are these which are arrayed in white robes? and whence came they?" John replied, "Sir, thou knowest." And the Holy One said, "These are they which came out of great tribulation, and have washed their 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, 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." [Verses 13-17.]

by Ellen G. White.

Lt 21, 1895

Corliss, J. O.

Granville, New South Wales, Australia

September 13, 1895

There must certainly be a change in our ministers. In heart and character there must be more of Christ and less of self. We are to be representatives of our Lord. Those who have had great light and precious opportunities are accountable to God, who has given to every man his work. They are never to betray the sacred trust, but are to be indeed the light of the world.

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” [1 John 4:10.] Here is language that expresses His mind toward a corrupt and idolatrous people: “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned in me, my repentings are kindled together.” [Hosea 11:8.] Must He give up the people for whom such a provision had been made, even His only begotten Son, the express image of Himself? God permitted His Son to be delivered up for our offenses. He Himself assumes toward the Sin Bearer the character of a judge, divesting Himself of the endearing qualities of a father.

Herein His love commends itself in the most marvelous manner to the rebellious race. What a sight for angels to behold! What a hope for man, “that while we were yet sinners, Christ died for us.” [Romans 5:8.] The just suffered for the unjust; He bore our sins in His own body on the tree. “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.]

As witnesses chosen of God, do we value Christ’s purchased possession? Are we ready to make any and every sacrifice within our power, to place ourselves under Christ’s yoke, to co-operate with Him, [and] to be laborers together with God. All who are bearing the test of God, obeying His commandments, love the perishing human race as Christ loved them. They follow the example of Christ in most earnest, self-sacrificing labor, to seek out in the highways and hedges the high and the low, the rich and the poor, and to bear to all the message that they are the objects of Christ’s special love and guardian care.

So great is the natural blindness and ignorance of men in regard to God and to the Saviour that every one who loves Jesus may find work to do. Not one who has true love for Christ will remain indifferent and indolent. There is a marked difference between the character and life of those who are obedient to all the commandments of God, and of those who are disobedient. Many who profess to be commandment keepers are commandment breakers.

Parents have not restrained the selfishness of their children. Self-indulgence has been the object of pursuit. Through self-serving, multitudes are bound in servitude to Satan. They are the slaves of their own impulses and passions, which are under the control of the wicked one. In calling them to His

service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse.

But we have to meet and contend with men who employ all their power in opposing and slandering those who are loyal to God. Their wit and their God-given reason are devoted to making it appear that obedience to the commandments of God is an irksome service. But those who advocate the claims of the law of God testify, "Great peace have they that love thy law, and nothing shall offend them." [Psalm 119:165.] "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] The Lord presents truth in contrast with error, and presents also the sure result of accepting truth, the experience that always follows willing obedience. It is peace and rest.

The work before the servants of God is to present Jesus. The work for the ministers of Christ is to hang their helpless souls upon His merit. Men who turn away from the path of obedience and make transgression of the law of God a virtue are under the inspiration of the archdeceiver. They are blinded by his power. They need to have before them a representation of what the truth can do in enabling men to preserve a Christlike temper when provoked and tempted to become impetuous and impatient. The enemies of the truth want to provoke those who teach the binding claims of the law of God. If there is retaliation on our part, Satan's hosts triumph. He has found a weak place in the armor. By their mean course of action, in bitterest opposition, these agents of Satan tempt the advocates of truth to say and do things that will not be commendable.

Christlike meekness, fine perceptions, nobility of soul, are to be cherished and practiced by the believers in truth. The spirit of truth and righteousness is to control our deportment, our words, and our pens. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." [1 Corinthians 2:14.] If the minister when before his congregation, sees a disbelieving smile upon the faces of opponents, let him be as one who sees not. If any should be so impolite as to laugh and sneer, let not the minister, by voice [or] attitude, reflect the same spirit. Show that you handle no such weapons. The pen so often traces words that are sharp, and by repeating the statements of the advocates of error, our brethren sometimes give currency to the error. This is a mistake. Let your pen trace advanced truth.

The Holy Spirit does not work with men who love to be sharp and critical. The spirit has been cherished in meeting debaters, and some have formed the habit of squaring for a combat. They repeat the errors that their opponents have presented, and endeavored to refute them. God is dishonored in this. Keep back the sharp thrusts; do not learn in Satan's school his methods of warfare. The enemy is best discomfited when no notice is taken of the errors, when truth is advanced which will make these errors of none effect. The Holy Spirit does not inspire the words of censure and condemnation. A time of trouble is before us, such as never was since the beginning of nations, and every honest soul who has not had the light of truth will then take a stand for Christ. Those who believe the truth are to be newly converted to the Master's use every day. Then they will be vessels unto honor.

Do not repeat the words of your opponents, or enter into controversy with them. You meet not merely the man, but Satan and his angels. Christ did not bring against Satan a railing accusation concerning the body of Moses. If the world's Redeemer, who understood the crooked, deceptive arts of Satan, durst not bring against him a railing accusation, but in holiness and humility said, "The

Lord rebuke thee, O Satan," is it not wise for His servants to follow His example? [Jude 9.] Will finite human beings take a course that Christ shunned because it would afford Satan occasion to pervert, misrepresent, and falsify the truth?

In this period of the world's history we have altogether too great a work to begin a new kind of warfare, aside from Christ's methods, in meeting the supernatural power of satanic agencies. We must put aside personalities, however we may be tempted to take advantage of words or actions. In patience we must possess our souls. Brethren, make it manifest that you are wholly on the Lord's side. Let the truth of God's Holy Word reveal transgression and sin and manifest the sanctifying power of truth upon human hearts. A haughty spirit must not come in to mar the work of God's ministers. We have reason for gratitude to God every moment that we have the privilege of connecting with God. Success in preaching Christ, our crucified and risen Saviour, who ascended to heaven as our Advocate, is the proof of our calling, the practical argument to weaken error.

There is need of contrition of soul every day, and the Lord declares the great advantage of every one who will humble his heart and hide in Jesus. "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." "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [Isaiah 57:15; 66:2.] "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." "This poor man cried, and the Lord heard him, and saved him out of all his troubles." "The angel of the Lord encampeth round about them that fear him, and delivereth them." [Psalm 34:18, 6, 7.]

Let those who hate the law of the Lord rave and pour out their anathemas against such as have moral courage to receive and live the truth. Let them manifest the mob spirit, but take no notice of them. The Lord is our strength. It is safe for us not to build up self, but to let the Lord work His will in and by and through us. Let us preserve a contrite, humble spirit, which the Lord will revive.

Self-esteem and self-flattery will be sure to stir up in the heart resentment against any who venture to question one's course of action. Everything like counsel or advice is resented with indignation as a design to bruise and wound. This spirit cherished by those who preach the truth will lead to numerous evils. None will venture to tell you when you err, because the faithful one would be regarded as an enemy, seeking to hurt your influence. Thus the kindness and faithfulness that should exist between brethren in the faith is killed because of the jealous interpretation put upon the God-fearing cautions given. Undue stress is laid upon words, imagination exaggerates the matter and creates alienation. In matters where eternal interest are involved, we are to be subject one to another, ready to take advise and counsel.

We must not suffer wrong upon a brother. Self-sufficiency must be overcome, for we are all alike dependent upon God. Love of all applause must be seen as a snare. There is always danger of making grave blunders through conceit of our own wisdom and qualifications. Let these qualifications reveal their true value, and they will be appreciated, because Christ will be revealed in word and action.

I am urged by the Spirit of God to counsel my brethren to unite with one another in labor. Love as brethren, be pitiful, be courteous, be true as steel to one another, but crush that feeling of

superiority over your brother ministers which leads one to feel that he cannot link up with others in labor, because they do not in his line. God would have no one submerge his individuality in another man.

No one man should feel that he must do the whole work. However well-experienced or well-qualified he may be, there is need of other talent to unite with his. It is a mistake to think that one man's train of thought will accomplish the work for all hearts in a religious effort. Men of different minds are needed, men whose hearts are tenderly led out to win souls. It is a delusion to think that one man can take all the labor and do the work alone. God has not made this the rule. Different methods of labor are really essential in sowing the seeds of truth and gathering in the harvest. It is often the case that men of the humblest ability will reach hearts that have been sealed against another man's labors who may have presented the truth with supposed greater ability. Much praying is essential. The soul's drawing nigh to God in communion, God's drawing nigh to the soul that is seeking him, can alone do the work that is needed.

There needs to be greater devotion of heart and life in the service of God. More love and unity is needed, more blending of the talents which the providence of God has provided. Much is lost in religious effort when one minister thinks himself capable of managing the meetings, of holding everything in his own hands, when he makes very little effort to share the work and responsibilities with his brethren. The Lord has His own instrumentalities through which to work for the saving of souls; and among these instrumentalities there should be free, hearty unity of action.

If ministers will link up together, hiding self in Christ Jesus and go forward unitedly, not feeling that one man must do almost all the thinking, God will let His Holy Spirit sustain them in their labor. Let their hearts be connected together in free, open companionship; let them esteem each other as brethren; and God will put His seal upon their apostleship by giving them success in winning souls to Christ.

Lt 22, 1895

Daniells, Brother and Sister [A. G.]

Granville, New South Wales, Australia

April 1, 1895

Dear Brother and Sister Daniells:

Last Sabbath I spoke in a well-filled hall in Ashfield. The hearers were much interested. We notice that new faces are constantly being added to the congregation.

The Lord gave me much freedom in speaking. I spoke upon the first portion of (John 14), and presented the opposition which is sure to arise and the necessity for us to be fully prepared to meet it. I pointed to the great opposition manifested against Christ Himself, and then referred them to the first members of the human family, where the same spirit had been manifested. Which one was it that resorted to violence? The one who was working contrary to the plainly expressed will of God. Cain refused to acknowledge the authority of God and slew his brother because he was obedient.

In our work we should manifest the spirit of meekness and submission, permitting, if need be, injustice, rather than indulge the spirit of "Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you." 1 John 3:12, 13.

The Lord gave me a message for His people, and all seemed to receive it with joy. After I had finished speaking, a testimony meeting was held, and many testified to their faith in the truth. The Lord is indeed working. And the powers of darkness are at work also. I begged of our people not to indulge a spirit of retaliation, nor bring railing accusations against any of their opponents, but rather to cultivate the kindness and tenderness of Jesus Christ.

I learn from Brother McCullagh that a lady who has recently come into the faith was so stirred up by hearing Picton (the debater) abusing Elder Corliss that she told him he was an outrageous liar. She then grasped hold of his coat collar and pushed him out of the main hall into the entry. The people cried out, "Served him right." But these demonstrations do no good; they rather give the enemy an advantage over us.

Sunday, Caldwell, Maggie Hare, May Lacey, and myself drove to Ashfield in the platform wagon. We started early to see Brother McCullagh, but missed him and arrived at the hall an hour early. During this waiting time, the enemy pressed in his temptations upon me. It seemed so inconsistent for a woman of my age to drive eleven miles to speak in the evening. I thought there would not be many out; Porter was holding forth in a tirade of abuse in the Petersham hall. His service was preceded by the baptism of eight or nine persons, and I thought my congregation would be small. I now know this was a temptation of Satan.

Mr. Porter's position against the law of God is mainly supported by abuse. He has trampled the Lord God of Israel under his feet by abusing His law, the transcript of His character. Next Sunday he expects to make a clean sweep of the whole law by showing that it was done away at the crucifixion. Brother Hare was present, and Maggie Hare was also there to take down his address in shorthand. Porter went out of his way to heap personal abuse upon Brother Hare; held him up to ridicule, saying, after his remarks the previous Tuesday night he thought he should have felt very much ashamed as he went home that night. He pitied him. Contempt and ridicule is the worst kind of insult, and the most difficult to endure patiently. But let us remember the proud boaster, Goliath, who defied Israel. If this is not a circumstance similar to that one, I do not know where we can find one.

There must be no letting up on the work here at this time. More help is needed. Another tent has been called for and will be pitched at Canterbury, about two miles from Petersham. The money has already been pledged for this tent. There must be additional help, but where is it to come from? By the way matters are shaping, it seems that Sydney will have to be thoroughly worked before this conflict is ended. It appears to be very difficult for me to consent to leave this work now, to go to Tasmania, but I need a change. If someone could be sent here to assist the ministers already here, I might feel free to leave. Satan is stirring up the elements of his kingdom in a very decided manner. We cannot but move forward by faith.

Although the temptations mentioned, and other matters, caused me to be much troubled in mind last night, as I stood up before the people the blessed peace of Christ Jesus came into my heart and I

was filled with thanksgiving and love toward my God. The hall was well filled with noble-looking people. There was an unusually large number of men present, who listened with deep interest. The Lord blessed me in speaking, and not one left the hall until I had ceased.

Sister Roberts, a nice, intelligent appearing woman, newly come to the faith, told me that while Brother McCullagh was speaking a few evenings before, she was obliged to go out with her little boy. There were two clerical appearing men sitting in the back seat, and she could hear them talking together. One said, "They ought to be got rid of. I would shoot every one of them." The battle is waxing hot, but the Lord lives and reigns. Porter boasted that he has run the tents out of different places and that the people will soon see that we will pack up our tents and leave this part of the country. But this proud boaster may be disappointed.

Emily's letters just received. We shall be glad to see her at any time she can come. I have not time to read her letters over this morning.

I shall continue to speak at Ashfield and Petersham until I leave for Tasmania. I may conclude that it is not best for me to leave here now, not even to go to Tasmania. Neither May nor myself have received a line from Willie for three weeks, except copies of letters written to others; therefore know nothing in reference to his movements. I thought you ought to know, and would tell me what is going on.

I must now close, with much love to you, my brother and sister.

Lt 22a, 1895

Davis, Marian

Hobart, Tasmania

November 29, 1895

Dear Sister Marian:

I received your letters today, two of them. We left Armadale, Tuesday, November 26 on my 68th birthday, and I knew it not until past. Another year of my life has passed into eternity. Another year of my life has commenced. God grant me more largely of His Holy Spirit, and lead and guide me. I fear and tremble before God as I see the perils of the last days upon us. What is before us we know not.

You will see by letters I have written you that Fannie has no possibility of connecting with me. She is altogether too much like a flashing meteor, to flash up and go out in darkness. If Fannie had less self-confidence, in her brilliant flashes, she would be more reliable. But her feelings is her religion. All the light, all the opportunities she has had to know the truth, handling the most precious banquet, she appropriates nothing to herself unless it will administer to her self-esteem and vanity. Certainly I could never harmonize with her in spirit. She seemed to live and breathe and work in another atmosphere.

I am now relieved from this fitful, skyrocket experience. She seems to swell up into such large measurements of herself, full of self-sufficiency, full of her own capabilities, and from the light God

has been pleased to give me she is my adversary, and has been thus throughout her connection with me.

I have told you she had no love for the work that she was paid to do. Her mind is so full of [vanity,] a cheap surface religion that she knows not what the genuine article is. She wants her life filled with variety, and what she will do remains to be seen. Poor, shallow soul, she does not have correct religious principles whenever herself is concerned.

When we left Armadale to take the train for the boat, we feared we should have a strong wind, as the sand storm was quite severe. But we did not have it rough, only a little as we passed the heads. I had taken no dinner, only a little lunch, before leaving Melbourne, and I ate but little breakfast, therefore at six o'clock I ate supper. Four of us had to occupy the same room, May White, Maggie Hare, Sarah and myself. I was wretchedly sick and vomited for the first part of the night most heartily. This was in consequence of nervous prostration.

December 3

I thought I would be able to write and close this letter ere this, but since coming here I have been very weak. My heart has had such repeated shocks that it is weak. I cannot feel any interest in touching a pen. The scenes I have been passing through with Fannie have been of so oft recurrence, and have caused me such great distress of mind, that I now have not power to rally.

Although the Melbourne taxation has been great, I thought I should indeed improve if I could live to get to Tasmania; but after sleeping more hours of a night than for years, I have no strength. My heart is weak. I can scarcely totter about the room.

The Lord knows all about the future. Two years ago He revealed to me that Fannie was my adversary and would vex my soul and weaken my hands, but I was so anxious to get out things that I thought the people needed. Then came other trials in New South Wales one after another, [so] that I was not able to bear it. Oh, if I had only heeded the instruction given of God, and let no other voice or influence come in to leave me in uncertainty, I might have been saved this last terrible heart sickening trial. But I hope the Lord will forgive me and have mercy upon me. But to try this matter again is out of the question. I am willing her talent shall be exercised for all it is worth, but it will never be in connection with me. I have served my time with Fannie Bolton.

Lt 23, 1895

Daniells, A. G.

Norfolk Villa, Granville, New South Wales, Australia

March 5, 1895

A. G. Daniells:

We received your letters and were glad to hear from you. Last Sunday I was invited to attend a baptism at Ashfield. The ordinance was to be administered in a nice little lake of pure, flowing water. We turned off the road to the left just before we came to the campground. We drove through the grounds of the gentleman who owns the land in which is the lake, one mile from the main road. May

drove Jessie and Maggie. O how much more restful to me to go right along without the urging that is necessary when one horse has to draw the phaeton. Brother McCullagh met us, and guided us through the paddocks to the water. More than two hundred persons were gathered at the lake-side. After several hymns were sung, prayer was offered by Bro. Hare, then I spoke for about forty minutes, and the Lord helped me. I spoke from the words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." [Colossians 3:1.] Nineteen precious souls were baptized. Everything was done decently and in order; there was not the least confusion or struggling.

After the baptism three weeks ago, when seventeen went forward, the Baptists told our brethren they might have the use of the baptistry on certain days of the week at any time they asked for it. But when they asked on this occasion, the Baptists refused, saying we could not use it any more, for some of the members of their church were to be rebaptized. I was more glad than I can express, for if this refusal had not come, our brethren would not have found this beautiful lake, and it is worth while to make special efforts in finding a pure stream or a lake or to go the seaside, to the great fountain of waters, in order to celebrate the ordinance of baptism. I would go many miles to be baptized in an open stream, rather than receive the ordinance in a little box. I think I would wait for months before consenting to be baptized in a baptistry.

Well, that scene at the lakeside was an advertisement, and it will have an influence. Only twelve had expected to go forward in the ordinance at this time, but several who had been halting between two opinions made their decisions to keep their first [Sabbath], next seventh day, March 9. Several kept last Sabbath as the first, and six more are now ready to go forward in baptism at the next opportunity.

It was as pleasant a baptism as I have witnessed for years. Bro. McCullagh administered the ordinance to the whole number. It was a picture, his pale face, his solemn, earnest words and manner. The whole scene was a victory for the truth.

The interest is deepening both in Ashfield and in Petersham. I speak in Ashfield next Sabbath. Brother Byron Belden and Sarah accompany me. Last Sabbath Byron reviewed the Sabbath School at Ashfield and at Petersham, and the report is that he did excellently. He is solicited to go again. I am so thankful for this good work.

There are some persons of the more prominent in society attending the meetings at Ashfield. The managers at the beautiful grounds of an institute which our people went to see when looking for land, have invited Elder McCullagh to visit and speak to them next Thursday. They will have a company collected, and will give him a good hearing. This is something to be thankful for. We are feeling the deepest interest in the work, and we pray that the Lord will give grace to the speaker and to the hearers. I cannot recall the name of the place to be visited. Brother McCullagh has another invitation, to go about six miles out to speak upon temperance, repeating a discourse one heard him give about three weeks ago in Ashfield. The sound seems to be going out in every direction, and calls are made for the tent to come to other suburbs. The Lord is working, and many precious souls are accepting the truth.

Last Sunday night there were not as many out as usual, either in Ashfield, or Petersham. The baptism was a great event, and many walked a long way to get to it, while carriages were crowded. Standing

for the space of two hours made some of the people so weary that they did not come to the meetings in the evening. Four dollars was taken in the collection at Ashfield, and five dollars at Petersham. The meetings are reported as excellent. New ones are coming to the services in both places. O, we feel like humbling our souls before God, and pleading in the name of Jesus for His Holy Spirit to move upon the hearts of the people.

In relating the incident of the baptism, the deacon of the Baptist church that refused to accommodate us was present, and said he was in harmony with all the remarks made by Mrs. White, that the thoughts presented were new and very instructive. He said he was not in favor of refusing us their baptistry, but others urged it, and he felt it necessary to be in harmony with them, but in this case it is decidedly demonstrated, "Ye can do nothing against the truth, but for the truth." [2 Corinthians 13:8.] There is created a feeling of sympathy, and an interest awakened that would not have been if we had not been driven to the lake for a place to baptize.

The Lord is at work by His providence. If we walk humbly with God, trusting in Him alone, we shall see of His salvation. I shall now devote my thoughts, strength, and interests in Ashfield and Petersham. All seem to receive the words the Lord gives me to speak. I am so thankful to my heavenly Father that truth is bearing away the victory. They say that two excellent persons have decided for the truth, proprietors of a soap factory. A family of high repute in society are deeply interested, and are attending the meetings, and Brother McCullagh is giving some of the family Bible readings.

Lt 24, 1895

Ekman, Sister

North Fitzroy, Melbourne, Australia

May 19, 1895

Dear Sister Ekman:

Your letter reached me on my return from Tasmania, two days since. I have not forgotten you, nor the visit I made your family, where we were so hospitably entertained. I would be pleased if I could sit down by your side and talk with you face to face, but since thousands of miles of the broad waters separate between us, I will talk to you with my pen.

I have a message from the Lord for you. Hear His voice speaking to you: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. ... Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." [1 Peter 4:12-14, 19.]

You are in perplexity as to what is the best course for you to pursue. Please consider that the Lord is acquainted with you. He knows every event connected with your life. He knoweth our frame, that we are but dust. Knowing this, He desires to impress us with the conviction that our only hope is in

and through the merits of Jesus Christ. Of our own selves we cannot bear the weight of our own sins, nor atone for our mistakes and errors, but the Lord has provided a way of escape: for it is because He saw us sinners, unable to save ourselves, that God's great heart was touched, and He "so loved the world, (in their degradation and sin) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

This promise is to you, my beloved sister. Jesus loves you. You have been purchased by the Lord Jesus Christ. He gave His precious life to redeem you. Through faith, you are a child of promise. In giving Jesus, in that one precious Gift, our heavenly Father gave you all the treasures of heaven. And when you come to God in prayer, bear in mind that He is your Father, and that He regards you as His child. He looks upon you with the most tender pity. He will not forsake you, though you may be the weakest, the very feeblest of His creatures. If you put your trust in Him, He abideth faithful.

You are not to entertain the thought that because you have made mistakes and your life has been darkened with errors, that your heavenly Father does not love you, and therefore has forsaken you. No, dear sister. I tell you NO! Jesus loves you still. His eye is upon you, and He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [1 Corinthians 10:13.]

You may say, I have sinned against God; but if you have, you are just the one who needs the Saviour, for Christ is our Sin-bearer. He says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] When Satan tells you that the Lord has forgotten you and will not regard you with favor, tell him you know in whom you believe.

Say to him, "Get thee behind me Satan. Jesus gave His own life for me. He suffered a most cruel death that He might save me from being overcome by your temptations. I believe in Jesus. I know my Saviour loves me, and I love my Jesus. I rest in His love, notwithstanding my imperfections. God has accepted His perfection in my behalf. He is my righteousness, and I trust in his merits. I am his repenting, believing child. He has taken away my sin-stained garments and covered me with the robe of His righteousness. Clothed in this garment I stand before the Father justified. I am of that number who are addressed as the 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit.'" And what constitutes them the "elect"? "Obedience and the sprinkling of the blood of Jesus Christ." Therefore he adds, "Grace unto you, and peace, be multiplied." [1 Peter 1:2.]

If we were perfect, we would not need a Saviour, a Redeemer to rescue us from the slavery of Satan. But if we have sinned, let us rejoice with Peter when he recovered himself from his fall. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." [Verses 3-5.] Therefore, our Saviour's voice echoes back from the clouds as He ascended to heaven: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." [John 14:1-3.]

When Christ rose from the dead, He proclaimed in triumph, over Joseph's sepulcher, rent by the power of God, "I am the resurrection and the life." [John 11:25.] Jesus died to prove that he loves you, and he has risen again, and ascended on high. And now He stands before His Father as your Advocate. He pleads your case before the throne of God, and you may say, I have sinned over my task, but I will trust in Jesus Christ for pardon. As a little child believes in and trusts in its loving parents, even so do I hope in thee, O my Saviour.

My dear sister, you are the Lord's purchased possession. We have a merciful and faithful High Priest. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." [Hebrews 2:17, 18.]

My dear sister in Christ Jesus, you cannot keep yourself one moment. You are kept by the power of God through faith. Let your faith rest in His merits, rely upon His mercy, trust in the sufficiency of His grace to keep you every moment. Never allow the enemy to obtain an advantage over you because you do not think you are good enough to be called a child of God. By faith you are to constantly repose in the righteousness which God has provided you through His Substitute, Jesus Christ the Righteous. He forgiveth sins, and pardoneth iniquities and transgressions. He takes away our sin and in its place imputes His own righteousness. What a blessing this is for us! It is only as you take God at His Word, accept Jesus Christ as your Redeemer, that you preserve the honor of God, that you show "that you are kept by the power of God through faith ready to be revealed in the last time." [1 Peter 1:5.]

Why this revelation of the power of faith in the last time? Why is it to be revealed in the very close of this world's history? because iniquity abounds, and the love of many waxeth cold, through the deceptive workings of the satanic agencies, who especially oppose the commandment keeping people of God at this time and bring trial and sorrow upon them. In these closing days of probation, days of great trial of faith, you cannot keep yourself. You are kept by the power of God alone, which is revealed in a special manner to offset the working of Satan through the children of disobedience. He would grieve and hurt the soul of everyone who would be loyal and true, who would keep the way of the Lord and do His commandments. Manifold temptations will come to all who believe in Jesus. Satan will seek to discourage those who manifest their love for God by keeping His commandments.

The warfare against God's law commenced in heaven. Satan was determined to bring God to his ideas, his way, to force Him to change the law of His government. This was the cause of the war in heaven. Satan worked upon the sympathies of the angelic host by his deceptive attitude, but he was expelled from heaven, and now he is determined to carry out on this earth the plans instituted in heaven. If he can persuade man to be disloyal to the law of God, he will feel that he is revenged upon God. He strives to instill into the minds of men his masterly deceptions, thus perverting judgment and justice, and trampling down the law of God. This work—the conflict between truth and error—lies at the foundation of the trials and tribulations which the children of God will experience. This is the "trial of their faith." [Verse 7.]

By pressing upon the soul the idea that God is displeased with us, Satan tries to torture us into unbelief. But we are to "rejoice in the Lord always," "though now for a season, if need be, 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 having not seen, yet 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." [Philippians 4:4; 1 Peter 1:6-9.] The Lord Jesus is our only hope. He is your hope, and I am commissioned in His name to ask you to put your entire trust in Him. "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.]

Although God is so high and holy, and though His glory and majesty fills the heavens, yet He looks with pitying tenderness upon all that tremble at His Word. These are the contrite ones. They may feel that they can scarcely hope in His mercy, yet they are the special objects of His care and love. "I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." [Verse 18.]

"Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame ... For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." [Isaiah 54:4, 5.] My sister, this is the word of God to you. Look to your precious Saviour and live. Let your faith take hold of the hope He presents to you in His Word.

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessings. Mutual love between you and your Saviour will enable you to do His will against every opposing element. When you have a plain "Thus saith the Lord" for your course of action, He will sustain you. Cherish a spirit of kindness and affection for your children, but in your love for them do not lose sight of the requirements of God. Do not evade His claims.

The efficiency of the Lord's work upon the earth depends upon those whom He has made stewards of His means. We cannot afford to practice robbery toward God. If we are true to Him, we may be assured of His help. These must be harmonious action among those who are members of the body of Christ. My sister, God has entrusted to you the work of blessing and comforting those of like precious faith. Look up and believe in Jesus, and by your example, be a light to others. He has given His precious life to save you, and He wants you to respond to His love with cheerful service.

Christ has sent you His invitation: "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] Then if Christ has not placed upon you a galling yoke, do not take one which any human being has made. Co-operating with Jesus Christ makes His yoke easy for you, and your daily burdens will be lightened by communion with Him. Let no earthly ties, however dear, obstruct the course of duty which He has made plain, but let no human agents frame duties for you.

Do not let depression or discouragement mar your representation of Christ. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] Then let your light be seen. Educate your heart and lips to speak the praises of God for His matchless love to

you. If you will educate your soul to be hopeful and to see the light shining from the cross of Calvary, you will not walk in the shadow, but in the glorious rays of His righteousness. You will see His salvation brought near, and rejoice in the hope of a glorious immortality.

As you contemplate the cross, you will realize that God so loved the world that He gave His only begotten Son that you should not perish, but have everlasting life. This theme will ever be as fresh manna from heaven. It is indeed sacred and yet is brought so near to us that we can by faith bring it into our practical life. When we have done this, we shall indeed realize that we are "laborers together with God" [1 Corinthians 3:9], and in giving all diligence to make our calling and election sure, we are doing our Master's work, for the more consecrated we are, the better we can work to save for souls of those for whom He has given His life.

Lt 25, 1895

Haskell, S. N.

Armadale, Melbourne, Australia

November 6, 1895

Elder S. N. Haskell

South Africa

Dear Brother:

We are at this time in our camp meeting having a feast of precious things. The Word is presented in a most powerful manner. The Holy Spirit has been poured out upon Brother Prescott in great measure. Camp meeting has now been in session for three weeks last Thursday, and will continue until next Tuesday. Brother Prescott has been bearing the burning words of truth such as I have heard from some in 1844. The inspiration of the Spirit of God has been upon him. Unbelievers say, "These are the words of God. I never heard such things before." Every evening the tent is full, and even on week days there is an intense interest to come out and hear the truth.

Sabbath was a remarkable day. I spoke to those assembled in the tent at half past six o'clock, and read important matters as to how we should labor, not only to be blessed ourselves by seeking the Lord most earnestly, but to be a blessing to others, as we surely will be if we ourselves are drinking of the water of life. We will voice the words of Christ, the Alpha and Omega, the beginning and the end. "And the Spirit and the bride say, Come; and let him that heareth say Come, and let him that is athirst come; and whosoever will, let him take of the water of life freely." [Revelation 22:17.] It is essential that everyone should have a knowledge of the truth.

The Lord has come very near to us, and strengthened and blessed us. We have had the truth presented in clear lines. Brother Prescott has never had such power in preaching the truth as he has had since coming to this meeting. The unbelievers sit with their eyes riveted on him in amazement, as the truth comes forth from his lips, vitalized by the Spirit of God. When I consider the responsibility resting upon all who hear this heaven-sent message, I tremble at the Word of the Lord. Who will receive the message sent to them? Now is the time when the kingdom of heaven is proclaimed to all, "Whosoever will, let him come, and take of the water of life freely." [Verse 17.]

The parable of the ten virgins is given to us that we may understand that there is an hour when the gates are closed. What then will be the condition of those who have neglected this great salvation. The parable declares the situation. They did not obtain oil in their vessels (the grace of God in their hearts) to replenish their lamps, that their light might shine forth to the world in good works. They did not suppose they would have any waiting and did not provide themselves with oil to renew their lamps, so that they should burn brightly until the call should come, "Behold the bridegroom cometh, go ye out to meet him." [Matthew 25:6.] They neglected to form characters after the divine similitude, and when the call came, it was too late to secure that fitness to join the procession—probation was past. There was no open door for them to enter. Now is our time to be hearers and doers of the Word of God.

I must stop right where I am. We must move into another house today. By next mail I will try and write more definitely in regard to the prospects here.

Lt 25a, 1895

Haskell, S. N.

Norfolk Villa, Prospect Street, Granville, New South Wales

May 31, 1895

Dear Brother Haskell:

Willie read to me the letters sent to me and to him, and read to me the copies of the letters sent to Brother Prescott and to Brother Olsen. I was glad to hear from you, but not pleased to read between the lines that you were not in the cheerful, happy state of mind that it is your privilege to enjoy. I was conversing with you and saying, The Lord had given me a message for you. You are surely misjudging your brethren. You are not gathering strength and entertaining thoughts that will draw you close to your brethren, and answering the prayer of Christ with His disciples that there may be unity and express love one for another. Your suspicions are not correct. I am glad to relieve your mind in this respect. Your brethren have confidence in you, when you are harboring thoughts that they do not have confidence in you; and you certainly do them injustice. You cannot be surprised that their ideas are not exactly like your ideas in all things. Your desire to be alone is not healthful, not sound. We are a part of the great whole of humanity, and a portion of the great whole. We are to exert an influence over one another, and the Holy Spirit works that influence into its own service and proposes to sanctify and employ it as the chosen instrumentality, to cooperate with God in eradicating evils produced by its perversion. Man is to become an agent of unmingled good to every soul. I felt very sorry to read these letters to Brethren Prescott and Olsen.

Have courage and faith in God. Press forward, looking to Jesus who is the Author and Finisher of your faith. It is when you get to looking at yourself, and imagining all evil things in reference to your brethren, your ideas become perverted and you lose your hold on Jesus Christ. The Lord has called you and chosen you to do His work. When looking to Jesus, receiving your orders from Jesus, you will be thoroughly imbued with His Spirit. You will not be so easily disturbed in mind, even if your brethren should in words and actions intimate your work was not perfect. The Lord has plainly stated that their work is not perfect before Him, and yet the responsibility rests on them to work. They cannot separate themselves from the work. While they shall most earnestly seek to do the will

of God, they are to look to Him for grace and help, and the light of His countenance. Jesus knows it all. He knows our every weakness, and He is a tender, compassionate High Priest.

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” [Hebrews 2:10, 11.] Now I tell you in the Lord, not to worry and fret, and not only believe, but let the peace of God rule in your heart, and be ye thankful. There are many suppositions that you have in regard to your brethren that you feel injured over that are not correct. You think your brethren are hurting you. They love you, my brother. They express to me that your words to the people are in the power of the Holy Spirit, and they reach the hearts of the people. If they have sent for you to come to America, it is because your experience, and the way you present the truth, is just the kind of labor the people need. Now do please, do not suspicion your brethren without cause—that is, that they do not have confidence in you. You do them a wrong in thinking thus, and injure your own soul, and make yourself weak.

By beholding you become changed into the same image upon which you look. If you are looking for slights and expecting your brethren are not having confidence in you, it is limiting truth in your mind, when it is not truth. You weaken your efficiency, and your brethren learning your suspicions are not true: it will lead them to think that you are really losing your balance of mind. Now do not hurt yourself and hurt your brethren. Be perfectly free, and have confiding confidence in your brethren, and it will meet with a response and be reflected back upon you again. It is the temptations of the enemy that suggest these temptations in your mind. Oh, do put them away!

Be cheerful and courageous, and leave a free and clear testimony. What greater evidence could the Lord give you than He has given you of His love? And now rest in that love; overcome this suspicion; I beg of you for Christ’s sake to think no evil. I want them, your brethren, to see in you just what the Lord means you shall be, a man of clear, sound mind. Do not, my brother, give way to weakness; give no sign of dotage, for God is your Redeemer. He wants you to stand above weakness. Call back your thoughts from dwelling upon yourself. You have a right to ask the Lord that your mind may be brought into captivity to the obedience of Christ.

You must be all light in the Lord. Do not eat of any of the garbage that Satan presents before you of unbelief and distrust of your brethren. These conjectures and imaginings have long been cherished; they bring only weakness, but no strength. You love the truth, and you love Jesus, and Jesus loves you; but He has no love for sin. He wants every phase of sin put away. “Let him take hold of my strength that he may make peace with me; and he shall make peace with me.” Isaiah 27:5.

By faith walk through the hellish shadow of Satan and center your faith in your Advocate. “Rejoice in the Lord alway; and again I say, Rejoice.” Philippians 4:4. “And the peace of God ... shall keep your hearts and minds through Christ Jesus.” Philippians 4:7. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Philippians 4:8.

If you do not now turn your mind from the suggestions of the enemy, it will become habit for you to construe the words of your brethren to mean demerit, when no such thing is in their thought. The

Lord is your Helper. The Holy Spirit works in us by bringing vividly to mind the precious words of truth in God's saving operation. The Holy Spirit has given you every reason to trust in Him. He presents the truth to your mind for others, makes the neglected Word quick and powerful, sharper than any two-edged sword. Have you not every reason to praise God, to look unto Him and live, and not feel that you are being watched as one not worthy? You are to grow in knowledge and human truth by beholding Him who is Truth.

(2 Peter 1) is a precious chapter. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Verses 1-4.

Now, my brother, your hand must be placed in the hand of God. You must not contemplate yourself, but Jesus Christ, whose you are. You are His purchased possession. You are not to feel you are required, because your brethren recommend you to do so, to go to America. You are to look to Jesus, your Leader, your General, and your Redeemer, who says, Follow Me. God hath bestowed upon us all things that pertain unto life and godliness, and through the great goodness and righteousness of Jesus Christ we are called unto glory and virtue. His divine power has given unto us all things that pertain unto life and godliness. Now, having much rich provision, shall we complain and fret and worry ourselves into gloom and discouragement because we fancy human beings do not appreciate our work? No! No! NO! God is our assurance, our sufficiency, our exceeding great reward. Very tenderly hath God dealt with you, my brother, and He wants you to keep your trust in Him, and in His sons and in His daughters, members of His family. Look up, LOOK UP, higher and still HIGHER than human efficiency.

But I tell you, my brother, whatever your ideas may be, your brethren have confidence in you, and you are not doing them justice to imagine that they want to lessen your influence. If they desired to do this they would not have sent for you to attend their general meetings in America. You need not go unless you want to go. But in the name of the Lord I entreat you to bind about this train of thought, else your brethren who love you and appreciate your labors will consider, [by] your unreasonable suspicions, that your mind is weakening. These things have been presented to me for years. Here is your weakness which you must overcome, for it hurts you, and it hurts your brethren; and if entertained, grieves the heart of Christ. Close that drawer which Satan opens that you may inhale his disagreeable odor.

Hang in memory's hall the abundant mercies of God and believe in Him as your personal Saviour. His promises are to you exceeding great by His divine knowledge and manifestation to you of rich grace, not to exalt you, but that you may exalt Him. You are to be imitating His characteristics, partaking of His divine nature. And when you entertain thoughts that your brethren are planning some way to lessen your influence, it is as I have told you in former letters—a device of Satan to make you miserable. Satan whispers those things to your mind, and they are to you a reality; but Satan exults in your discomfiture. Do not write any more such letters, with such suppositions and such

propositions made known as in your letters just sent to your brethren. Do not pity and sympathize with yourself, for it brings no relief.

There is need of men such as yourself in Africa. There are places enough where you can do much good, but this is not saying it makes it your duty to stay there. We greatly desire you to be in Australia. You can be a blessing to us here. But you must not come supposing you will have no trials. We all have things to meet not of a pleasant character, and all who engage in the work for God cannot devote time to study every phase of the mind as if they could read the consequence of every proposition upon the mind. But we must not act as if we were in slavery, in connection with our brethren whom the Lord leads and counsels. God loves them, and He loves you, and He loves me, and He wants us to be one with our brethren, and one with Jesus Christ. He wants us individually to put our trust in God. The aim and end of your life is to be a partaker of the divine nature.

When you see weakness cropping out in your thoughts and imaginings that, if entertained, would separate you from your brethren and lead you to regard them with distrust and suspicion in reference to yourself, put them away quickly. They are only the working of a designing Satan to make you appear like a feeble, demented man. You can rise above these things. You can rise [nearer] to God and closer to your brethren. God has evidenced to you that He loves you. Let these thoughts make you pleased, joyful, happy in such love, and lift you above the suggestions of Satan into a spiritual atmosphere. Service to God is not merely obedience to His requirements, but likeness to God. You are His child; vital is the relationship of Father and child, oneness of nature. "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." "These things I command you, that ye love one another." [John 15:14, 15, 17.]

My brother, I write you in plain language because I cannot endure the thought that you will contemplate and act upon your suppositions until they are a living reality to you, and will [so] place you in connection with your brethren that there can be no freedom of speech between you, because you have no confidence in them, in their thoughts and movements toward you. Their very best efforts to make you happy, and to show their care of you, Satan will interpret to your suspicious mind as something objectionable, the very opposite of the truth. Will you in the name of Jesus Christ of Nazareth put these things away?

It is you, my brother, that have a weak confidence in your brethren. You are to retain your individuality; you are at the same time to feel that you are not your own, but bought with a price. We are distinct individuals; but mortal sinful creatures as we are, Christ has made it possible, and our duty and privilege to be conformed to the divine image. His consciousness is to be ours, His blessedness ours, His feelings we are to manifest, and His excellence ours. Love your brethren, believe in your brethren workmen; and all this unrest will pass away, for it is you that must change before you will find rest and happiness among your brethren.

Delivered from the corruptions of our own nature, having that faith that works by love and purifies the soul, we are blessed in God, and enjoy the society of our brethren. The divine sympathies are with us; our sympathies are with God and our brethren. The great [theme] of Christ in His teachings is to present the paternal character of God. That man, finite, may realize God's purposes towards us, the essential oneness of believers in Jesus Christ and all bound up in Christ, is the essential teaching

of Christ. You prevent your happiness. Satan magnifies little things and distorts the very best purposes of those who love you to mean otherwise than the truth, and they can be no help in your case until yourself change, and you are determined your brethren are not trying to differ from you and hurt you.

I have now spoken these things so plainly that the evil may no longer continue but the last fiber be rooted out, for the unhappiness that gathers about your soul is more imaginary than real. Christ's likeness in us is a grand truth, a practical truth. I am not merely a thing that God loves, made to be left the sport of Satan's temptations; I am a child of God, begotten unto a lively hope, big with immortality and full of glory. We are to dwell in God, and God in us. Purity in us is like purity in God; love in my heart is a living principle, like the love in the heart of God; and all the treasures of heaven are at my command because I am redeemed by the blood of the Lamb.

You are not to be a poor, cringing mortal, feeling yourself demerited by human beings, longing to get away alone. God wants you to walk in His light, in His love, to accept by faith the forgiveness of your sins, and by the regenerating influences of His Holy Spirit change your moral affections and make you complete in Jesus Christ. Stand in the moral excellence of His character. "Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Ephesians 6:10, 11.]

The Lord is acquainted with you, [with] every act of your life, and His blood cleanses from every sin. The Lord does not prompt you or any of His children to have a longing desire to sit by the grave of your wife. The living, THE LIVING—save all the powers of your mind, your soul, to do your God-given work. He wants no man or woman to stop and consider the dead. Time is passing, the end is near; we have no time or strength to stop and consider needless repinings. God has given you your work; do it faithfully, cheerfully, happily, not looking and expecting that men shall appreciate that work. They never will. But our eyes are to look to God. He knows every feeling of sadness; He knows every weakness; and He knows how to restore, how to heal.

I leave my dead to sleep under the eye of God until the last trump shall call them from the dead to life and to immortality. The Lord does not want you or me to cherish any weak sentimentalism. We are to arm ourselves with the mind of Christ and work as Christ worked, [to] open our hearts to pity and yearning love for our brethren, and for all out of Christ. Oh man, be ennobled, elevated, strong physically and mentally in God's nature, through or by faith escaping the corruption of this world through lust. Self must have no part in our life.

We are sons and daughters of God. Satan is the destroyer and Christ is the restorer. He will make us partakers of His holiness. God does not make light of sin, but He seeks to rescue us from sin. There is not in Jesus Christ harsh, stern repulsiveness or resentment; and if we have the character of Christ we shall have His mold. There is no forcing us to holiness, but in His own likeness He wishes us to imitate His character, to admire Him—true, pure, generous, and loving.

But I have no time to write more. Mail goes today. Come to Australia before you go to America. We all want to see you, and come with full faith that we believe in you and want to be benefited with your company in Jesus Christ.

With much love.

Please copy and send me a copy.

I must add a few words more. God wants you to stand in His strength and freedom. You have despondent moods. We all have these trials, but the large aspects of God's mercy in Christ overbalances all which is dark and forbidding. We must cherish hope and faith and trust in God. Our duties often have to be performed by faith. We cannot see reasons or properly calculate results, but we must move on. "Go forward," is the word. All our life work laid out by God is surrounded by promises if we will take heed to them.

My brother, let us come in a sacred nearness with God. You know what faith is. You have exercised faith, and you understand its efficiency. Believe, BELIEVE and trust in God, and do not shut the sunshine of Christ out of your heart. Happiness is composed of little things and great things, and as the little things are more general, we will make the most of little things in the right way; but do not mistrust your brethren in the little things. It is impossible for one mind to enter into another man's mind and to discern all there is in that mind. We are to remember that we are to do our best in the sight of the whole universe of heaven, for we shall never misunderstand or be misunderstood by heavenly intelligences.

We want to see you and to sit with you in heavenly places in Christ Jesus, and we will have precious communication to each other. We want to evidence to our brethren that we are upheld by God; that we are not standing in the strength of finite man but in the strength of One who hath said, "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.] Our individual efficiency is in God. Let us not sow any weakness in these things. Let us give cause for our brethren to praise God for we are sustained by Him, and let us not depend upon human sympathy or human appreciation.

If we would become like Christ and receive His fashion of character, we must in little things train the soul to daily progressive sanctification. We have no time to lose. Would you impress the seal to obtain a clear impression upon the wax, you do not dash it on by a violent action, but you place the seal carefully and firmly [and] press it down until the wax receives the mold. Just so the Lord is dealing with our souls. Grace—the grace of Christ—is working the human agent the same way of educating. The influence in our education is the Holy Spirit working us continually; not now and then, but constantly the new life is implanted by the Holy Spirit after His—Christ's—likeness.

Acts make habits, and habits constitute character. There is no fear of overlooking great things, but there is peril in overlooking and undervaluing little things. God is the God of the whole man, and the little things are essential. God is a God of the whole man and not a God of the part. He made all, He redeemed all, and He must be served in all, and then He will be glorified, and every breath, every sound, every touch will be peace and light and happiness.

Now my brother, I shall pray that you may be strong in His strength, to reveal to saints and sinners that your peace is tuned to righteousness, that you put right construction on everything.

Brother Haskell, I have written this by lamplight, yesterday and this morning. If you cannot read every word then send it back and I will copy and return you a clean copy. If you can read it, copy it for me, for some things presented themselves as I wrote that I wish to preserve; they have helped me while writing. I have much good matter just come from Melbourne. I have not time to copy.

Lt 25b, 1895

Hare, Brother and Sister

April 28, 1895

Dear Brother and Sister Hare:

I am much interested in the work in Ashfield and Petersham. God has precious souls in these places, and this is why the work is meeting with so much opposition. Satan is determined to contest every point and every inch of the ground. But shall he gain the victory? We hope that you will answer, "No, never." Gird on every piece of the armor that God has provided, and do not fail or be discouraged. Error must be presented in its deceptive and fatal character, and truth must be shown to be as firm as the eternal hills of God.

I am constrained to write you some things, not to discourage, but to lead you to gird on more firmly the heavenly armor. "Finally, my brethren, be strong in the Lord, and in the power of his might." [Ephesians 6:10.] There is no limit to the power of the Lord. He is invincible; He is your strong tower. Into Him you can run and be safe. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Verse 11.] Never forget that there is One by your side who is mighty in battle; and although there may be unseen foes seeking to overcome us, we need not falter nor fail. "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." [Verse 12.]

The prince of the powers of darkness will work with all deceivableness of unrighteousness in them that perish. Satan has human agents that he uses to oppose truth and the laws of God's government. He is working in Ashfield and Petersham, and it is his will that the workers for God shall faint and give up the contest. Will you do it, or will you stand at your post of duty even at the sacrifice of your life, if need be?

The truth which is being preached will bring increased bitterness and opposition. Much depends upon your attitude in regard to this. God wants you to stand at your post as a faithful sentinel, and give the enemy no quarter. Now, as never before, we must show on our uplifted banner the commandments of God and the faith of Jesus. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Verses 13-18.]

As I write you these words from the Lord, I feel, as never before, a sense of their power. You are set for the defense of the gospel. "Let this mind be in you which was always in Christ Jesus," and stand at your post, giving the enemies no opportunity to triumph. [Philippians 2:5.] Satan will use men to bring from their theological stores maxims and theories of human invention. They will put a mystical construction upon the plainest statements in the Word of God. They will seek to drown the voice of God speaking to the children of men by their own bold, irreverent utterances. A clear testimony for the truths of the Bible must be borne by the men who stand to defend the truth. Let your voice be heard, and the God of truth will give power to His Word.

We must not, for a moment, allow our hands to drop our burdens, or our voice to be silent. Satan will do all in his power to intercept every ray of light from heaven, but we must lift our voices and with no uncertain sound, proclaim the third angel's message. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." [Revelation 14:9, 10.]

These subjects must be put before the people as a witness. They may receive the truth or reject it. Our work is to proclaim the truth as it is in Jesus. Brother Hare, God will strengthen and bless you if you will make Him your trust. Do not, I entreat of you, leave the field of battle. The God of Israel is on the side of truth and righteousness. Press the battle to the gates.

The church at Parramatta has had much preaching. Our mission is not to those who know the truth, but to those who know it not. Sow beside all waters the Word of Life. There is a world to be warned. I beg of you for Christ's sake to consider what I say, for I say it not of myself. It is the word of God to you.

In much love.

Lt 25c, 1895

Haskell, S. N.

Armadale, Victoria, Australia

November 6, 1895

Elder S. N. Haskell:

Today I received a letter from Elder Haskell containing a draft for 100.00 pounds (one hundred pounds), a loan to Mrs. E. G. White. I thank you my brother for this favor. Will you please tell me the interest you desire on this? I will send you my note. I think money could not come in a more opportune time. We are trying to advance the work on the school grounds. We have felt almost afraid that the school building could not be erected this season, and we were reluctant to lose time and not get the buildings up at once. We will appropriate this draft to the school, unless some more urgent work requires it. I will be responsible for it, and will again thank you for your kindness in sending it.

We are now in the midst of the camp meeting at Armadale, Melbourne. We shall remain here over one more Sabbath and Sunday, then break up camp and transfer tents to Tasmania. We are to commence a camp meeting in Hobart about ten days after this meeting closes. Providence has opened the way for us to hold tent meetings in this suburb. We have had the best of interest from the very commencement of the meeting. We have the best class of hearers. Many of the same ones come every meeting and a goodly number attend all through the week who are not of our faith. We have not seen just such interest in any meeting we have previously attended. Ministers of the different churches attend and are deeply taken up with these meetings. Many have expressed that they are deeply interested in these meetings and in the light that is brought out from the Word.

November 1

We were greatly surprised and much grieved in receiving a telegram from Sydney that my nephew, Byron Belden had suddenly died from hemorrhage of the lungs. We said good bye to Byron and his wife at the station when we left Sydney to come to this place about three weeks ago. They expressed their interest in us and wished us a safe journey and the rich blessing of God in our camp meeting. Byron's face seemed to bear a heavenly light. The thought came to my mind: the Lord is blessing Byron Belden in his missionary work. He had been chosen as superintendent for two Sabbath schools and he was willing to make any sacrifice that he might give to others the precious Bible truths which the Lord had given him. He had practiced self-denial all his life. He scarcely knew what self-indulgence meant. Himself and wife, Sarah, were ever ready to be a blessing to those who needed encouraging words, and to help with their limited means wherever they could.

Both of these dear children were precious to me. I loved them as my own children. Byron was giving Bible readings, carrying [copies of] the Echo, the paper published at our office in Melbourne, and selling them. His whole soul was in his work, but he was cut down suddenly without warning. I shall never look upon his dear face again. The Lord lets his workmen be laid away to rest, but the work goes on. These dear children were obtaining a better knowledge of the work. He was soon to enter the ministry. He had been attending meetings in different places speaking on the Sabbath and giving Bible studies. Everyone was pleased with his labor. But the dear saint is at rest. All he would take for the support of himself and wife was one pound per week. He said it was enough if they lived economically. After his rent was paid he had but little left, but was perfectly satisfied and said, "Aunt Ellen, we can do with less, and you can use at least one pound per week to help support some other one in the field." I shall now take the widow as a member of my family, as my own child.

I have just been listening to a discourse given by Professor Prescott. It was a most powerful appeal to the people. Those not of our faith seemed deeply interested. They say there is no life in our churches, everything is so cold and dry; we are starving for the bread of life. The people are of the very best class of society, of all ages: noble looking men of white hair sit and listen as for their life. Some men who are superintendents of Sunday schools are eager to get the discourses as they see our reporters taking notes in shorthand. I do not want to lose one idea. All the words they say are precious.

Ministers are attending, and are likewise gathering up all they can to give to their congregations. One man seems deeply interested. He said he was using all his influence to get not only his family, but fifteen or twenty more to come to the meetings. And when they come once, they want to come again. All say, "Never did we have the privilege of hearing the Bible made so plain and brought to that simplicity in explanation, that we can but understand it."

This meeting, in this suburb, is being greatly blessed of the Lord. Friday and Sabbath there was steady advancing in interest, and we know that Jesus is manifesting His presence and the power of His Holy Spirit to many hearts. We are working and praying and walking humbly with God. The truth is coming from the lips of His servants, flowing forth as a vital current from heaven. Thus it is, and will we have faith to believe and win many souls to Jesus Christ. There have been many souls deeply stirred during this meeting.

Three weeks this meeting has been in session, and the camp meeting proper will not close until next week, Tuesday or Wednesday. Then if the same interest is manifested, the tent will remain on the same ground two weeks longer, and as many as choose may remain in their tents to attend the meetings. At the close of two weeks Professor Prescott and my family, W. C. White and wife, and my two workers will go to Tasmania. Maggie Hare is reporting Professor Prescott's discourses and my talks for publication. Professor Prescott's sermons will never seem the same, I fear, as when given by the living preacher; for the words are spoken in the demonstration of the Spirit, and with power, his face all aglow with the sunshine of heaven. The presence of the Lord is in our meetings day by day. The word has gone forth in the regions round about the encampment.

I think I may safely say, I have never in my experience seen so large a number attending meetings who are so hungry for the truth. My heart is full of intercession to my heavenly Father that the Holy Spirit, whose office work it is to take of the things of God and show them unto the truth-seekers, may send these things home to the hearts of all. We will stand yoked up with Christ as laborers together with God. We can of ourselves do nothing. Christ is the Sin Bearer; He is the one who can forgive sins, and if He works to draw poor, perishing souls, it is the greatest honor we can have to draw with Christ, co-operating with the heavenly intelligences. We are seeking to make plain, to those who have not heard, the evidences of the truth. The Word obeyed is life and hope and salvation to all. "If ye love me, keep my commandments." [John 14:15.] I feel so grateful for these words, for if it were not possible for us to obey the commandments of God, these words would not have been spoken.

The Lord Jesus forgets the shame, the ignominy, the reproach, the false accusations, that are soon to be heaped upon Him. He knows every phase of what He is to endure from the hand of sinful men. Step by step, He came lower down in His life of humiliation. He was despised and rejected of men. He drank the bitter cup to its dregs, and yet He found the most gracious words to present to His disciples to comfort them in their hour of great disappointment, when all should forsake Him and leave Him alone; yet not alone, for the Father was with Him.

"I will pray the Father, and he will send you another Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless, I will come to you." [Verses 16-18.] What comfort and blessing were these words after the sore trial which had come upon them! "Yet a little while, and the world seeth me no more, but ye see me (by faith); because I live, ye shall live also." [Verse 19.] These precious words were spoken for our benefit. They come sounding down the line to our time, that we may be comforted, and strengthened in hope and faith.

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him." [Verse 21.] How grateful I am for these words, and so grateful that we have, through Jesus Christ, granted unto us probationary time, that we can form characters after the similitude of Christ's character, for all this is promised to those who have the light on the commandments of God, and keep them. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [Verse 23.] Shall we not praise God for this assurance? Is it not of more value than silver and gold, riches and honor?

How glad I am, my brother, that you have these promises in keeping the commandments of God. His Word is truth; it endureth for ever and ever. We honor God when we believe His Word, when we believe that He means just what He says. It is [by] appropriating this Word to ourselves, that we feed on the flesh and blood of the Son of God. These words are positive, "If a man love me, he will keep my word." [Verse 23.] Then, through Christ Jesus giving us grace, which He has promised humanity, we can keep the law of God.

Praise the Lord! Praise His holy name! is the language of my heart. Christ shall not have suffered and died for me in vain. I will honor my Redeemer by appreciating and improving every spiritual and temporal endowment entrusted to me in a way that shall best glorify His holy name, in making every improvement, in cultivating the talents He has given me, so that I shall work with tact and ingenuity and heavenly wisdom to keep my own soul in the love of God, and communicate that love to all with whom I come in contact, and have travail of soul, that I shall feel the heart-yearning for those poor souls for whom Christ has paid such an infinite price.

Here again we hear the words of Him who speaks as never man spoke, "He that loveth me not keepeth not my saying, and the word which ye hear is not mine, but the Father's which sent me." [Verse 24.] This is the sure testimony, which all who live in the world are hearing. The disobedient are giving their testimony that they love not Jesus Christ and refuse His words, and choose to run the risk of binding up in bundles with the transgressors of the law of God. Those who love Jesus hear the living testimony that they are commandment-keepers, loyal and true to the God of heaven.

Again and again I have asked as I stood before the congregation, "Whose side are you on? Is your influence with the great rebel, standing under the banner [of] revolt, or are you standing under the blood-stained banner of Prince Emmanuel?" It is time we were wholly on the side of Christ. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.]

"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." [Verse 27.] We have the truth, precious, sacred, testifying truth. Open, my dear brother, open the door of your heart wide unto Jesus; let Him come into the soul temple; treat Him as your honored guest; and He will fill your soul with His great love. He will give you to drink of the water of life, and will give you the eternal riches of the heavenly world. One soul, saved in the kingdom of God, is worth more than the whole world.

God bless you, and your family, is my prayer.

Lt 26, 1895

Haskell, S. N.

Norfolk Villa, Prospect St., Granville, Australia

October 11, 1895

Dear Brother:

I have written a letter to Brother Henry Wessells, and will send you a copy of the same. I have thought in writing it how much there is to learn from the great lesson book that has been given us by

our heavenly Father, and I am so sorry we are so slow in learning our lessons. I am glad you are still in Africa. There is no reason why you should feel lonely or in any way discouraged. The representative of Christ is your companion. Daily you may avail yourself of the invitation, "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 of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

When you begin to feel despondent, look unto Jesus, and commune with Him. When you think your brethren misunderstand you, remember that Jesus your Elder Brother, never makes a mistake. He will judge righteously. The words of Christ, uttered in the great day of the feast, have a wonderful meaning and power. He lifted up His voice and said, "If any man thirst, let him come unto me, and drink." [John 7:37.] We are not to be driven to Christ. It is our part to come, to make our own choice and come to the fountain of life. Why should we not come to Christ, for in Him our hope of eternal life is centered.

The lessons that have come to us through Christ are not oft repeated maxims, they are full of vital thought. But it is our part to appropriate divine truth. The apostle Paul exhorts us to lay hold on the hope set before us in the gospel. By faith we are to appropriate the promises of God, and to provide ourselves with the abundant blessings which have been secured for us through Christ Jesus. Hope has been set before us, even the hope of eternal life. Nothing short of this blessing for us will satisfy our Redeemer, but it is our part to lay hold upon this hope by faith in Him [who] has promised.

We may expect to suffer, for it is those who are partakers with Him in His sufferings who shall be partakers with Him in His glory. He has purchased forgiveness and immortality for the sinful, perishing souls of men; but it is our part to receive these gifts by faith. Believing in Him, we have this hope as an anchor of the soul, sure and steadfast. We are to understand that we may confidently accept God's favor not only in this world, but in the heavenly world, since He paid such a price for our salvation. Faith in the atonement and intercession of Christ will keep us steadfast and unmovable amid the temptations that press upon us in the church militant. Let us contemplate the glorious hope that is set before us, and by faith lay hold upon it.

We must not permit Satan to cast his hellish shadow athwart our pathway, and accomplish his purpose of eclipsing the bright views of our future reward. Let us not look upon his shadow of darkness. We gain heaven not through our own merits, but through the merits of Jesus Christ. We cannot find salvation in our own individual selves, we are to look unto Jesus who is the Author and Finisher of our faith, and as we look, we live. Satan would point us to ourselves, and seek to make us feel that we must bear our own sins. How hard poor mortals strive to be sin-bearers for themselves and for others, but the only Sin-bearer is Jesus Christ. He alone can be my Substitute and Sin-bearer.

The forerunner of Christ exclaimed, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] Shall we not give up our sins, and let them go? Shall we not turn from them and hate them, and still remember that Christ regards His human agents as of great value? We cannot calculate the estimate placed upon the soul. Then take your eyes off of yourself, and encourage hope and confidence in Christ. Let your hope not be centered in yourself, but in Him who has entered within the veil. Talk of the blessed hope and the glorious appearing of our Lord Jesus Christ.

It is true that we are exposed to great moral peril; it is true that we are in danger of being corrupted. But this danger threatens us only as we trust in self and look no higher than our own human efforts. In doing this we shall make shipwreck of faith. Our hope of salvation is an anchor to the soul both sure and steadfast, when it entereth into that which is within the veil. Anchored in Christ, the soul, like a ship amid the raging elements, tempest-tossed and driven, is immovable. It is not driven on the rocks or drawn into the whirlpool. "Wherefore didst thou doubt?" said Christ to the sinking Peter. [Matthew 14:31.] The same question may be addressed to us. Why do we dishonor God with our shameful unbelief?

The Lord has pledged Himself to give us strength to enable us to stand. As we search the Scriptures we find ground for confidence, provision for sufficiency. It is our privilege to say boldly, yet humbly, The Lord is my helper, therefore I shall not be moved from my steadfastness. My life is hid with Christ in God. Because He lives, I shall live also. Brother Haskell, let us pledge ourselves before God and the angels of heaven that we will not dishonor God by speaking words of discouragement or unbelief. If we talk faith, we shall have faith, we shall be confirmed in faith. Close the door to distrust and open the door wide to faith. Invite into the soul temple the heavenly Guest.

Let every word we utter, every line we trace with the pen, give evidence of unwavering faith. Let us not think that Jesus is someone else's Saviour, but that He is our personal friend. Entertain the precious thought that Jesus loves me. In this way the cloud of despondency and gloom will be rolled back from the soul, and we shall be enabled to make melody in our hearts unto God. We may triumph in the Lord, every day acknowledging the fact that our heavenly treasure, our everlasting portion, is sure to us through the atonement and righteousness of Jesus Christ. Believing this ourselves, we shall be able to aid others to see that their only help is in God, and encourage them to flee for refuge to Christ, laying hold in the hope set before them in the gospel.

Brother Haskell, you need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in His name abides with you. Christ said of His followers, "Ye are the light of the world." [Matthew 5:14.] It is your part to let the light shine forth in clear steady rays. Let your good works represent Christ. How many there are who feel that it would be a great thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death. But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ.

Do we want to walk in the footsteps of Jesus? We need not seek out the paths in the old Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in His blessed steps. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] When the sin-cursed earth is purified from every stain of sin, when the Mount of Olives is rent asunder and becomes an immense plain, when the holy city of God descends upon it, the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of His only begotten Son. But God will cleanse away the vile blot.

The prophet says, "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. And I saw the Holy City, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." [Revelation 21:1-5.] [R.V.]

I have not been well for many weeks. I have overdone in keeping myself at constant labor, and have felt very weak and exhausted. At times I have had strength to write, and as I write quite rapidly, I have been enabled to pen quite a good deal of matter. My mind has been deeply stirred over many things. It seems to me that light from heaven flashes upon me, and the Holy Spirit brings many things to my remembrance. Important views are clear to my mind's eye, as though I was looking upon the scene as I wrote. I think I sent you matter in regard to the colored people. Precious light has come to me in regard to proper education, but I do not know whether I have sent any of this to you or not.

I thank you for the money you have sent. I think I shall be able to pay you at any time when you choose to call for it. Demand for money has been very urgent. We find great need of it in carrying forward the school work and buildings, in building a meetinghouse at Ashfield, and in pushing forward the work in new localities.

On Sabbath I shall speak in the city hall at Sydney, and on Sunday afternoon will give the dedication address in the church at Ashfield. Over one hundred have embraced the truth and have been baptized in Ashfield since the camp meeting. Six more are to be baptized on Sunday.

Dear Brother Haskell, you ask me why it is [that] you awake in the night and feel enclosed in darkness? I often feel in the same way myself, but these desponding feelings are no evidence that God has forsaken you or me. We must cultivate faith and hope until it is second nature to believe in the promises of God. Jesus says, "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.] The peace spoken of by the great Teacher is larger and fuller than we have imagined. Christ is ready to do large things for us, to restore our natures by making us partakers of His divine nature. He waits to link our hearts with His heart of infinite love, in order that we may be fully reconciled to God.

It is our privilege to understand that God loves us as He loves His Son. When we believe in Christ as our personal Saviour, the peace of Christ is ours. The reconciliation provided for us in the atonement of Christ is the foundation of our peace. But gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself and think that God is forsaking you. You are to look to Christ. "In me," Christ says, "ye shall have peace." [John 16:33.] Entering into communion with our Saviour, we enter the region of peace. Satan is our destroyer, but Christ is our restorer.

We must put faith into constant exercise, and trust in God whatever our feelings may be. Isaiah says, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in

darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.” [Isaiah 50:10.] You can say with the Psalmist, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house for ever.” [Psalm 23:4-6.]

“Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord that they should praise the beauties of holiness, and they went out before the army, and said, Praise the Lord: for his mercy endureth for ever. And when they began to sing and to praise, the Lord sent ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten.” [2 Chronicles 20:20-22.] “Unto you therefore which believe he is precious.” [1 Peter 2:7.] Consider the fact that the Lord has given his only begotten Son, “that whosoever believeth in him, should not perish, but have everlasting life.” [John 3:16.]

God has given Jesus as our Sin-bearer, in order that we may be presented perfect in the merits of Christ before the throne of God. Those who receive Jesus as the Way, the Truth and the Life, are beloved of God even as His only begotten Son is beloved. Jesus died to rescue souls from the bondage of sin, and every one who returns to His loyalty is precious in the sight of God. Our glorious Redeemer who died to secure our eternal happiness is a risen Saviour, who has ascended to the Father. He led captivity, captive, and gave gifts unto men. The administration of His grace is in His hands, and He ever liveth to dispense blessings in abundant measures of grace. He will give power to His children according as their circumstances demand. He says, “Incline your ear, and come unto me: hear, and your soul shall live and I will make an everlasting covenant with you, even the sure mercies of David.” [Isaiah 55:3.]

“As thy day thy strength shall be.” [Deuteronomy 33:25.] Little annoyances and trials borne with patience, will fit the soul for the endurance of greater trials and more severe tests, but proportionate grace will be given for every trial that shall come upon us. The Saviour says, “These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world.” [John 16:33.]

Satan knows that Christ has purchased redemption for the whole world, and he is determined to wrest from the hand of Christ every soul that he can possibly influence. But believing in Christ, we shall have grace to meet his [Satan’s] temptations. Jesus would have us comforted with faith in His goodness. Whatever may be the tribulation that shall come upon us in the world, yet we are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. My brother, turn your eyes from within and look to Jesus who is your only helper.

Lt 27, 1895

Howe, F.

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

May 21 [31?], 1895

Mr. F. Howe

Healdsburg, California

Dear Brother:

I received your letter and have read it through carefully. If I can, I will send you copies of matter that I have written upon the subject of which you speak. You are probably acquainted with the instruction given to teachers and scholars in Battle Creek in reference to the amusement question. I intended to write letters of warning to the school in Healdsburg, but afterwards I thought I would have the instruction sent to Battle Creek copied and sent to Healdsburg. Different matters that must be attended to engaged my attention, and I have not found an opportunity to write to Healdsburg, nor have I had an opportunity to copy the things that I wrote long ago.

The Healdsburg College has been presented to me as being demoralized by disgraceful games. Games have been allowed such as God disapproves. It was to prevent this kind of a thing that the Lord gave counsel to the effect that students should learn useful trades. I will not now dwell upon this, but will hereafter send what I have written concerning it. Firm discipline should have been exercised over the youth who have attended the Healdsburg College, but instead of this, students have been left to do very much as they pleased. In attending college, the youth are withdrawn from the restraint of parental influence and authority, and teachers and professors should mold and fashion them by wise discipline, for they come to them at the very time of life when they need vigilant supervision.

This institution is under obligation to God. Sacred interests are entrusted to those who become teachers, and who assume responsibility in this institution. Teachers themselves are aware of the dangers and temptations that beset the youth, and should realize that they need to mingle great kindness with great firmness in dealing with their charges. The tendency of human nature is always to retrograde, and all should be made to understand that unless positive and persevering influences work to counteract the natural bent of the nature, unless character is shaped and fashioned after a divine model, both teachers and students will degenerate in their habits of thought and life. There can be no sleepy sentinels in our colleges. The watchmen must be active and keep at work, seeking to exert an elevating influence.

If the right mold is given to the school, teachers cannot suspend their vigilance, or withdraw themselves from their vigilance, or withdraw themselves from their responsibility. In school association, inexperienced youth are brought together. All classes of minds mingle, and in their companionship together, their untested, unsettled habits and principles have a molding influence one upon another, and unless the teacher's influence works to counteract the evil, unseemly developments will take place. Teachers and preceptors must have a clear realization of the fact that they are guardians and watchmen.

Where were these watchmen when these unseemly games and athletic sports, these trials of animal strength and exhibition of physical skill, were in progress? Students could have had this class of education at home. We regret that some of our New Zealand boys have left a record on the books of heaven of which they should be most heartily ashamed. It is the demoralizing sports, the devotion to amusement, the exhibition of animal strength, that is making our world a second Sodom. We need

decided reforms in our institutions of learning. We should follow more earnestly and zealously the instruction given in the Word of God. Men who love God, who have a daily experience in spiritual things, should present the living truth that has a bearing upon these times and reveals the necessity of possessing the faith that works by love and purifies the soul.

Labor should be connected with study, and through following a course of this kind, an all-sided, well-balanced education will be the result. This is the rational method through which souls may be barricaded against evil influences. In this way the mind may be preserved in its soundness, and the nervous energies may be regulated. Combining manual labor with the study of the sciences will preserve the living machinery in excellent condition, and by taking proper exercise, the mind may be taxed and yet not sustain injury in any degree.

But do not substitute play, pugilistic boxing, football, matched games, and animal exercises, for manual training. All of this stripe and type should be vigilantly prohibited from the school grounds. The Lord Jesus has a right to expect something better than these of those who profess to be obtaining an education for His service. The hours spent in relaxation from mental work should be put to account in some kind of manual training. These precious hours should not be frittered away in unprofitable games, or in engaging in courting, in cheap conversation, in jesting and joking. Satan is engaged in playing the game of life for our souls. It is his purpose to steal away one grace after another in order that he may take the citadel of the heart and reign supreme.

Let students overcome their indolent habits and study and work with the glory of God in view. Let them overcome their inclination to evade the restrictions that teachers see essential for the maintenance of discipline. Let the youth learn to economize time, [and] learn to employ their powers to the highest advantage. It will promote health to engage in regular, daily, vigorous exercise, and this may be done through manual training. It will teach the students industrious habits which are safeguards to happiness, and will also diminish the expenses of education.

To meet the demands of this age, literary institutions should be available to students at as small a cost as possible so that the greatest number possible may have the advantage of gaining an education. The diet of our school tables should be simple and healthful. The managers of the culinary department should not seek to place on the table a great variety of dishes that take up much time and call for much expenditure of means to prepare. We should learn how to live upon food prepared in a simple manner. Our habits in eating, drinking, and dressing should be habits of strictest economy. The students should be taught habits that would be favorable to the formation of sound, solid characters. They should have lessons that would correct all their boyish extravagances and impart to them sobriety of mind. They should earnestly seek to know the will and the way of God in order that they may engage in His service. Let them keep the soul in the love of God, and put far from them false ideas and sickly sentimentalism.

How is it that our schools that have been established through self-denial and economy forget their origin, and the teachers pass along without inculcating ideas that will correct the evil, extravagant habits of their students. Even the students that do attend our schools are largely furnished by someone with money for their education. Let them remember that it is the Lord's money that is appropriated to their use. Students who obey the commandments of God, who love the Lord with all their hearts, mind, soul and strength, will practice habits of self-denial. The best teachers cannot make students attain a good education unless they put their mind and will to the task themselves.

Let them improve their opportunities, showing that they respect themselves and their teachers. Let them measure the value of their personal influence by the infinite sacrifice made by our Redeemer to save them from sin. Let them do their best as did Daniel, and God will give them wisdom and knowledge and understanding.

At our schools money has been expended needlessly, and students have had no inclination to learn what it is that constitutes real economy. Teachers should watch the habits of their students, and seek to train the one who is tempted to expend money for trifles to make a better use of the money. Students should be taught to consider the fact that the money they spend is the result of somebody's hard labor. Youth who are improvidently supplied with means, and have full liberty to spend it as they choose, are on the road to becoming spendthrifts.

Some of the young men who have crossed the broad waters to receive an education in our institutions in America have failed to make the best use of their time and money. It is true that some of these youth have been sorely tested, tempted, and tried. Some who have had excellent influences at home that bound them to the truth and to holiness have found that their association with their school companions, who have had little sense of their moral obligation to make the most of their time, has had a bad influence upon them.

Some have looked their disadvantages in the face, and have been determined to make the most possible for themselves in order that they might exert an influence to help their teachers and their associates, both by precept and example, and thus aid them in forming characters that would fit them for the future immortal life. Students of this kind have been stemming an impetuous current. They are the ones who appreciate the value and reason of the restrictions and regulations. O that students would make Christ the crucified One, the chief corner stone in their characters, and thus elevate the character of our educational institutions.

Those who are bearing responsibilities in the school find it hard to devise means to stop the current of selfish independence, of open disobedience, which students practice because they deem the regulations nonessential or arbitrary. Many are indifferent to the consequences of their disobedience and openly defy authority, while others are ingenious in evading discovery, and so escape the penalty. But even when these trying elements are found in the school, the principal should seek, if possible, to evade expulsion. Let him rather write to the parents, requesting them to withdraw the pupil, and thus the desired results will be secured without an open administration of justice, or a proclamation to the whole school of the charges made against the student who sets himself in defiance to laws.

Lt 28, 1895

Haskell, S. N.

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

June 25, 1895

Elder S. N. Haskell

Africa

Dear Brother:

I am informed that the mail for Capetown leaves today. I cannot write you a lengthy letter, but will send you copies of matter that I have written to others. Since I came from Tasmania, I have had a tremendous tax in preparing personal matter for persons at Battle Creek and at other places, and in speaking to the churches.

While in Tasmania, we stopped at the home of Brother and Sister Lacey, who with their large family will move to Cooranbong in a few weeks in order that they may have the advantages of the school.

In writing to Battle Creek my mind has been deeply stirred in regard to the way that finite men have been working out their own will and judgment, and have sought to enforce their opinions upon those who have had experience in the things of God far in advance of what they themselves have. It has been clearly revealed to me that God is not made manifest in this masterly managing ability. I have been drawn out to write very plain things. I do not know how it will be taken, but I could not hold my peace.

On June 8 I spoke in the hall at Petersham. The hall was filled with brethren and sisters from Sydney and suburbs. We have had tents pitched at Petersham, Ashfield, and Canterbury. The Lord gave me a most solemn message for the people, and we had a most excellent testimony meeting. There were souls there who were in the valley of decision, and the next Sunday eight of them went forward in baptism. The outside ministers are filled with a spirit of opposition and intense hatred against the truth. They are stirred by the powers from beneath, and our people have to meet the agent of the enemy, who works in the children of disobedience, and have to breast an opposition that is full of satanic frenzy because of the work that has been and is going forward in and about Ashfield and Petersham.

The last place in which the tent has been pitched has been at Canterbury. The people of this suburb were most ignorant of the Scriptures, and were wholly irreligious. They were not church-going people. For some reason they had no confidence in churches or ministers. The tent has only been pitched a few weeks in Canterbury, but an interest has been awakened that is deep and abiding, though the number that attend the meetings is not large. Nine precious souls have embraced the truth in Canterbury.

Last Sabbath I spoke in Parramatta. The Lord has been giving me His Holy Spirit in rich measure, and I had a message for the church. I called for those who desired to give themselves wholly to the Lord to come forward, and quite a number responded. Our labors continued from eleven o'clock until past two o'clock, but there was good accomplished. But, O, what a task it is to try to lift a church whose individual members do not experience daily conversion! It nearly takes every particle of strength that is in me. The same work has to be done again and again, because the church members do not live in Christ, do not meditate on His Word, and [they] walk apart from Him.

I have far greater influence and much better success in working for unbelievers, however ignorant they may be, than I have in working for those who know the truth and are not being sanctified through the truth. But we are not to fail nor be discouraged. That which I grieve over is the fact that the Lord Jesus is dishonored and that many will lose eternal life, because they do not seek heaven with earnestness, and Satan finds their hearts ready to respond to his temptations.

On Sunday June 23 I spoke under the tent at Canterbury. A general meeting had been appointed, and many of our people were present from Ashfield, Sydney, and Petersham. Several souls were convinced of the truth who had not fully decided to obey. As I entered the desk I could not seem to fasten my mind upon any subject upon which to speak, but as soon as I rose to my feet, everything was clear, and the text given me was the question of the lawyer to Christ, "What shall I do that I may have eternal life?" [Luke 10:25.] The power of God came upon me, and the truth of God was presented by His human agent in a most clear and powerful [way].

Elder Corliss said that he had heard me speak under almost every circumstance for the last forty years, but that this was the most powerful discourse he had ever heard me give. I seemed to be lifted up and away from myself. It was the Lord's Spirit that came upon me, and to His name be all the glory. In my next letter to you, I will give the substance of what was spoken. After the discourse we spent about one hour in social meeting. The testimonies borne were excellent, and our meeting closed, leaving a most favorable impression upon the minds of those who were hesitating at the cross, and wondering how they should make a living if they accepted the truth.

Our meeting began at three p.m., and it was nearly dark before we were seated in our platform wagon, drawn by two colts, to begin our homeward journey, a distance of twelve miles. We had in our wagon W. C. White, wife and two children, myself, and Sister Fannie Bolton. Besides attending meetings we had traveled twenty-seven miles during the day, and I returned home very weary.

Next morning I rose about three o'clock and wrote about ten pages. At half past eight, in company with W. C. White and his wife, I was on my way to Brother Corliss' house to meet with our ministers and workers. At the meeting we had every worker tell what he had been doing and what had been the result of his labors. It was a very interesting recital. After this we counseled together in regard to entering Sydney itself. The dearth of means seemed to be our greatest hindrance. It is expensive to enter halls, and difficult to obtain them, for there are many religious meetings that are held in the cheap halls.

We cannot tell how the matter will develop; but we will trust in the living God, and make a trial of working in Sydney. He can open up the way for us. Then we counseled concerning the matter of working in the suburbs of Sydney where the interest is only developing in some places, and in other places there is need of having decided labor in order to bind off the work that has been done so that it shall not ravel out. We decided to hold fast to the suburbs, and to make a beginning in Sydney also. This will require diligent work. We decided that we would publish two of the discourses that are given in thus opening the work.

One discourse will be printed in the Echo, and the workers will try to sell the paper, and the other discourse will be published in sheet form and given away from house to house. Thus the words of the living preacher will be communicated by the silent messengers, and it is hoped that hundreds who do not come to the meetings will have the subject matter of the discourse brought before them. The matter of meeting the expense for the hall was next considered. W. C. White and myself had consulted concerning this matter and had decided that for three months I would be responsible for the hall rent. After this we shall be able to decide how far we can afford to work the city of Sydney where Satan's seat is.

We then talked of the preparation we need as laborers. We spoke of the necessity of heart being bound up with heart. No laborer whom God is using is to stand apart from his fellow laborer, and criticize him because he does not labor in exactly the same way that he does. It is not God's plan for one to set himself off in one corner of the vineyard and think that that is his special plot to work, and that no one else is to enter it. We are not all after the same mold of character, and it would be the greatest of misfortunes if we were all alike.

We have our own individuality, and must work in our own armor. But at the same time we must be very careful that we do not cherish the idea that we cannot make any improvement in our manner of labor, and resent suggestions that may be made to us as to improving our ways and manner of labor. Let no worker entertain the thought that because the Lord counsels him through another worker, pointing out more successful methods of labor than his own, that he is not appreciated, and that he must labor by himself, in order to carry out his own ways. The Lord would have His laborers learn one from another, and gather up every ray of light that God has been pleased to impart to [their] fellow workers. "Light is sown for the righteous, and gladness to the upright in heart." [Psalm 97:11.]

Let no one think that his way of handling an interest is the only perfect way. Each one might have more success in changing their manner of labor in some respects. It is natural for laborers to form habits that may be exchanged for better habits. The Lord will certainly bless those who are willing to learn, who are willing to receive help from others. One man may grasp certain ideas and see light upon certain portions of the Scriptures, and another man may be impressed with other portions. Both are important, and let one be enlightened by the other's light. This is God's purpose. The Lord has never designed that every suggestion should be received as though inspired.

God teaches His laborers to be subject one to another, in honor preferring one another. We read the blessed words from the prayer of Christ with profit. He says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee. That they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. ... I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [John 17:19-23, 26.]

While we should not put a bit and bridle into the mouth of our brethren in order to guide and rule them, yet the Lord would have us manifest confidence and love one for another. He designs that unity shall exist among the brethren. Every man is to look unto Jesus, and to learn of Him, and when this is done, I am sure we shall have respect one for another, and shall manifest confidence one in another. There will be more of the heavenly fragrance in our life, and more sweet harmony among us. Willie spoke with much clearness and wisdom in regard to these things, and I tried to impress upon our brethren that if we would have the Holy Spirit work with us, we must give ourselves into the hands of Christ, and be willing to be hewed, squared, and polished, according to the direction of the Master Builder.

We are God's building, and we want the most excellent timber brought into our characters. If it is left for us to make the selection, we shall be anything but a symmetrical temple. We need to submit to God, in order that we may be rightly impressed. Brother Hare led in prayer, and the Spirit of the Lord indited the petition. We need not doubt this at all, for his own heart was softened and subdued. The melting mercy and love of God was among us. After several had prayed, I felt drawn out in more earnest supplication, and prayed that the Lord would bind heart to heart among the workers and remove from every soul all suspicion and distrust one of another so that our love might be without dissimulation.

We thank the Lord with heart and soul and voice for the good spirit of the meeting which we had. Some made acknowledgments as to their lack of confidence in some of our ministering brethren; but expressed themselves as glad that we had had this meeting, saying, "I have been helped and blessed, and I now feel different in regard to these things." It was then decided that we should have another meeting next Sunday, similar to that of last Sunday's gathering, and hold it in Ashfield. The subject for consideration will be the building of a church in Ashfield. Willie, his family, and myself had decided to leave Granville for Cooranbong next Wednesday, but the brethren insisted that I must be with them in the general meeting for Sunday, and speak to them on Sunday afternoon. Of course, you know that I could not please myself and carry out our plans of going to Cooranbong when duty pointed the other way.

The brethren at Ashfield have put forth every effort to find a hall where they could hold meetings on Sabbath and Sunday. But no hall is available, and there is no alternative but to build a plain, neat meeting house in this suburb, where those who have embraced the truth in the vicinity may be accommodated. You see, my brother, that this means more expenditure of money; but we cannot tell from what source it may come. I may be able to hire a few thousand dollars in America. Those who have embraced the truth will do their utmost; but we cannot expect any help from the other churches that have been raised up in this colony. The people are in a poverty-stricken condition, and I have to help several families in their extreme want. The Lord does not require that which cannot be provided.

At the present time I am supporting three laborers in the field, paying to each \$7 per week. Brother Collins has a family of four; Brother Pallant has himself, his wife, his child, and his father and mother to help support; Brother and Sister Belden have only themselves, but they are constantly assisting others. These brethren cannot sustain themselves. The expense of food and rent eat up all the little wages that they receive. I am doing the best I can for them. They must not go out of this part of the Lord's moral vineyard. They are doing a good work in awakening an extensive interest by giving Bible readings and holding meetings in different localities.

Brother Haskell, will you inform me whether I can hire the use of a couple of thousand dollars without interest or by paying a small interest? I would be so glad for the use of the money to advance the work at this crisis. I have pledged myself to create a fund for the working of Sydney, and I want all the help that I can get from different sources. The Lord has means for us from some source. I ask you to lay this matter before our brethren in Africa. Let them take the matter to the Lord and ask His counsel, and He will answer their prayers. If they will give this amount, or lend it to me at low interest, I will be greatly relieved. This I send to you in the name of the Lord.

Whenever you need the means you have placed in my hands, will you let me know, for I shall certainly raise it for you. I am surprised that you have not called upon me for it before this. I have invested it in the cause of God, it has served a good purpose, and I know you may consider that it is out to the exchangers. It will be put into your hands whenever you shall call for it. I again extend my invitation to you to come to this field whenever your work is done; your work must not be cut short in Africa. America does not need you as much as Africa does.

Lt 29, 1895

Hare, Robert

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

March 22, 1895

Dear Brother Hare:

I want to speak to you upon some points in relation to your ministry. We are living in an important time, and there are many souls who are not at rest. The truth has been brought before the minds of some of this class, and you should make the most of your opportunity to press home upon the conscience the claims of the present truth. Be careful, my brother, that you do not soar too high. Let the truth come from your lips in plain, decided utterances. Break the bread of life to suffering, starving souls. You have made a mistake in weaving into your discourses so many things which the Holy Spirit could not impress upon the soul.

The members of the various churches are very ignorant in regard to the Bible, and the simplest lessons on practical godliness come to them as a new revelation. They need to know what is truth. Do not take up lines of thought that will simply please the fancy or gratify curiosity. Break the bread of life to the people. Let every discourse that does not enlighten the soul, that does not answer the question, What must I do to be saved? be cut off from your program. Preach the testing message of the third angel. It is essential that our ministers preach the truth that has a direct bearing on the message for this time, and that they present the subjects in the most simple language. What must I do to be saved, and the righteousness of Christ, are themes that are of vital importance to the people.

You have been too anxious to present lines of thought that would bring glory to yourself. You have thought it was necessary to dwell upon subjects which do not enlighten minds in regard to vital truth, or make clearer the way to present salvation. For Christ's sake keep to the point. In every discourse break the bread of life, present fresh manna, lay upon souls the solemn responsibilities that God has placed upon them, and keep in view eternal realities. Call the attention of the people to vital questions, and keep them to the point of decision, asking them, "What are you going to do?" Cooperate with heavenly intelligences. When you allow your mind to be diverted from plain lines of truth and to be engrossed with subjects that please your fancy, you are simply losing time. The Holy Spirit does not work with you, and thus you make a mistake.

In every congregation there are souls upon whom the Spirit of the Lord is moving, and they need help in order that they may understand what they must do to be saved. You have often presented grand scenes before them which they could not comprehend. Those who are imaginative may grasp

these lofty thoughts, but to the larger number such discourses are only as Greek. Dwell upon truths that convict and convert souls. God is at work in the tent, though there be few or many present. From unfeigned lips you should breathe a prayer that God would guide you to give to every man his portion of meat in due season, and so aid you that you will not get above the simplicity of the gospel to dwell upon favorite subjects which will not enlighten the darkened conscience, or convince men of sin, of righteousness and judgment to come. In distinct lines, present to your hearers what they must do to be saved; lead them into the paths of truth and holiness. As the flock of the pasture, lead them where they may drink the water of salvation.

Many voices are advocating error, but let your voice advocate the truth of God. Study to present subjects that will be as green pastures to the sheep of God's fold. Do not lead them forth into waste tracts where they will be no nearer the fountain of living water than they were before hearing one who claims to be an advocate of truth. In no uncertain language bring home the decisive question to the minds of the hearers. In place of unfolding the Scriptures, instead of making plain the positive requirements of God, you have presented themes that divert the thought from the testing truths for this very time. But all that you say, though it seems very beautiful to you, is simply the fruit of your own imagination. It is you that speaks, the Holy Spirit does not speak through you, and your hearers are neither convicted nor converted.

The solemn, important truth should be heard by the congregation who gather to listen to one whom God has sent to present the message for this time. You should present the truth as it is in Jesus, making plain the requirements of the law and the gospel. Present Christ, the Way, the Truth, and the Life, and speak of His power to save all who come unto Him. Present line upon line, precept upon precept. The most wonderful descriptions will not feed the soul that is starving for the bread of life. In every discourse it is the efficiency of the Holy Spirit that will make the ministry of the Word effectual. Time and opportunity are too valuable to be wasted, and those who know not the truth should not be obliged to listen to words that do not enlighten the mind.

For years the people have been in barren pastures where no water is. Starving souls need a nutritious spiritual diet. Speak the truth to the people in love, do not feed the imagination. Follow the example of Christ, imitating His simplicity and earnestness. Keep as close as possible to His themes, and follow after His method of teaching. Christ is removed from before the eyes of the people, but His minister is to be His representative, and the Holy Spirit is to work with the speaker of truth and with those who hear Him. What will move the obstinate heart? The love of Jesus alone as He manifested it in His sacrifice on the cross. It is the sacrifice that was made upon Calvary that will melt and subdue the soul.

The Captain of our salvation who was made perfect through suffering is to be lifted up as the ascended Saviour who intercedes for His people, presenting His own merits, not as a petitioner to move the Father to compassion, but as a Conqueror who claims the trophies of His victory. He is able to save unto the uttermost all who come unto God by Him. Make this fact very plain to the people, for it is new to all who hear it. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [Hebrews 7:24-26.]

The teaching of the Spirit is often perverted on account of passing through the corrupt channel of humanity. We may spend a long lifetime in studying the Bible, and yet leave half its treasure unexplored. The Holy Spirit imparts fresh ideas as the word of God is presented. Christ speaks through His human agent, and His Spirit comes close to every heart. It is Christ who opens the understanding in order that the soul may discern truth as it is in Jesus.

I have been shown congregations whose minds were carried to a height on themes of imagination. The people listened as if entranced, and it was supposed that the sermon had proved a great success; but when the discourse ended, the spell was broken. Following the people to their homes, listening to their conversation, proved that the truth woven in with beautiful descriptions had left little impression on the mind, had fixed no lasting fact in the memory concerning the conditions of salvation. They had been carried away by their feelings, and the impression had been so slight as to be easily effaced by something else of an interesting character. Their interest had been as the dew, or the morning cloud, that passeth away.

Unless men are led to value the truth as a choice possession, to receive it as that which will sanctify the soul, no lasting good has been accomplished. He who presents eloquent words, simply causes the people to forget the truth that is mingled with his oratory. When the excitement passes away, it is found that the Word of God has not been fastened upon the mind; nor have the simple gained in understanding. The people may go away from the church and may speak in admiration of the oratorical powers of the man who has preached to them, but they may not be convicted by the truth or brought any nearer to the point of decision. They speak of the sermon in the same way as they would of a play, and of the minister in the same manner as they would of an actor at a theater. They may come again to listen to the same kind of a discourse, and may again go away unimpressed and unfed.

People should not be encouraged to prize oratorical display. This kind of sermonizing has the same kind of an effect upon the mind as does the reading of an exciting story. It has a stimulating effect, but does not transform the character. The influence of this kind of preaching has been made plain in the results that have followed. The people are attracted to the man, and think no one is equal to him; but I have been shown that as it was in Palmerston, so it is in other places, that no solid foundation is made for the organization of a church. When such a minister leaves those who have apparently embraced the truth, it is made manifest that the people are not bound up with Christ, but have been bound to the man. Christ was as a stranger to them, and they knew Him not. The people left His company, and walked no more with Him.

The messengers of God are to deliver the last, solemn, testing message of mercy to a fallen world. If the minister exhibits himself, he interposes himself between the message and the people. If he educates himself to present the truth in a certain manner, he can make his work of no effect, and leave it so that it will ravel out. This is because the Holy Spirit does not work with his efforts. The people are encouraged to look to him and to exalt him, and Jesus is not the One who is seen, but the man [who] steps into the place of the crucified and risen Saviour. The minister may preach a discourse which will go clear above the people into the clouds and stars, but leave no lasting impression upon the hearts of his hearers. Unless conviction is fastened on a heart, then time and means are expended to no effect. Of what value is it that the people think much of the minister, when they do not have a regard for saving, testing truth?

The Holy Spirit must work the man; the man must not endeavor to work the Holy Spirit. The Holy Spirit is not a servant, but a controlling power. The Holy Spirit causes the truth to shine in every mind, and speaks through every discourse where the minister surrenders himself to its working. The Holy Spirit walks with the soul by the way, and talks with the human agent. It is He who gives the atmosphere that surrounds the soul, and speaks to the impenitent through words of warning. It is the Holy Spirit that points the soul to Jesus, the Lamb of God who taketh away the sin of the world. The Holy Spirit gives efficiency and wisdom to the human agent for the salvation of souls. The message that is to be given to the people is to rouse them from their lethargy, to convince them of sin, and to turn them from transgression. Christ's witnesses are to hold for the Word of life.

Only the most earnest, persevering labor can accomplish anything in this time; but we are to do everything that can possibly be done to win souls to Christ. We should pray, presenting our petitions to the throne of grace. Many whom you address are dead in trespasses and sin. Let the work that needs to be done, go forward. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins." [Isaiah 58:1.] I have been shown that your past labors would have been far more efficient in establishing souls in the truth, if you had cut out from your discourses, in a large degree, your favorite themes. The people do not need them, but they do need to know what is truth.

The salvation of souls is the end of a minister's labors. You cannot be excused altogether from visiting the people. Ministers can do much more for souls by coming in personal contact with them than by the ministry of the word alone. As ambassadors for Christ, we are to do everything possible in every line by which we may save a soul from perdition. We are to do all we can to build up the soul who is just entering upon a new experience. It is not praise we want, but results. God accepts the work at our hand that builds up souls in the truth and righteousness. Let us do whatever we can do by holy living, by fervent prayer, by painstaking efforts to discharge our duty, and by showing loyalty to our crucified and risen Saviour.

Bear in mind that we can make no atonement for the sins of any transgressor; but we are to make every effort possible to lead them to seek God while He may be found, to call upon Him while He is nigh. The minister may spend too much time in study, and depend more upon human wisdom than upon the wisdom that cometh only from above. In the heavenly court, pure eloquence is that which cometh from hearts that are filled with love to Christ and with love for souls for whom He has given His life. Learning and eloquence are not to be despised, but when the truth is spoken in clear, simple language that may be grasped by humble minds, it is pronounced eloquence in the courts of God. Let truth be exalted above everything else.

Lt 30, 1895

Hardy, Brother

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

January 29, 1895

Dear Brother:

The apostle writes, "Husbands, love your wives, and be not bitter against them." [Colossians 3:19.] You have not followed this instruction but have treated your wife in an unchristlike manner during your married life. You have not acted as a father and husband in your family, but have acted more the part of a stranger. You should have borne the burden and carried the household expenses for food and raiment, and not have let this burden fall upon a frail woman. You have taken no more responsibility than has a boarder, and yet you have been very exacting in demanding your privileges as a husband. You have been free to criticize, have been overbearing and dictatorial, but have allowed the burden of planning and devising [to] fall upon your wife. You have been willing that the taxing part of keeping up the home, of providing for the household expenses, should fall upon her.

You have not behaved yourself as a house-band. You have felt grieved and wronged if you did not have all the privileges you claimed. You did not take into consideration how much suffering your selfish course brought upon your wife, and yet you suppose yourself a Christian, though you were determined to have your own way, and to do exactly as you pleased. You have been unkind and unjust, and have manifested a hard, unsympathetic spirit. The fruits you have born are not the fruits of the branches that abide in the vine, but the fruits which grow upon the wild olive tree. These fruits are not palatable, but very bitter, and the result of your course has brought bitterness to yourself.

A mere profession of truth will not bring the peace of Christ to your soul. You will experience this peace only by being sanctified by the truth. Christ prayed, "Sanctify them through thy truth; thy word is truth." [John 17:17.] If you had believed the Word and obeyed the Word, you would not need the reproof the Lord sends you on this occasion. When the converting power of God comes upon you, a great change will be seen in your character. You will be a new man in Christ Jesus. You will search the Scriptures to know what God says unto you in order that you may live by every word that proceedeth out of the mouth of God.

The matter that is of greatest importance to you is to see that your every step tends in the right direction heavenward. Your great anxiety should not be to set someone else in order, but to see that your own soul is in order. Your eternal interests demand that the truth be brought in contact with your soul, to sanctify, elevate, and ennoble your whole being. When you are sanctified by the Holy Spirit, your whole nature will be regenerated through the instrumentality of the Word of God. When you are thus sanctified, the disturbing elements that now make you most miserable will be expelled from your soul. Truth is not truth to you because you have not an experimental knowledge of the truth as it is in Jesus. You have a knowledge of the theory of truth, but do not understand the vital influence of its sanctifying power upon the heart and character.

I want to say to you that the history of your private life is a terrible chapter for the universe of heaven to look upon. You have no need that it should be rehearsed to your ears, for you know all its secret evil. You left your wife and your children for the sake of another woman, and you have little sense of your sin in so doing. You have had little realization of the life of toil, privation, and hardship that your wife has had to lead in order to care for your children. Does not God care for these things?

Since you have returned to your home, you have simply been as a boarder. How much have you done to redeem the past? What efforts have you made to make your wife's burdens lighter and her life easier? Unless you repent and bring forth fruit meet for repentance, the Lord will repay for your neglect of your duty to your companion. It was a mistake on her part to think that it was her duty to

accept you back into her home. You have expected her to yield in submission to your lustful passions without a question, when such a course brought upon her great suffering of body. She has tried to live a Christian life, and God loves her. In the midst of all her trials, she has made determined efforts to secure and maintain her home, but what have you done in this direction? You have been very exacting, and have thought you were having a hard time, because you have not been able to sway everything in the direction you desired, to meet your arbitrary requirements.

What is God's definition of the word husband? It is houseband, the one who binds the family together. The husband is to be the priest in the family, and he is to carry the burden of accountability and responsibility; but this you have not done. You have felt at liberty to find fault, and to express the feelings of your natural heart. You have been hardhearted and unsympathetic, and the trials that have resulted from your own unconverted heart, you have blamed upon your wife at home, and upon your brethren in the church. Your case is illustrated by that of the relentless servant. Unless you fall upon the Rock and become broken all to pieces, unless your hard heart becomes melted and softened, the Lord will repay for all these things.

If your wife in your judgment makes some mistakes, where is your pity, where is the manifestation of the love for her on your part, that Jesus has manifested toward you? Where is the patience on your part that God has manifested toward you in your many errors and sins? You should exercise the love that suffereth long and is kind, tender, pitiful. The world is full of men who are called husbands who are husbands only in name, just as they are Christians only in name. Will it be possible for you to take the spirit you manifest in your home life and in the church into heaven? Could you do so, you would certainly find fault with God and the holy angels, and with the saints in light. You would object to being under discipline to God, and would want to have everything your own way. If ever you are saved in the kingdom of heaven, you must be entirely renewed in heart and mind and spirit. You must die to self and become a new man in Christ.

When Philip visited Christ where He dwelt, and listened to the words that fell from His lips as He expounded the Scriptures in regard to the work and mission of the Messiah, the Holy Spirit spoke to his heart. He looked up into the face of Christ, and as he listened to His gentle words, they were as rain upon the mown grass, as seed sown in good soil. The teaching of Christ came from an inwrought conviction and experience, and Philip became a teacher after the divine order. He went in search of Nathanael, and when he found him, he did not say, "I want you to see the Saviour of which Moses speaks;" but he said with assurance, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." [John 1:45.] It was not a supposition with him, but a live truth, his whole soul was aglow with the truth which he had found. He taught as one who knew whereof he spoke, and the one who heard saw the reasonableness of the truth and laid hold upon it.

The converting power of the truth works upon the soul to make a man a new creature in Christ Jesus. The preacher or teacher of truth may not know the true meaning of truth, or have experienced its sanctifying influence upon heart and character, and yet may present truth to others in such a way that souls may be brought to Christ. But if the heart of the teacher is under the sanctifying influence of the truth, He can say with Philip, "I have found him of whom Moses in the law, and the prophets, did write. I have tasted myself, I have myself handled the word of life. I have found, and am assured that this is the Christ, and I can tell you what the truth has done for my soul."

Though the Word of truth may be preached by one who has not experienced its power, and that Word be blessed to the conversion of his hearers, because truth is truth, no matter who may handle it, yet when it is spoken by those who are cleansed from all sin, who have received the truth in the love of it, there is a life-giving power, a freshness that goes with its utterance, that makes it attractive to those who hear it, and convicts them of the fact that it is a living reality. It is as a light shining in darkness, that dispels the mists of error and unbelief. The teacher who has received the truth in the love of it, makes this manifest in the persuasion of his manner, in the tones of his voice. He makes known that which he has heard, seen, and handled of the Word of life. This he declares to his hearers, that they may have fellowship with him through the knowledge of the truth. The testimony from those whose lips have been touched with a live coal from off the altar is truth to the receptive heart, and works sanctification upon his character.

The Word and the Spirit agree, and through the power of both, the human agent becomes the possessor of that faith that works by love and purifies the soul, and he is thus enabled to bear a decided testimony saying, "I know whom I have believed. Christ is my personal Saviour, not merely because I have read of him, but because his grace has transformed my heart and character." He realizes the fulfillment of the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [Verses 12-14.]

When the truth has a sanctifying power upon the heart, the spirit that prompts to unholy lust will be expelled from the soul. The spirit so full of selfishness that is manifested in home life, manifested in your church connection, will be banished from the soul temple. You will not then be left without occupation, for through co-operating with the Holy Spirit you will find an abundance to do in conforming your own life to the divine character, and you will see that there is no need of becoming an ally of Satan's in accusing the brethren. You will see that your eternal interest depends upon your having the faith that works by love and purifies the soul.

Read carefully the following verses: "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. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." [1 John 1:1-6.]

"And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested,

that he might destroy the works of the devil. ... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." [1 John 3:3-8, 10.]

Read the whole chapter, for it will be applied to your case by the Holy Spirit of God. Read also Ezekiel 33:1-16. Let the Holy Spirit come into your heart and abide there, and let Satan be expelled from the soul temple. If you will open the door of your heart to Jesus, you may enjoy the richest blessing. 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. As many as I love, I rebuke and chasten, be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Revelation 3:18-21.]

God has laid weighty responsibilities upon men who are placed in positions of trust. They are to watch for souls as they that must give an account. They must be endowed with the Holy Spirit which is the appointed agency through whom men may represent Christ in all places and at all times. Christ said to His disciples, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, 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." [John 16:7-9.] "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.] The Holy Spirit will reprove "of righteousness, because I go to the Father and ye see me no more; of judgment, because the prince of this world is judged," by the Lord God of heaven and the whole angelic family. [John 16:10, 11.]

The Lord appeared unto Saul, revealing Himself as the Son of God. In speaking of his experience he said, "I heard a voice speaking unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou? And he said, I am Jesus whom thou persecutest" (in the person of his saints). "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." [Acts 26:14-18.]

The same work is given to every minister as was given to Paul. The servants of Christ are "to turn them from darkness to light, and from the power of Satan unto God." [Verse 18.] The Lord has sent His messengers with His message to the Sydney church for the purpose of opening the eyes of its members to discern their spiritual necessities, that they might turn from darkness to light, from the power of Satan unto God; [that they] might repent, confess their sins, receive forgiveness of sin and have an inheritance among those which are sanctified by faith in Jesus. But how little has been the effect of the preaching of the Word upon many who have listened.

How little has the Word of God been brought into the practical life of men and women who have been leavened with the spirit of evil surmising, who have talked at random concerning the messages

that have been brought to them, and who have made the messengers of God the subjects of criticism. Instead of receiving the Word into good and honest hearts, they have barred it out of their hearts by criticism and misjudging. The Word presented to them has not profited them, not being mixed with faith in them that heard it. This is the condition of everyone who has played the part of a critic, and instead of getting a blessing from what they have heard, they have questioned the messengers, and pointed out defects in the message.

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation ... For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel, for Isaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.” [Romans 10:10, 13-17.]

“Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers with Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, Today if ye would hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” [Hebrews 3:7-4:2.]

The Lord has given us many warnings, that show us that to refuse light sent us from God, is to refuse Christ. In these last days God’s people will be exposed to the very same dangers as were ancient Israel. Those who will not receive the warnings that God gives will fall into the same perils as did ancient Israel and come short of entering into rest through unbelief. Ancient Israel suffered calamities on account of their unsanctified hearts and unsubmitted wills. Their final rejection as a nation was a result of their own unbelief, self-confidence, impenitence, blindness of mind, and hardness of heart. In their history we have a danger signal lifted before us. “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God ... For we are made partakers with Christ, if we hold the beginning of our confidence steadfast unto the end.” [Hebrews 3:12, 14.]

In pursuing a wrong course, the eyes of our understanding become blinded. Through cherishing evil thoughts, through surmising and speaking evil, we lose our sensibilities to good. The virtue of Christ,

the Spirit of the living God, alone can keep the heart. My brother, you have had your own way so long that your heart has become hardened, unimpressible to the Spirit of God. His living power cannot abide in the heart that cherishes evil, nor can his perfection be revealed in the character of one who seeks not to represent Him. God will not be mocked by those who claim to be Christians, who think themselves righteous, and imagine that they have spiritual discernment to see the faults of others, when they do not see that they themselves are sinners in the sight of God.

How can a man who has a beam in his own eye see clearly to pick out the mote that is in his brother's eye? Yet this is a picture of your condition, and shows the manner in which you have acted in the Sydney church. We read that Christ was hindered from doing the mighty works of God because of the unbelief of the people. The record states that when He visited His own country, "He did not many mighty works there because of their unbelief." [Matthew 13:58.] This is the reason that mighty works are not done in the Sydney church. God speaks to you in Sydney, saying, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." [Hebrews 3:12.] Unbelief always results in separation from God; men refuse to hear His voice, and as a result the heart is hardened.

The Lord has His chosen instrumentalities to do the work that Christ would do were He upon the earth in person. Of His ministers He says, "So thou, Oh son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt bear the word at my mouth, and warn them from me. When I say unto the wicked, Oh wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he is not turned from his way he shall die in his iniquity; but thou hast delivered thy soul. Therefore, Oh thou son of man, speak unto the house of Israel;"

"The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right: he shall surely live." [Ezekiel 33:7-10, 12-16.]

Thus it is that the Word of the Lord is to be spoken to the people. The warning is to be respected and the message received. The people are not to set themselves up to think evil or to speak evil of God's messengers. But this has been done in Sydney. Some of the brethren have found fault and accused the messengers of God, and as a result unbelief has been sown in the hearts of the people.

Complaint of God's messengers often amounts to complaint of God. Hear the Word of the Lord: "The children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he

shall live thereby. Yet ye say, the way of the Lord is not equal. Oh ye house of Israel, I will judge you every one after his ways." [Verses 17-20.]

Brethren, your lives are sadly defective, and you need to be converted in order to be vessels fit for the Masters use. You have lost much time. You have failed to obtain a correct experience. You have not been agents through whom the Holy Spirit could communicate. It is the Spirit's work to convince you, not of other people's sins, but of your own sins. If you had obtained a knowledge of God and of Jesus Christ whom he hath sent, if you had represented Christ in character, you would not have been a scourge to the church, but a savor of life unto life. Will you see yourselves as you really are, humble your hearts before God and pray as you have never before prayed, "Create in me a clean heart, Oh God, and renew a right spirit within me"? [Psalm 51:10.]

The Lord will reply to the contrite heart, saying, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. 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 a 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." [Ezekiel 36:25-27.] The stubborn heart is represented as refusing to hear the continued messages of the Lord.

Pharaoh hardened his heart, and despised the messengers and hated the message. He sowed his contempt of God in bitter words and in stubbornness, and his heart became like one of stone, devoid of tenderness and compassion for the bondmen of Egypt. Many are following the same course in this day, and walking the same path as did Pharaoh. Again and again God speaks through His servants, and men do not dare to hear the words and will not receive it. If they would receive it, they would be made wise unto salvation. But because of their rejection of the message of God, the labor of His servants is in vain.

Why do you, Brother <Hardy> and Brother <Humphrey,> stand apart by yourselves, and do nothing to strengthen and build up the church? Have you been faithful in paying your tithe as God requires you? Have you not robbed God in tithes and offerings, and have you not by precept and example led others to walk in the path of unfaithfulness? Read what Malachi says, and you will see your duty plainly manifested. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Malachi 3:10.]

Brother _____ have you been God's faithful steward in paying your tithes, or have you excused yourself in any way from doing your duty? No excuse that you render for not doing God's requirement in paying to God His own to the uttermost farthing, will stand as a valid excuse. God means what He says, and says what He means. His Word has gone forth to the ends of the earth and cannot be changed in the least particular. There are many among those who profess to believe present truth who are committing robbery against God. God saw that there was danger that men's hearts should become estranged from Him, and [they] would fail to practice self-denial, and fail in giving to the Lord that which He claims in tithes, and gifts, and offerings. Therefore He has not left His requirements in a fog of mysticism, but has made plain and positive commands concerning this duty, and has pronounced a special blessing upon those who will meet His requirements. If we do His will we shall meet the conditions of prosperity and blessing.

The question is, Shall we obey God or practice robbery against Him? Jeremiah says, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou showest loving kindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them. The Great, the Mighty God, the Lord of hosts, is His name. Great in counsel, and might in work: for thine eyes are open unto all the ways of the sons of men, to give every one to his ways, according to the fruit of his doings." [Jeremiah 32:17-19.] "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 17:9, 10.]

In the time of Christ the people trusted in the traditions of men, and supposed that the words of the rabbis were above the Scriptures and that their misinterpretations of the Word of God would lead them in the straight path. They did not heed the injunction of Christ: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me that ye might have life." [John 5:39, 40.] The rabbis were blind leaders of the blind. They did not see that the Scriptures testified of Christ, and that they must come to Him and believe in Him, or else they would perish. Their understanding was blinded, and they studied not the Scriptures in the light and power of God's Spirit, and so they failed to know God, and Jesus Christ whom He has sent.

Many think that they have eternal life in the Scriptures, and yet they do not receive the living Christ as their personal Saviour. They have a theoretical knowledge of the Word, but are strangers to its sanctifying power on heart and character. We are enjoined to "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.] Self-denial and self-sacrifice [are] surrendering self to God. Self-sacrifice is the very essence of true love. Christlike love consists in forgetting self and benefiting and blessing others.

Christ loved the human race, and this love impelled Him to sacrifice His own happiness for the good of others. He took upon Himself human nature in order that He might unite divine power with human weakness. Although it cost Him a great sacrifice, He was willing to humble Himself, in order that He might elevate humanity and make all who believed in Him sharers of His own blessings, honor, and glory. Revelations of His love are among the great secrets which eternity will reveal. The highest glory of the love of God was manifested in the self-sacrifice of Christ, and the highest glory of the Christian is in imitating his Lord in self-denial and self-sacrifice.

Without entirely sacrificing self we cannot love one another as Jesus has loved us. This is conformity to the image of Christ; but the standard of Christianity is trailing in the very dust. True religion is to follow Christ; but a religion built upon selfishness is worthless. The sinful, selfish heart can never be satisfied, for it has never been surrendered to God, and the peace of Christ cannot enter in, the Sun of Righteousness cannot shine into the chambers of the mind and illuminate the soul-temple. He who makes compromise with sin, cannot be accepted by Christ, for he that "gathereth not with me, scattereth abroad." [Matthew 12:30.] True repentance and true conversion change the entire man, and there is no complaint that the service of Christ is a hard one.

The Lord is calling upon the church in Sydney, and saying, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways,

saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:6-9.]

If the Lord should deal with the human family as men deal with one another, we should have been consumed; but he is longsuffering, of tender pity, forgiving our transgressions and sins. When we seek him with the whole heart he will be found of us. When we repent and confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The Lord is merciful and gracious, and His limit of forbearance is far beyond that of humanity. On one occasion Peter came to his Lord, and said, "How oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto you, Until seven times: but, Until seventy times seven." [Matthew 18:21, 22.]

Christ is our Sin-bearer, One who constantly pardons iniquity and sin. Mercy, forbearance, longsuffering, in the glory of his character. When Moses prayed to the Lord, saying, "Show me thy glory," He said, "I will cause all my goodness to pass before thee." [Exodus 33:18, 19.] The question that Peter asked of Christ was suggested to him by the lessons that Christ had previously given in regard to church discipline.

The Jewish precepts enjoined upon men the duty of forgiving five offenses, and Peter thought that in suggesting seven times he had reached the limit of human patience. But Jesus would have him understand that those who had the divine mind, and were imbued with the divine spirit, would exercise forgiveness without limit. The plan and ground of salvation, which is love, is the principle which must be carried out by [the] human family. Should Christ limit His mercy, compassion, and forgiveness by a certain number of sins, how few men would be saved! But the mercy of Christ in forgiving the iniquities of men teaches us that there must be free forgiveness of wrong and sin that are committed against us by our fellow men. Christ gave this lesson to His disciples to correct the evils that were being taught and practiced in the precepts and examples of those who were interpreting the Scriptures at that time.

The principle upon which Christ acted in seeking the recovery of the human family through the plan of salvation was the very same principle that must actuate His followers in their dealings one with another, when brought into church capacity. The lesson was also to impress upon our minds the fact that we cannot reach heaven by our own merits, but only through the wonderful mercy and forbearance of God which is exercised toward us who can in no way render an equivalent. Men can be saved only through the wonderful forbearance of God in the forgiveness of his many sins and transgressions. But those who are blessed by the mercy of God should exercise the same spirit of forbearance and forgiveness toward those who constitute the Lord's family.

In spite of the plain directions given in the Word of God, there are many who are walking in deceptions. These who do not profess to be Christians seek to excuse themselves for standing in opposition to Christ by this subterfuge: "I see so many faults in those who are members of the church, that I do not think I would improve my condition by becoming a member myself. Men and women who profess to be Christian do not make religion attractive to me. My standard is high, and unless I see that those who profess to believe in Christ are better men and women for so doing, I conclude that I will remain as I am, for I do not discover that they are any better than myself." But this excuse will not stand.

Because there are counterfeit Christians, because there are false representations of Christianity does not argue that there is no genuine Christianity. Those who show such keep perceptions as to discern that the standard of Christianity is high and elevated, pure and noble, and yet refuse to do the will of God, are walking against light and evidence, and are covering their defects with the shortcomings of those who, though professing to be on the Lord's side are on Satan's side of the question. A faultless Pattern has been given to men in the character of Christ, and all are to look to Him.

No one is required to take Christianity upon a false representation. The attributes of Satan are distinct from the attributes Christ, and men are not blind to this fact. The Saviour says, "By their fruits ye shall know them." [Matthew 7:20.] There is power provided for every son and daughter of Adam through the virtue of Christ. Men may become partakers of the divine nature. The offer of pardon and forgiveness is based wholly on the atonement of the spotless, perfect offering.

Unless those who believe in Christ have the mind of Christ, and walk as He walked, in love, in forbearance, in long patience, kindness, and tender compassion, their names are not written in the Lamb's book of life. The reception of truth in the heart in the reception of Christ. It is obedience to all God's commandments that constitutes the human agent a child of God. He studies the Pattern that he may obtain Christlikeness, and becomes holy and undefiled, elevated and ennobled, by coming into harmony with the law of God which is a transcript of the divine character.

How foolish it is to take the position that you will not perform your duties to God and to your own soul that has been purchased by the precious blood of the only begotten Son of God, because there are false Christians whose conduct misrepresent Christ. These are the tares that Christ refused to give into human hands to root up, lest they should root up the wheat also. There will always be counterfeit believers; those who are uncircumcised by grace will be found among those who are true disciples of our Lord. Why should any one refuse to believe in Christ because some unchristlike professor walks and works contrary to Christ? Will another man's sin excuse you in continuing in sin? Will these feeble excuses cover you in the day of God? Never, no never!

Lt 31, 1895

Harper, Walter

Cooranbong, N. S. W., Australia

January 17, 1895

Dear Brother Harper:

I can write but little to you at this time; but will send you copies of matter I have written to others. I wish to ask you in my behalf to solicit means to advance the work in Australia. There is need of much work to be done here, but we have not money with which to pay the workers. Everybody is poor, and however much they may desire to work, they cannot work for nothing and leave their families to suffer. At present there are two excellent, intelligent and able workers who know not what to do to provide for their families. We could live much cheaper in America than we can here, but there are souls to be saved in this land. God has means in the hands of somebody for this work, and it may be our duty to refresh the minds of some in regard to their duty of providing the means necessary to sustain the work in this country and to carry it into regions beyond. Rather than let these two

brethren go out of the work, I shall have to take them under my charge and use the means that comes to me from the royalty on my books in Europe in supporting them. I have let the workers in Europe have the royalty to use, but there is so great a dearth of means, that I must change this order of things, and call for the royalty to expend where I see it is necessary.

We know not what to do; but be assured that the money you have lent us shall come to you, and you shall draw it from the Pacific Press when ever you desire. You were kind enough to loan it in our great necessity, and I shall not take the least advantage in withholding borrowed money. The Lord is very good to me in placing me in a position where I can use His entrusted means in this missionary field. I am so thankful that I can help with soul, mind, might, and means.

A little longer, only a little longer, and it will be said in heaven, "It is done." "He that is unjust let him be unjust still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [Revelation 16:17; 22:11.] I can say that my heart panteth after God as the hart panteth after the water brooks. He will freely give us a great peace, and a great possession. He says, "I am come that you might have life." How much Lord? "Life more abundantly." [John 10:10.] We are complete in Him. We must lift the cross of self-denial and self-sacrifice. "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] The righteousness of Christ is a great, a wonderful, gift. It comes from the heart of Christ to our hearts.

How sorry I am that there are so few who are ready to deny self, to lift the cross and follow in the steps of Jesus! Selfish indulgences keep many souls from hearing the truth, for how can they hear without a preacher, and how can they preach except they be sent, and how can they be sent, unless a living interest constantly supplies the treasury with means to sustain the ministry? Oh that God would open the eyes of understanding of His people, that souls might awake to realize their responsibilities! I am very tired and can write no more.

Lt 31a, 1895

Himes, J. V.

Cooranbong, N. S. W., Australia

January 17, 1895

My Brother in Christ Jesus:

I received your donation of forty dollars. In the name of our Redeemer I thank you. Be assured we shall invest this money in the best possible way to accomplish the most good for the salvation of souls. My son W. C. White, if he were here, would express his thanks to you much better than I. He is at present at Melbourne attending an important conference convened for the purpose of considering the work in its various branches in Victoria, New South Wales, New Zealand, and the islands of the sea. New fields are constantly opening calling for workers.

It costs money to raise the standard of truth in the "regions beyond." [2 Corinthians 10:16.] The failure of banks has made the times unusually hard for the poor, and their wants have to be considered. Every worker must have his wages, and this is right, for we find very few situated so that

they can give their time and strength, and receive nothing in return. We are working upon missionary soil in the most economical manner to make a little means go as far as possible, but the treasury is often drained in order to supply the necessities of the workers.

The spirited participation evidenced by your donation for this field has rejoiced my heart, for it testifies that you have not lost the missionary spirit which prompted you first to give yourself to the work, and then to give your means to the Lord to proclaim the first and second angels' messages in their time and order to the world. This is a great gratification to me, for it bears an honorable testimony that your heart is still in the work. I see the proof of your love to the Lord Jesus Christ in your freewill offering for this "region beyond." [Verse 16.]

We are now contemplating an aggressive work in Sydney. It is a wicked city, but the Lord has many souls there who are hungering and thirsting for light. Many souls have come to understand the reasons of our faith through the reading of our publications alone, and several have accepted the present truth who had no knowledge that there were any others in Sydney keeping the Sabbath of the fourth commandment. The Holy Spirit led them through the reading of the Scriptures alone, and when they learned that there were other people obeying the fourth commandment just as God gave it, they were overjoyed.

The work in Ashfield during the camp meeting and since our meetings on the campground has resulted in the turning of many souls to the Lord. Thirty have taken a decided stand, and many more are in the valley of decision. The tent is about to be moved two miles nearer Sydney, and after these suburbs are worked, the city itself will be the great central point for most earnest, persevering labor. We have a wonderful, compassionate Saviour; His heart of infinite love is yearning to save those that are ready to perish, and we are privileged to be co-laborers with Jesus Christ.

Again I thank you for your generous contribution.

Lt 31b, 1895

Harper, Walter

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

March 7, 1895

Dear Brother Harper:

I received your letter, with other letters, from America yesterday. I have written to you and sent you copies of letters also. I am pleased to hear that you are doing so well at the canvassing work, for we want you to send us all you can consistently to help advance the work of God, which is staggering under financial pressure. The end is near, and we need now as never before to watch and pray and wait in faith and hope, looking for our Lord's appearing. We see that it requires a much more persevering effort in this country to bring the people to a decision than in America. The Scriptures seem like a new revelation to them. The people sit and listen as though charmed, but it seems far more to them to decide in this part of the globe than in America. The times are so hard, and they have to learn what it is to trust in God.

Many are convinced, but if they decided to obey, they would immediately lose their position. O, they think they would be so glad to keep the Sabbath if their families could be furnished with the mere necessities of life; but to see their children without bread is too large a test for them. Others, after hearing for some time the truth, and feeling its power applied to their hearts by the Holy Spirit, decide to obey and find rest and peace and joy in the Lord.

Sabbath before last, I spoke in Ashfield to a hall well filled. The Lord blessed me and the people, and a most precious testimony meeting was held. Then May Lacey, W. C. White's intended wife, drove our horse, Jessie, eleven miles back to Granville. On Sunday, we rode twelve miles to Petersham, and I spoke Sunday evening. The tent was filled, and many stood outside. All listened with the deepest interest. The whole community seemed to be awakening to the idea that there are precious truths for them which they have not received or as much as heard of. Calls are coming in from the suburbs all around us, and there is earnest work to be done.

Oh, how I long for some of the means that is being wasted in unnecessary things for selfish gratification. The \$1,000 loaned me I have invested in helping in the payment of the land on which to locate the school. I donated \$1,000 more than my last year's wages, after paying tithe on the same. I am now paying the expenses of two workers in Ashfield and Petersham. They are capable men, but the conference had not money to pay them, and rather than go in debt deeply, they thought of dispensing with their labor. The ministers who carry on the work in these cities are Brother Robert Hare and Brother McCullagh. They have all they can possibly do in this special line of work. Meetings are held every evening but one where the tent is pitched, and three evenings in the week at Ashfield. They are now calling for one evening more.

The two men, Brother Collins and Brother Pallant, who are paid from my purse, have been doing visiting, getting access to families, interesting them by personal labor, and giving them Bible readings. Both are capable men, and will soon be ordained to the ministry. As much depends upon the work of visiting, talking and praying with the people, and opening the way of truth to them, as in giving discourses, and I could not let them go out of the work. I pay them each \$7 per week, and they board themselves. They barely make a living. Brother Collins has a wife and two children. Brother Pallant has a wife and two aged parents to help to support, so you see they have to practice close economy. They love the work; their hearts are in it. The Lord is using them, and I praise His holy name.

There are women of excellent ability who, I think, should be connected with the work. One, a worthy woman, has been a teacher on Norfolk Island. She left there to educate her children, two nice young girls. She has been canvassing in order to sustain her family, who have, you may be sure, no luxuries. This sister, Edwards by name, is a pre-possessing woman of excellent qualifications; and if I could make my purse stretch a little further, I would say, "Sister Edwards, take right hold, and visit the families you know are interested in the truth, and talk with them." We have no women workers here now, since we let Sister Walker go up to Queensland at the earnest call of Bro. Starr for women workers in the homes of those who are interested hearers of the truth.

We feel deeply over the situation—[the] dearth of workers—but we can only go as far as our purse will allow. If someone could be induced to purchase my place in Battle Creek, I would be able to do more, but I do not know how to hold back even as it is. I have no meat or butter upon my table. We live very plainly, and our furniture is very plain, bought secondhand, and in jots and tittles as we can

get it. In moving from place to place, we have no anxiety about breakage, for it is all old-fashioned and strong. I see several people to whom I long to say, "Go right into the work, and I will give you one pound per week and your board," but I dare not now.

Mr. Walling has taken from me in all \$2000, besides the \$1000 I paid the lawyers just before coming to this country. So you can see that he has cost me \$3000, besides \$3000 in the expense of educating and training his children. Oh, how I need that \$3000 to invest in the truth! I shall, if I remain here and am connected with the school interest, need to have a humble house built for myself and my workers. May the Lord direct me is my most earnest prayer. I was not able to sleep past one o'clock this morning, and sent the most earnest prayer to God that he would direct me in all things.

I am obliged to pay \$300 per year for rent, and that is just a little more than half the price the house was to bring a few months before we rented it. It is a healthy place, very pleasant and convenient. We have the only place where our ministers can be accommodated, and we keep a free hotel; the comers and the goers are always welcome, although it costs quite a large sum. I will always make the Lord's servants welcome. The people here are too poor to entertain. I have not eaten one meal outside of my own home in New South Wales, only as I carried my provision with me when I visited the families.

The poor, our family have had to assist in food and clothing, and to help the widow and fatherless by money gifts as well as food and clothing. This is a part of our work as Christians which cannot be neglected. Christ said, "The poor ye have always with you" [Matthew 26:11], and in this part of the Lord's vineyard, that is literally true. Doing good in all its forms is enjoined upon the Lord's missionaries by the Holy Scriptures. Read 2 Corinthians 9. You see, our work is not only to preach, but as we see suffering humanity in the world, we are to help them in their temporal necessities. Thus we will be instruments in the hands of God, "being enriched in everything to all bountifulness, which causeth through us thanksgiving to God, for the administration of this service, and not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men." [Verses 11, 12.] We have, as Christians, to be missionaries. Holy and beneficent action, flowing from pure love to God and the souls for whom Christ died, constitutes the highest development of evangelical piety, and is the most conclusive evidence that we can give to the world that our religion is not spurious and selfish and hypocritical. "By their fruits ye shall know them." [Matthew 7:20.]

Those who have given themselves to the Lord will yoke up with Christ and will work in Christ's lines, ever looking to Jesus for wisdom and correct judgment as to how to move. Many bring their zeal and natural temperaments into their benevolence; they move by impulse: they give to those to whom they take a notion to give; and others who are every bit as worthy they, like the priest and Levite, look upon them, but do not feel any particular interest, and pass by on the other side, which is the side of indifference and neglect. Doing good in all its forms is enjoined in the Holy Scriptures, but prudence and careful consideration are needed to know how to show mercy and help the really needy.

The way that is profitable to both parties is to help them to help themselves; open ways before them in the place of giving them money; find some work for them to do; manifest discretion; and be sure

we make such use of means as will do the most good for the Lord's poor in the present and future. There is such a thing as following impulse, and bestowing upon the poor in such a way as to injure them by encouraging them to expect to receive help and to depend upon others in the place of exercising their own ingenuity and power to help themselves. Indolence must not be encouraged.

One thing we can be assured of in our missionary work. The Holy Spirit is to come to the aid of every true seeker, for God has said He is "more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children." [Luke 11:13.] Under the guiding influence of the Holy Spirit, self will not be made prominent. The natural temperament should not be strengthened into selfishness. We should keep the eye steadily fixed upon Jesus, that we may know best by studying and contemplating his character how to work in Christ's lines.

We have a line of duty, clear and plain, laid open before us. It is to seek most earnestly for thorough consecration to missionary work. We are to seek the salvation of souls for whom Christ has made the sacrifice of everything pleasant and agreeable in order to lift men and women, youth and children, to comprehend the great salvation which He has made possible. He has given His own life that those who live upon His merits by faith, should not perish, but have everlasting life. He gave Himself for the world, shedding His blood to obtain possession of His own creatures, His by creation and by redemption.

When the human agents, who claim to be followers of Jesus Christ, consider that the giving of Jesus Christ for the life of the world was to save precious souls from eternal death, that in Him they might have life and have it more abundantly, they will appreciate the sacrifice that He has made. We are to be co-laborers with Jesus Christ in our own salvation, not merely in saving our own souls, but in becoming channels of light to diffuse light to others, and in this way we show our faith by our works.

Christ brought health to the bodies of those for whom He labored, and by that means was able to reach their souls. Having cleansed physical impurities and afflictions, the way was prepared to reach the citadel of the soul. In co-operating with Jesus Christ, in doing good to the souls and bodies He estimated of such value that He gave His life for them, we shall reap our reward. The work is opening up in this country, nigh and afar off. Will everyone who claims to be a follower of Jesus Christ do their duty as Christians that the Lord has given them to do? Will they consider that they are handling the Lord's money, and make the best use of the means entrusted to them?

We are fearfully behind the spirit of our holy faith in our conceptions of duty. Our faith must be more and purer than it is now. Do we believe the Word of God? What sacrifice are we making in self-denial? Has the Word of God power to move our consciences so that we will be doers of the Word? Are we doing missionary work in the Spirit of Jesus Christ? We hear of several keeping the Sabbath in Gouldbourn, a place between Sydney and Melbourne. These newly come into the truth must be looked after and their needs be attended to. Oh, that church members would realize their responsibility!

Lt 31d, 1895

Harper, Walter

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

January 1, 1895

Dear Brother Harper:

I have just looked over your letter in order to answer it. I was much exhausted after the camp meeting, too much exhausted to do much writing. During the camp meeting the Lord sustained me in a wonderful manner. It seemed necessary for me to attend many conference meetings, and to have something to say in them. I will send you a copy of an account of the meeting, taking it from my diary. I will not worry any more over the one thousand dollars. I know that the Lord will open ways for His work in this country. There were quite a number of souls converted at our last camp meeting. It was held in Ashfield, and though there were not so many encamped upon the ground as at Melbourne, yet the attendance from outside was fully as large as at the camp meeting in Brighton. After the camp meeting in Ashfield, the tent was pitched somewhat nearer the center of the town, and Brother Corliss has labored with great perseverance and earnestness. Twenty-seven have signed the covenant, and others are reported as keeping the Sabbath who have not yet united with the church. I am very thankful for this.

Since the close of the camp meeting, a trained debator challenged Elder Corliss to discuss the Sabbath question. Three times during the debate the Lord opened before me the manner in which the discussion should be conducted. I will send you a copy of this matter, for I would be pleased to have you read it to others. There are many who feel that it is their privilege to be sharp and severe in dealing with an opponent who states falsehood as though it were truth and makes misrepresenting assertions. This debator, like Goliath, was proud and boastful, and defied the armies of Israel; but the truth like the small pebbles that David used, brought about his defeat. His weakness was apparent.

Elder Corliss under the guidance of the Holy Spirit, carried the controversy through without giving occasion for his congregation to say that he had once lost his temper. For six nights he met this opponent of the truth, and the Lord stood by His servant. His brethren stood by him also, and special prayer was offered every night before entering the meeting, that the Lord would give victory to the truth. The discussion was carried through with dignity, and the impression left upon the minds of the people is of a right order, causing many to favor the truth. Poor Brother Corliss is now suffering from the strain that necessarily was brought upon him.

You mention something in regard to purchasing a carriage for me. I must have overlooked this part of your letter or else you failed to send it. I will look over your letters again. I shall have to have another carriage soon. The one I have is a second hand phaeton. I purchased it because the wheels were low, and I could get in and out of it more easily than out of a high-wheel carriage. For one year it was impossible for me on account of the rheumatism to raise my feet, or to use my arms in climbing into a carriage. For many months I had to be assisted to step even into the low phaeton, and it was necessary for me to have a carriage of this kind. But this carriage being so low is very heavy for the horse to draw. It is a comfortable riding carriage, and will do very well as long as it will hold together. Will you please tell me in your next letter what your propositions were in regard to the carriage.

Lt 32, 1895

Israel, Sister

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

July 24, 1895

Dear Sister in Christ Jesus:

I received your letter, but at the time I received your letter, you must have received the letter which I sent to you. I hope you will find the comfort and encouragement the Lord has commissioned me to give you. God is love. He loves every one whom He has created and that are His both by creation and redemption. He loves every one on earth however much they refuse to love Him. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish; but have everlasting life." [John 3:16.]

The love and sympathy of Christ extended beyond His own kindred and nation. His love encircled the world. "I, if I be lifted up, on the cross, if I die and am buried, I shall rise again, and ascend to my Father, I will be your Advocate." "I will draw all men unto me." [John 12:32.] All the human family have the gracious invitation to accept and to believe in Jesus. The one Good Shepherd has laid down His life, not only for one flock, but for all the sheep of His pasture; scattered they may be on hills, and in deserts, but the Great Shepherd calls them all, and everyone may come as they hear the Shepherd's voice, and know the voice of the True Shepherd, and follow Him.

Jesus announced in Nazareth His work and His mission. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [Luke 4:18, 19.] All marveled at the gracious words that proceeded out of His mouth.

Shall my sister look at the dark side, and grieve the heart of Christ by questioning His love for you? No, you will not do this. The Lord Jesus bids me to tell you, "Look and live." [Numbers 21:8.] The glad tidings of God's unspeakable love to all who are in trouble, to all who need His sympathy, embraces you. The Lord loves to heal you as a good physician of all your maladies. Infinite wisdom is acquainted with all the maladies and diseases of both body and mind that the poor human heart suffers.

I bring to you a message from the lips of Christ, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Lay off the yoke of oppression in doubting my love to you; believe me that I break this yoke from your neck. I put my own yoke upon you, binding you close to my heart of infinite love. Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls, for My yoke is easy, and my burden is light." [See Matthew 11:28-30.]

The Great Healer speaks to you, "Believe in Me; trust the keeping of your soul to Me." There is not a sorrow, there is not a grievance, there is not a human weakness for which God has not provided a remedy. He has not passed you by; temptest-tossed you may be, but listen to the voice of Jesus as He says, "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.] "There is balm in Gilead; there is a physician there." [See Jeremiah 8:22.] He wants you to trust Him implicitly. He wants you to put

away your doubts, and rejoice in His loving-kindness and tender pitying love. Whatever difficulties you labor under, which weigh down soul and body like a cruel bondage, He waits to make you free.

He is touched with the feelings of our infirmities. He was tempted in all points like as we are, and He knows how to succor those that shall be tempted. All you have to do is simply to believe Jesus is your personal Saviour. Press close to His side; let gratitude be expressed in your heart, and be upon your lips. Look at the hopeful side. Stay your soul upon the One who died that He might be able to save you—not partially, but save you to the uttermost, making you complete in Him. However unworthy you may feel, Jesus gave His life for you. He came to take you with all your defects of character, with all your weaknesses, to purify, refine, elevate, ennoble, and give you a place with the saints in His kingdom.

“Draw nigh to God, and He will draw nigh to you.” [James 4:8.] He came to take away our sins. He came to give us His righteousness and make us complete in Him. We cannot, any one of us, aside from Christ improve ourselves, or be a blessing to others, only through the merits of the blood of a crucified and risen Saviour. We each have our cross to bear; but let us bear it after Jesus, feeling highly honored to follow Him, and sing as we go, “Jesus, I my cross have taken, all to leave and follow Thee.” Follow where Jesus leads the way. “The rains may descend, and the floods may come, and the winds may blow, and may beat upon that house; but the house will not fall, for it is founded upon the rock.” [See Matthew 7:25.]

Open your heart to the cheerful rays of the Sun of Righteousness. “For the Lord God will help me; therefore shall I not be confounded. Therefore have I set my face like a flint,” “looking unto Jesus, who is the author and finisher of my faith,” “and I know that I shall not be ashamed. Behold the Lord God will help me; who is he that shall condemn me? Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.” [Isaiah 50:7, 9, 10; Hebrews 12:2.] Read Psalms 23.

“Sing, O heavens; and be joyful, O earth; break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, The Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me.” [Isaiah 49:13-16.] “Believe in the Lord your God, so shall ye be established. Believe His prophets, so shall ye prosper.” [2 Chronicles 20:20.]

I have risen at half past three this Thursday morning to write to you, and I want you to come out of the cave of unbelief and rejoice in the precious light of the Sun of Righteousness. “Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I will praise Him, who is the hope of my countenance and my God.” [Psalm 42:11.]

My heart is drawn out to you in tender pitying love, my sister, but how helpless I am to do anything for you; but there is One mighty to save. He loves you; He is waiting to be gracious to you; He longs to help you. Will you let Him? Yes, you will do this. You will open the door, and let Jesus come in, the Sun of Righteousness. You will rejoice in His love. You will praise His holy name. You will receive the Holy Spirit. You will be better prepared to be a blessing to others. Be of good courage in the Lord.

Lt 33, 1895

Israel, Sister

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

July 24, 1895

Dear Sister Israel,

I was conversing with you in the night season, and I was saying to you: "Fear not for I have redeemed thee; I have called thee by thy name; thou art mine." [Isaiah 43:1.]

Often our trials are such that they seem almost unbearable, and without help from God they are indeed unbearable. Unless we rely upon him, we shall sink under the burden of responsibilities that bring only sadness and grief. But if we make Christ our dependence, we shall not sink under trial. When all seems dark and unexplainable, we are to trust in His love; we must repeat the words that Christ has spoken to our souls, "What I do thou knowest not now; but thou shalt know hereafter." [John 13:7.]

When souls are converted, their salvation is not yet accomplished. They then have the race to run; the arduous struggle is before them to do, what? "To fight the good fight of faith," to press forward to the mark for the prize of the high calling which is in Christ Jesus. [1 Timothy 6:12; Philippians 3:14.] There is no release in this warfare; the battle is life-long, and must be carried forward with determined energy proportionate to the value of the object you are in pursuit of, which is eternal life. Immense interests are here involved. We are made partakers of Christ's self-sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future, immortal life, if we hold the beginning of our confidence steadfast unto the end. Think of this.

The promise is, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." [1 Corinthians 10:13.] Maintain to the last your Christian integrity, and do not murmur against God. "Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." [2 Peter 3:17.] Consider that eternal interests are here involved. You cannot afford to become discouraged and cast away your confidence. The Lord loves you, trust in the Lord. The Lord Jesus is your only hope. Make sure work for eternity. You must not murmur or complain or condemn yourself. Neglect no means of grace, encourage your soul to believe and to trust in God. "Take unto you the whole armor of God, that ye may be able to stand in the evil day, having done all, to stand." [Ephesians 6:13.]

Satan is ever seeking to destroy; he is casting his hellish shadow between our souls and the light of the Sun of Righteousness. When you talk doubts and distrust your heavenly Father's love, Satan comes in and deepens the impression, and that which is shadowed is made the blackness of despair. Now, your only hope is to cease talking darkness. In dwelling on the dark side you cast away your confidence in God, and this is just what Satan wants you to do. He wants to sift you as wheat; but Jesus is making intercession for you. His love is broad and deep. Perhaps you will say, "How do you know he loves me?" I look where you may look—to the cross of Calvary. That blood shed upon the

cross cleanseth from all sin. An angel was represented to me pointing you to Jesus who is light and life and peace.

Supposing you do make mistakes. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "If ye be willing and obedient, ye shall eat the good of the land." [Isaiah 1:18, 19.] "Purge me with hyssop and I shall be clean: Wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the bones that thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." [Psalm 51:7-13.]

Let your prayers ascend to our heavenly Father, and let this fifty-first Psalm be assurance and comfort to you. Do not keep yourself away from Jesus, for He loves you. You may say, "He will not hear my prayers; I am a sinner; I neglected my duty." God has not given any message of reproof because you neglected your duty, but Christ says, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13.] We are all sinners liable to err, and Christ is our only hope. Then you are not to wait, but to come now and believe that He will receive you just now.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] You cannot enjoy His blessing without you have faith on your part. Salvation is a gift offered to you free; on no other conditions can you obtain it, only as a free gift. But co-operation on your part is essential for your salvation. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] You are to come humbly saying,

"In my hands no price I bring;

Simply to thy cross I cling."

Jesus is doing the work in your heart; Satan is seeking to counteract it, but as the Lord works in you, you must co-operate and work out that which He works in your heart to your own salvation. The Holy Spirit works in us by bringing to mind, vividly and often, the precious truths concerning God's saving operations in the plan of redemption. We would forget the truths and rich promises of God which we neglect to obey, and for us they would lose their efficiency, but the Holy Spirit works upon our hearts; He takes of the things of God and presents them anew to our minds.

The Lord would not have us forget that we are to place the keeping of our souls to God. He imparts from the riches of His grace that we may daily work out our salvation. We have a crown of eternal life to win. We certainly cannot save ourselves, and we know that Christ wants us to be saved; He gave His own life, that He might pay the ransom for our souls. Then when He has made this infinite sacrifice, He does not regard us with indifference. He is ready to help us when we get into straight places and feel our need of help, and come to Him, penitent and believing, trusting in His compassion and grace and love to save us to the uttermost.

Then why not put away unbelief? The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And then, to make assurance doubly sure, the Saviour

adds, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Matthew 7:7, 8.] What you need, my dear Sister, is faith, living, active faith. Do not go about with a gloomy countenance because affliction has touched you, for this increases the sorrow for yourself and for others. You want to encourage cheerfulness; do not go about as if Jesus were in Joseph's tomb and a great stone were rolled before the door. This will not have any saving influence upon your friends in their great affliction.

In the trial of your faith, show that you know you have a risen Saviour, One who is making intercession for you and your loved ones. If they will only come to Jesus, He will receive them. You can help show them the way, not by desponding, but by encouraging hope, cheerfulness, faith, and perfect confidence in God. Jesus ever liveth to make intercession for us. He has no pleasure in the death of a sinner, but rather that he should turn from his sins and live. What more positive language could be employed than the following: "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." [Luke 15:7.]

To make God's grace our own, we must do our allotted part, which is to believe in Christ as our personal Saviour, our helper, and talk light, and talk faith, and thus reveal Christ in our lives, bearing fruit to the glory of God.

Now do not please Satan and glorify him by carrying a sad, mournful countenance. Now is the time, when the furnace fire kindles about your soul, to reveal your confidence, your trust in Jesus. I wish I could say something, dear afflicted one, that shall lead you to repose in Jesus Christ trustingly. The Bible places the responsibility of our happiness upon ourselves. We are to look to the light of life. Our usefulness depends on our own course of action. When any afflicted ones inquire earnestly, "What must I do to be saved?" the answer comes, "Come, suffering ones, come to Christ just as you are. Him that cometh I will in no wise cast out." [See Acts 16:30; John 6:37.] Do not then refuse the drawing of His Spirit. He wants to make you happy even in this life. Resist not the Spirit of God.

"Lay hold on eternal life." [1 Timothy 6:12.] Come to Jesus in faith. Ask, and ye shall receive. The forgiveness of sins is promised to him who repents, justification to him who believes, and the crown of life to him who is faithful unto death. The arms of Jesus are open to receive you now just now. Will you come to Him? Jesus presents to you the gift of eternal life. Will you receive it? Faith and works go together, and each is dead if alone. Not that works will save you, they are the fruit of faith. But living faith will reveal itself in action.

The hand of Christ is stretched forth to receive you. Will you put your hand in that of the dear Saviour and say, "Lead me; I will follow Thee, my Saviour"? You must not be neglectful of the conditions of salvation which are faith and obedience. There must be a co-operation of the human with the divine. Without holiness no man shall see the Lord. But Jesus is ready to receive you now, and if you will only believe that He is your Saviour, that He died to redeem you, He will be found of you as the most precious Friend. Simply trust in Jesus, receive Him as your personal Saviour. You will never seek His face in vain. If you are afflicted in any way, He is your present help, He is at your right hand to help you.

Again I say to you, now is your opportunity to look to Jesus, to show that you have not lost Jesus, but that you love Him, and trust in Him. Thus you can reveal by your example confidence and perfect faith, and thus point souls to the Lamb of God that taketh away the sin of the world. There is no

need for you to despair. Look away past the hellish shadow of Satan, and open your heart to the bright rays of the Sun of Righteousness. Only trust your loving, compassionate Saviour. His grace is sufficient for you; His strength is made perfect in your weakness.

The Lord Himself has pledged His word: "If ye shall ask anything in my name, I will do it. 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." You are standing under the banner of Jesus Christ. Now mark the following words: "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. Yet a little while, and the world seeth me no more; but ye see me" (how? by faith) "because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments" (he that hath light in regard to the binding claims of the law of God), "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 14:14-21.]

You are the subject of His love. This message I bring to you. He hath loved you with an everlasting love. Will you believe the promises of God? The Lord will fulfill His Word. It is often presented as an excuse for not serving the Lord, trusting hopefully that your imperfect life quenches your faith. We have a perfect character in Jesus Christ that the Father accepts in our behalf. Have you not a Bible that reveals [that] the self-sacrificing life of Jesus was in our behalf? "By their fruits ye shall know them." [Matthew 7:20.]

The complaint is made that the world forms its estimate of Christianity by the imperfect lives of its professors. This is true, but such judgment is unjust. Men have the sure Word of God, the Bible standard. There is revealed the unpolluted fountain of the water of life, clear as crystal, the holy truth of heavenly origin. The truth, received into the heart works wonderful changes in the character. If men and women profess the truth, and are not made pure, not transformed; if they do not become upright, and in their words and actions show that there is a change in character, then they are not what they claim to be.

The truth brought into the heart is a sanctifier of the life. It lifts man up from his depravity and profligacy; it is the power of God unto salvation. By its work in the soul, every faculty is brought into subjection, and laid under contribution to Christ. Though professed Christians may set their standard very low, and reach no higher, that should not lead us to doubt the truth as it is in Jesus, in the love of God expressed for us. Christ is the Pattern for every believer. Only believe.

I wish to call your mind away from the insinuations of Satan to Christ, the Fountain of life. He says, "If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [John 7:37; 4:14.] We want to cling to the Way, the Truth, and the Life. Let us be sincere followers of Christ. You will certainly have trials; Satan has his human agencies, the children of disobedience through whom he works; but we have the sure word of prophecy; we have not followed cunningly devised fables; we have a living Saviour, a living Intercessor, One who will help us in every time of need. When tempted to go into the dark cave of doubt and despair, sing:—

"Arise, my soul, arise,

Shake off thy guilty fears;

The bleeding Sacrifice,

In my behalf appears;

Before the throne my Surety stands;

My name is written on his hands."

"If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." [1 John 2:1.] How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us, and leave us to perish. No, no, that is not our Saviour. Christ prayed for us. He was tempted in all points like as we are; and having been tempted, He knows how to succor those who are tempted.

Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon Him, grasps Him as the one who can save to the uttermost, and the fragrance of the all-sufficient Offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest with all humanity. He is our sympathizing Saviour.

"If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." [Romans 5:10.] What greater assurance can we have of the willingness, yea, yearning longing, of Christ to have all come unto Him, believe in Him, that they may have eternal life! O, when we see the sorrows and sufferings of loved ones shall we turn away from Christ, dissatisfied, murmuring, and complaining? No, I say no; shall we demerit our individual self because they are taken away? No! No! That is the time to come close to the only One who can be our helper in every time of need.

You have no time for repining now, no time for unbelief now, no time to let go of Jesus. Now is the time, when trial comes, to press close to the bleeding side of Jesus. When the whole world was under condemnation, Christ took upon Himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might in justice have swept the earth clean of the guilty transgressors, but He reveals Himself as a compassionate, loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Wherefore turn yourselves, and live ye." [Ezekiel 33:11; 18:32.]

The Son of God bore the contradiction of sinners against Himself. Behold His agony in the garden of Gethsemane. Hear His thrice repeated prayer, "If it be possible, let this cup pass from me." Sweating great drops of blood in His human agony, He added, "Nevertheless not as I will, but as thou wilt." [Matthew 26:39.] Hath then God no knowledge of His suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this? The Prince of Life, the holy and beloved of God.

Faint and weary after His long, agonizing struggle in the garden of Gethsemane, He was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced Him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in His dying agonies, the rude soldiers quarreling over His few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting Him, "He saved others, Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him." [Matthew 27:42, 43.]

How could heaven keep silent? Can we wonder at the horrible, unnatural darkness over and about the cross? Can we wonder at the rending of the rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they behold their loved Commander suffering such base indignity? The crown of thorns He wore, the curse of the cross He suffered,— who could have imagined that He, the Son of the infinite God, the Majesty of Heaven, the King of Glory, would bow His righteous soul to such a sacrifice! For sinners, for sinners, He died. Wonder, O heavens, and be astonished O earth! The Son of God has died on the shameful cross, [that] the world should not perish; He died to bring life, everlasting life, to all who shall believe.

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulcher, Christ is risen. Rejoice, O rejoice, that there is hope for you! Pray to the Lord Jesus that a holy influence may be brought [into] your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. [James 1:12.] Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look across the hellish shadow to Jesus, your only hope, you will see the bright beams of the Sun of Righteousness, and not walk in the shadow of the cross.

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much He bore for us, and then count it not a mark of God's anger against you because you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, stronger, and purer for the trial. Satan is always trying to press the soul into distrust with God, therefore we must educate the mind to trust Him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God and die." [Job 2:9.]

If you trust God, you will see more reasons to trust Him. As you talk of His goodness, you will see more of His love to talk about. Thus the mind may be trained to live in the brightness of the Sun of Righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance and our God. I testify to you, God loves you. Last night I was talking with you, and bright angels seemed encircling you. Then believe, commit the keeping of your soul to God as unto a faithful Creator. He loved your friends with an unselfish love. He will judge righteously. They are His property. He is good and kind and merciful. Trust Him.

Lt 34, 1895

Ings, Sister

North Fitzroy, Melbourne, Australia

May 16, 1895

Dear Sister Ings:

I have just written May Walling a letter advising her to connect with the Health Retreat. She is indeed the best hand to give treatment I have ever seen in all my experience. I have had many work over me, but none who could do as good work. I wish to have her connect with the Health Retreat and not be drifting about here and there and everywhere. She has knowledge in giving massage that she practices thoroughly.

I can write you but a few lines now. So many duties have pressed upon me that I have not been able to secure time to get off letters for this month's mail. I have visited Tasmania and spoken about nine times in Hobart, and three times at Bismark thirteen miles from Hobart, right up amid the mountains, which resemble _____; have spoken twice at Launceston and twice at Melbourne, on this month's trip, and have done writing that could not possibly be neglected, so you will excuse me this time. Tell Brother Ings we received his letter and the draft for \$100.00. Will use it for the purchase of a suitable carriage. I have a second-hand phaeton, but it is altogether too heavy for one horse to draw, except on the level streets of the city, when it will not be a horse-killer; but in the country, going up and down hills, it is unmerciful for a horse.

I purchased this carriage when I was so sick so long a time, because convenient to get in and out; and although so easy to get in and out, Brother Belden has had to put his hand under my foot and lift it up the short step and into the next short step into the carriage; and I had to have arranged a board conducted from the step to the piazza leading into the carriage from the house, then only women could help me into and out of the carriage.

Now the Lord has again given me activity and helpfulness and quite a measure of strength, and I am grateful to Him every day of my life that I can step about as actively as I used to do; but the lower part of the spine and the right hip demands an easy bed, easy cushions, and without this special care I should soon be unable to ride at all. The Lord is good. I can put my whole care in His hands. I love the Lord; I love His work; I love souls for whom Christ has died. I am of good courage in the Lord.

Well, I hope you will encourage May to come to the Health Retreat. I know she has improved much since she left to come with me, and still there is room for improvement, and this is the case not only with her, but with us all. I wish I could see you and talk with you; but I will now say, The Lord bless you, and strengthen and guide you. This is my prayer.

The work in Ashfield still goes forward. Souls are constantly being added to the church. Five ministers have concentrated their efforts at that point, Ashfield and Petersham, to make of none effect the proclamation of the truth; but they saw they could do nothing against the truth, but for it, and then they set in operation a plan to turn us out of the hall we had hired, a pleasant little place. The Plymouth Brethren set this in operation, and there is no hall we can secure only by paying enormous prices. This forces us to erect a cheap, commodious little church, which will hold the people. More than forty have embraced the truth in Ashfield, and the opposition opened upon us has been of an intense character; but this keeps the truth a live subject, and souls are constantly coming into the truth.

We have just purchased a new tent, the new converts doing much to pay for it. The cost was one hundred and seventy-five dollars. This tent is pitched in Canterbury, two miles from Petersham, the same distance from Ashfield, and four miles from Sydney. Brethren Hare and McCullagh, ordained ministers of excellent ability, are there with Brethren Collins and Pallant as helpers. I have paid these two men myself, each seven dollars per week. They board themselves since the camp meeting, for the conference was so heavily in debt they could not pay for those workers, but I dare not let them go. Brother Pallant works at North Shore, five miles from Sydney, and has created a large interest there in giving Bible readings and holding little meetings of instruction. He has intellect and can instruct. Brother Collins is able to fill in as minister. He has excellent ability and is apt to teach.

These men visit and hold Bible readings, and then invite their readers to the halls and to the tent where discourses are given. I have through a sense of duty added one more worker to the company, to take care of the tent and to visit and hold Sunday school for children, and to work in various lines. These workers I pay myself \$19.00 per week, for I feel a travail of soul for the suburbs of Sydney, and when the outposts are fully worked we will carry the warfare into the citadel itself. I am trying hard to sell my place in Battle Creek, but as yet am not able to sell. "No sale," is the news that comes from Battle Creek, for my property, horses, or carriages.

The work must go, even under difficulties. I shall continue to keep those workers in the field. We cannot let them go. Calls are coming in for the tent to be pitched in adjoining suburbs. Brother Collins will leave Melbourne Monday for the scene of conflict, and will give his help, which is a strong force. Brother Collins has been with us in Tasmania and Launceston and Bismark, and now he returns to Sydney. God help him and give him wisdom to carry the battle forward! When the Lord sees us doing all we possibly can, then He will undertake for us more decidedly doing things which we have no power to do.

I want to write to Brother Harper that if he can feel perfectly free to donate that one thousand dollars to be used in just this kind of work I have presented to you, I know the Lord would bless him in doing it. I am making no reserve of my time, strength, or resources to advance the work. I ask our brother, who has been ever so kind to me, to do me this favor and honor the Lord in so doing. This is a very destitute field. We have so few advantages when compared with the work in America, and this mission field must be worked. I plead for every jot of help we can get. I feel no delicacy in calling for God's own entrusted capital to advance His work. All the money I am investing is the Lord's entrusted capital. We have been placed in this far-off region as missionaries, and we would be faithful sentinels for God, vigilant, possessing tact and skill in methods and ways, that souls shall receive the truth. We need all the assistance we can get to erect the standard of truth where nothing has been done.

In next mail I have important matter to send. I cannot get it copied in time to send it in this month's mail. I have had no one to copy for me for one month.

With love.

Lt 35, 1895

Jones, A. T.

Campground, Melbourne, Victoria, Australia

November 21, 1895

Dear Brother:

Yesterday extracts were read from letters from your pen in reference to our brethren in the Southern field. This subject is a very delicate one to handle, and I would not have anything to say upon it if I did not feel that I dare not withhold light that has been given me. My brother, I was made sad to hear the extracts from your letter. This is not the advice that Jesus gave in his sermon on the mount, Matthew 5:38-41. The principles that you present to others, you should first know are faultless, because sustained by a "Thus saith the Lord."

How careful we should be in giving advice lest our counsel should result in great evil and suffering. How much better for the families to go out into some other cities or some other country, but never encourage the spirit of defiance and resistance, <even if they are placed in the chain gang.> The bigotry that exists, the prejudice against truth to sustain religious error is firm, for the human agent is stirred with hellish power from beneath. The Lord sees, the Lord knows all about the sufferings of His people for the truth's sake. Pray, our Saviour says, for those who entreat you evil, and resist not evil.

There is a matter which I have written in regard to the introduction of the truth among the colored people. This cannot be done in any haphazard way, neither can advice be given to the believers and to those who teach the truth to be presumptuous. When the period comes in the Southern States to do as did the three worthies, who refused to bow to Nebuchadnezzar's image, that time will present decisions for or against the commandments of God. There is no need of closing up our own way <entirely.> It will be made more difficult to work the many fields that have not yet been touched.

Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the customs and practices of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon. "I, Jesus, have sent mine angel to testify of these things unto the churches." [Revelation 22:16.] There is need of strictly guarding the word that the pen traces upon paper. The Lord help us to learn in the school of Christ His meekness and His lowliness.

If the Majesty of heaven guarded His every word lest He should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things <in connection with His work.>

I think it would be very becoming to all who claim to follow Christ to be indeed learning of Christ, His methods, and His meekness and lowliness of heart. We have a decided message to bear. In (Jude 1-8) we have the description of the pollution of the world, and the working agencies of Satan to corrupt the world, yet Michael the archangel, when contending with the devil, disputed about the body of Moses, dared not bring against him a railing accusation, but said, "The Lord rebuke thee." [Verse 9.]

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zechariah 3:1. These things are written for our benefit, and we are to study the Word in all these things now, for they concern us, particularly. There is to be such a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our

discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing rebukes against those who knew not the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit.

The most solemn responsibility for the Jewish nation was when Jesus was in their midst. It was that generation, the generation who rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, "Ye would none of my counsel, ye despised all my reproofs." [Proverbs 1:25.] If thou art destroyed, it is thyself alone who are responsible. "Ye will not come unto me that ye might have life." [John 5:40.] Warning, expostulation, forbearance, and patience are about to close.

Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curses pronounced upon that fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark [that] the trees representing the Gentiles, were not covered. They were leafless, making no pretension to having the knowledge of God. Their time of fruit-bearing was not yet.

Let not any hard reproaches be made against those who know not the truth. Even the churches are in darkness. Those to whom God has entrusted the treasures of His grace are to be made the living, responsible agents, but what is their position? They have lamps—a knowledge of the truth—but how few have communicated the precious light God has given them, how few have borne fruit to the glory of God. They do not improve the light and privileges given. They do not "Arise shine; for thy light is come, and the glory of the Lord is risen upon them." [Isaiah 60:1.] They have no fruit, and the condemnation of God is upon them. The Lord will not work a miracle to open the eyes that refuse to see. The moistening showers, the sunshine God has given to quicken into life, continues, but they remain fruitless. Shall those for whom the Lord has done so much, have the form of godliness, and stop there? [Read] 2 Timothy 3:1-5.

The Lord pities the world, His vineyard, which has not been worked. In wrath He remembers mercy. He is sparing the world to let increased light come to it. In the midst of wrath He remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom He has given every advantage, as He did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing.

I do not know that you understand this. May the Lord help you to discern. It is not the place of those who have had from Jesus light, precious light, to condemn those to whom this light has never come, and to write or to speak things which will close the ears and door of the heart and hedge up the way, so that Satan's power shall take possession of human minds, to give the imagination a false viewing that will, through any course that we shall pursue, bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world.

How shall correct impressions of what we really do believe be given to our world? By studying methods not of contention and condemnation, for there are thousands living up to the best light they have, and every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in His people, if they can have an opportunity to see it. There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them.

God has given His messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talents in every way possible to make the ministry a power to communicate truth by their catching the first rays of light and diffusing the same. Here is our great sin. We are years behind. The ministers have been seeking the hidden treasures, and have been opening up the casket, and letting the jewels of truth shine forth, but there [has] not one hundredth part been done or [is] being done by members of the church that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to self-penitence, and to now see themselves and exclaim, "Lord, I am that fruitless fig tree."

May the Lord forgive His people who are not doing the work in His vineyard that He has given them to do. "I, Jesus, have sent mine angel, to testify these things in the churches." "I am the root and the offspring of David, and the bright and morning star." [Revelation 22:16.] Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God. The large halls in our cities should be secured [so] that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money has been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what is the faith of Seventh-day Adventists.

Why do not the church members communicate that which they have received? Why this negligence? Why this selfish neglect, when the value of souls is at stake? Why is there not now something being done in a larger measure than has been done. Why are camp meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line.

A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light—the bright rays of the Sun of Righteousness amid the moral darkness. There is a great work to be done yet, and every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the Sin-bearer, Christ as the bright and morning star, and the Lord will give us favor before the world until our work is done.

Dear brother, I am your friend, and I would stand in perfect harmony with you. I do not want those who have closed the door of their hearts to light, to have any occasion to feel that they are right in criticizing you and Brother Waggoner and Brother Prescott. I have a great desire that you shall show Christlike wisdom in every movement.

With Christian love.

Lt 35a, 1895

Jones, C. H.

Cooranbong, New South Wales, Australia

July 8, 1895

Dear Brother Jones:

I have here a letter sent to Edson, all I am able to send to America in this mail. I would very much like to see and talk with you, but this cannot be. Will you see that this letter is copied and sent to Brother Olsen, Sister Ings, Brother Lockwood, Brother Harper and one to me; and send the original to Edson.

We are so pleased to tell you that the prospect is good here. I know of no place anywhere that we have examined that has so many favorable accommodations and advantages as this location at Cooranbong. The enclosed ground is just what the students need for physical soundness. Those who came upon the ground weak and pale are now ruddy and strong, and have keen appetites. No meat is used, and yet all work hard, and make, Brother B. says, just as much advancement as when they gave all their time to study. The land has been falsified. It will produce crops. Some of the land is poor, and thus we found it at other places we visited; and there is good land here as well as the poor. The light has not been acted upon in regard to our schools having manual labor connected with them. The Lord knew He could better educate Adam in giving him employment, and the Lord can better impress human minds in giving them something to do.

I have just returned from the second morning meeting at six o'clock. There were twenty-six present yesterday morning and twenty-four today. Heavy frost last night, and the ground was white this morning.

The Lord bestowed His blessing upon me in giving me power in prayer, and the Holy Spirit rested upon us. We were all encouraged and blessed. Fourteen good testimonies were borne after I had spoke to them clearly and pointedly in showing them what they might be and what they might do for the Lord in cooperating with Him in the great work of unselfish labor in seeking to save the souls perishing out of Christ. The Lord gave me words to speak. I praise the Lord for His Holy Spirit to convict, to convert, to comfort, and to bless. I then had the privilege of listening to fourteen testimonies. The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul and spirit, He will do just as He said; He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents.

I sought to impress upon the young that every provision, God had made. That they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God if our hearts are contrite, meek, and lowly. We cannot have light and truth to increase with us unless we let it shine.

Dear Brother Jones, there is need for the Pacific Press to stand in God, subject to no human power of control in their action. You are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do.

The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone.

If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice cannot be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity and helpfulness of one another as sound principle; but I do not and cannot give my influence to consolidation in blending the institutions in one great whole, and that be Battle Creek, the moving power, the voice to dictate and direct. [In this] I see danger. I am sure from the light given me of God, [that] some of the men, who are the main movers in councils in Battle Creek, first need to confess to God their rejection of the messengers and the message He hath sent; then we shall see everything established after the fashion of the Holy Spirit, and not after the mind of imperfect men who are not under control to God.

I send you warning not to follow in their wake, for God has a controversy with them and He will not serve with their selfish plans, neither will He accept robbery for a burnt offering. That which they unjustly require for themselves they are very jealous to accord to others. God hates covetousness, which is idolatry. I tell you in the fear of God, stand in God, to do His will, to keep the ways of the Lord, to do justice and judgment.

Let there be no betrayal of sacred trusts on your part, because this is the work some in responsible positions pursue at Battle Creek. Walk humbly and softly before God. If God sees the least injustice done to one of His children He will punish for these things. They have not done, in dealing with some, as they should; they have grasped greedily every dollar possible (acquired by talents God has given), saying, "It is for the cause of God." This principle of dealing God abominates, for He is misrepresented, dishonored, and souls are imperiled, if not ruined, through their natural and cultivated grasping spirit, to make a showing for themselves. They need new hearts and new characters before their plans and designs can be safely adopted. The Lord God is ruler of the world, ruler of His own subjects.

God would have had the Pacific Press Publishing House stand free and clear, and untrammled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments and plans and resolutions will clog and impede our heavenly advance movements. I cannot write more; but a word to the wise is sufficient. (Send me a copy of this letter.)

With much love to yourself and family.

Lt 36, 1895

Jones, A. T.

Norfolk Villa, Prospect St., Granville, Australia

October 13, 1895 [May 1895, see note at end of letter.]

Dear Brother:

I would be pleased to see you, and converse with you face to face. But as I cannot do this at present, I will write some things to you that I wish you to consider. There is danger that you and others will work too ardently in presenting matters on religious liberty. You are in danger of taking a course that is not wise. Many things have been spoken and written that are interpreted to mean antagonism to government and law. It is not wise to continually find fault with what is done by the rulers of government. This course will not help Seventh-day Adventism in any way. It is not our work to attack individuals and institutions, but to set forth the truth in the power of the Holy Spirit.

It is our work to magnify and exalt the law of God, and to exercise great care lest we be understood as putting ourselves in opposition to civil authorities. It is true that our warfare is aggressive, but the weapons that we are to use are those found in a plain "Thus saith the Lord." Our work is to prepare a people to stand in the great day of the Lord. We are not to be switched off in lines that will educate <a spirit of controversy and> a debating spirit, or arouse a spirit of antagonism in those not of our faith. <They think they are right and Seventh-day Adventists are wrong.> We should remember that we war 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.

We should not work in such a manner as will mark us out as a people who seem to advocate treason. We should weed out every expression in our writings, our utterances, that if taken by itself could be misinterpreted so as to make it seem antagonistic to law and order. Everything should be carefully considered lest we place ourselves on record as uttering things that will make us appear disloyal to our country and its laws, for if we speak unguardedly, we shall be treated as disloyal to government before the crisis comes that will put us to the test. <We are not required to defy authorities.> We shall be treated as traitors at some time <in advocating Bible truth,> but let it not be because we <have moved unadvisedly and> have stirred up animosity and strife, and by uttering things that will close up our way before our work is done.

We are to go forward in the name of the Lord, unfurling His banner, advocating His Word, <the commandments of God and the faith of Jesus Christ.> When the authorities command that we shall not do this work, when they forbid us to proclaim the commandments of God and the faith of Jesus, it will be time enough for us to say as did the apostles, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have received and heard." [Acts 4:19, 20.] Let the truth of God's Holy Word be made manifest. Hold up the Scriptures as the rule of life. My dear brother, you need to give your attention fully to proclaiming the truth as it is in Jesus, and as it is applicable <as present truth> to the situation of these last days. In all modesty, in the spirit of grace, and in the love of God, point out the fact to perishing souls that the Lord God is the Creator of the heavens and the earth, and the seventh day is the Sabbath of the Lord.

The less you make direct charges against authorities and powers, the greater work you will be able to accomplish in America and in foreign countries. Foreign nations will follow the example of

America. Though she lead out, yet the same crisis will come upon all our people in all parts of the world. The Holy Spirit alone will be able to make the word you speak effective. Victory will be gained and held only through the Spirit's power. The human agent must be worked by the Holy Spirit. The workers must be kept by the power of God through faith unto salvation. They must have divine wisdom in order not to utter anything that will by any means stir men up to make extra efforts to close up our way.

It is not our work to continually <charge> against governments and rulers. Through the inculcation of spiritual truth, we are to prepare a people who shall be able to give a reason for their faith in meekness and fear <before the highest authorities in our world.> How greatly we need to present the truth in its simplicity, to advocate practical godliness, personal holiness, and to do this in the gentleness of Christ. The manifestation of such a spirit will have <the very best influence upon our own souls, and> a convincing influence upon those who hear. Give the Lord a chance to work through His own human agents. <Let everyone in responsible positions remove their> hands of authority, and let God work as He will. Do not imagine that it will be possible to lay out your plans for the future.

Let God be acknowledged as standing at the helm to guide and control <at all times and> under every circumstance. He will work by means that will be suitable and will maintain, increase, and build up His own people. His agents should have a <sanctified> zeal that is wholly under His control. Stormy times will come rapidly <enough> upon us, without our taking any <special> course <of our own> that will hasten them. Tribulation will come <of> such <a character> as will drive <all those> to God who wish to be His and His alone. We do not know ourselves until we are tested and proved in the furnace of trial, and it is not proper for us to seek to measure the characters of men and condemn those who have not yet had the light of truth. Many who have not the privileges that we have had will go into heaven before those who have had great light, and who have not walked in it.

Many have lived up to the best light they have had, and will be judged accordingly. But the Lord requires those who have had light to walk as children of light. They are to manifest His compassion toward those who have not had the truth. If we wish to impress upon those who are in error, and who occupy high positions, that the truth we believe sanctifies the soul and transforms the character, let us not be continually charging them with vehement accusations, <for we are in danger of having a zeal that is not according to knowledge.> In this way we will force the <opposing elements> to the conclusion that the doctrine we profess cannot be the Christian doctrine, as it does not make us kind, courteous, and respectful, but <has an influence to make us> manifest roughness and unkindness. Christianity is not manifested in pugilistic accusations and condemnations.

Some who are now so ready to take up weapons of warfare, in times of real peril will make manifest the fact that they have not built upon the solid Rock <themselves,> and they will yield to temptation. Our mission is set forth by the apostle when he says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in the past were not a people, but 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 war against the soul. Having your conversation honest among the Gentiles, that, whereas they speak against you as evil doers,

they may by your good works which they shall behold, glorify God in the day of visitation.” [1 Peter 2:9-12.]

Our work is a most solemn one. We are in danger of presenting to our own brethren, and to those who are ignorant of our faith, themes that are <not in season and that are> objectionable, ideas that are not likely to attract to the truth as it is in Jesus Christ. In doing [it] this way we may create <our own selves> stumbling blocks which may greatly <hedge> up the progress of the truth in the most important centers. <Quietly work. Let unbelievers make the raid.> Satan is presenting every worldly attraction to allure the souls of men. The churches are teaching for doctrine the commandments of men. Ministers in <their churches> are declaring that there is no law. But many do not see their error, nor understand that if there is no law there is no sin in the world, for sin is the transgression of the law.

To those who are in error, to those who are in sin and ignorance, we must proclaim the truth as it is in Jesus in all simplicity. The last message of warning and of mercy is ours to give to the world. We must bring the truth into [the] practical life, we must be one with our brethren, that the prayer of Christ which He uttered just before His humiliation and crucifixion, will be answered. The love of God, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. As trials thicken around us, separation and unity will both take place in our ranks. Those who have had great light and precious privileges, and who have not improved them, will go out from us under one pretext or another, <for all will be tested.> Not receiving the love of the truth, they will be taken in the delusion of the enemy, they will give heed to seducing spirits, and doctrines of devils, and will depart from the faith. But on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd’s voice.

Self-denying efforts will be put forth to save the lost, and those who have strayed away from the fold will come back to follow the great Shepherd. The people of God will draw together and present a united front to the enemy. <Dissension and variance are the work of the enemy.> In view of the common peril, strife for supremacy will cease, and there will be no more disputing as to who shall be accounted greatest! No one of the true believers will say, I am of Paul, or I am of Apollos, or I of Cephas. The testimony of one and all will be, I cleave unto Christ, I rejoice in Christ as my personal Saviour.

But now how careful should we be not to say or do anything that will place us in a position where our actions may be interpreted as disloyal and lawless, <for this will be working against the truth.> The time will come when unguarded expressions of a denunciatory character, that have been <carelessly> spoken or written by our brethren, will be made use of by our enemies to condemn us. These will not be used merely to condemn those who have made the statements, but will be charged upon the whole body of Adventists. They will say, On such and such a day one of their responsible men said thus and so against the administration of the laws of this government.

Many will be astonished to see how many things have been cherished and remembered that will give point to the arguments of our adversaries. Many will be surprised to hear their own words strained into a meaning that they never designed them to have. Then how careful should our workers be that they do not speak impulsively, but that they speak guardedly in all things. Let all be careful lest by unguarded statements they bring on a time of trouble before the crisis comes that will try men’s souls.

God will be with us in the work of proclaiming the truth as it is in Jesus. Preach the Word, be instant in season and out of season. Let gospel lessons be given in so simple a way that even children may comprehend their meaning. Children should have far more attention than they have received. Many of our people are in danger of exercising controlling power upon others, and of bringing oppression upon their fellow men. But those who handle sacred things should be under the special guidance of the Holy Spirit, in order that they may be doers of the words of Christ.

We should heed the lesson given by Christ to His disciples when they came unto Him 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. 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 were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh. ...

"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. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Matthew 18:1-7, 10-14.]

There is danger that those who are entrusted with responsibilities will acknowledge but one power—the power of an unsanctified will. Some are exercising this power unscrupulously, and are causing great discomfiture to those whom the Lord is using. One of the greatest curses in our world, and it is seen in churches and in society everywhere, is the love of supremacy. Men become absorbed in seeking to attain popularity. It is in the ranks of Sabbath keepers to our grief and shame. But spiritual success comes only to those who have learned meekness and lowliness of heart in the school of Christ.

We should remember that the world will judge us for what we appear to be. Let those who would represent Christ be careful that they do not exhibit inconsistent features <of character.> When we bring ourselves fully to the front, let us see to it that the Holy Ghost is poured upon us from on high. When this is the case, we shall give a certain message, but it will be of a far less condemnatory character than that <which some> have been giving, and all who believe will be far more earnest for the salvation of our opponents. Let God have the matter of condemning authorities and governments, wholly in His own keeping. Let us defend <as faithful sentinels> the principles of the truth as it is in Jesus in the spirit of meekness and love.

The one thing needful to be found among the ranks of God's professed, commandment-keeping people, is peace and love. Where love is lacking, irretrievable loss is sustained, for souls are driven away from the truth, even after they have been connected with the cause of God. Our brethren who are in responsible positions, who have strength of influence, should remember <the words of> Paul, "We then that are strong ought to bear the infirmities of those that are weak and not to please

ourselves. Let every one of us please his neighbor for his good edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." [Romans 15:1-3.] Again he says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." [Galatians 6:1, 2.]

Bear in mind that the restoring <work> is to be <our burden,> not in a proud, officious, masterly manner. Do not do <the work> as saying by your manner, "I have the power, and I will use it," and pour out accusations upon the erring one. Do your restoring, "in the spirit of meekness, considering thyself, lest thou also be tempted." [Verse 1.] The work set before us to do for our brethren is never to cast them aside, not to press them into hopeless discouragement, not to drive them into despair by saying, "You have disappointed me, and I will not try to help you."

He who sets himself up as full of wisdom and strength, and bears down upon one who is oppressed and distressed and longing for help, manifests the spirit of the Pharisees, and wraps himself about with the robes of his own self-constituted dignity. In his spirit he thanks God that he is not as other men are, and supposed that his course is praise worthy, and that he is too strong to be tempted. "If a man think himself to be something when he is nothing, he deceiveth himself." [Verse 3.] He is in constant danger himself. He who ignores the grave necessities of his brother in the providence of God will be brought over the <very same> ground that his brother has traveled in trial and sorrow. And by a bitter experience it will be proved to him that he is as helpless and needy as was the suffering brother he repulsed.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting." The character of the sowing is plainly set forth in the following verse: "And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." [Verses 7-9.] Will it not pay us to put far from us the spirit that would cause us to discourage and destroy those who feel wretched, miserable, wounded, and bruised by our course of action toward them?

Is it not a good and gracious work to restore and heal those who are broken in heart? Let us not bring ourselves under the rebuke of God. "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "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 upon thee as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 2:4, 5; 3:1-3.]

Let us not take a course that will make these Scriptures applicable to ourselves. Would it not be well for us to be jealous of ourselves, and to become doers of the Word of God? "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy, fulfill ye my joy that ye be likeminded, having the same love, being of one accord of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other

better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." [Philippians 2:1-5.]

Who are doers of the words of Christ, and not hearers only? How many live up to the profession they make? If we would draw men from the pit of sin, we ourselves must have a firm platform beneath our feet. The closer we keep to Christ, the more meek and lowly, the more self-distrustful, the firmer will be our hold upon Christ, and the greater will be our power through Christ to convert sinners, for it is not the human agent who moves the soul. Heavenly intelligences co-operate with the human agent, and impress the truth upon the heart. Abiding in Christ, we are able to exercise an influence over others, but it is because of the presence of Him who says, "Lo I am with you alway, even unto the end of the world." [Matthew 28:20.]

The power we have to overcome Satan is the result of Christ working in us to will and to do of His good pleasure. The truth should be presented with divine tact, gentleness, tenderness, and come from a heart that has been softened and made sympathetic. Only such will be enabled to reach those who are approachable, <to save those who are in deceptions and error.> We need to have close communion with God lest self rise up as it did in Jehu, lest we pour forth a torrent of words that are unbecoming <to be connected with the truth, words> that are not as dew and as the still showers that fall upon the withering plants to revive them. Let our words be gentle as we seek to win souls. God will be wisdom to him who seeks for wisdom from a divine source. We are to seek opportunities on every hand; we are to watch unto prayer, and be ready always to give a reason for the hope that is within us with meekness and fear.

Lest we shall impress some <soul for whom Christ died> unfavorably, we should keep our hearts uplifted to God, so that when the opportunity presents itself, we may have the right word to speak at the right time. Thus you will undertake work for God, and the Spirit of God will help those who are workers for Him. The Holy Spirit will apply the word that is spoken in love to the soul. But let it be understood that no good is accomplished when the voice or the pen expresses that which is harsh, or even expresses the truth in a harsh manner. Let the region of human passion be passed by, lest the truth be misapprehended, misinterpreted, and misconstrued. The truth will have quickening power that is spoken under the full <influence> of the grace of Christ. God's plan is first to reach the heart. Speak the truth and let him carry forward the reformatory power and principle; but let us not work according to our own individual impulse.

What matter of good can be accomplished for souls who are in darkness by castigating them with denunciations? Those who have not a knowledge of the truth, who are blinded and warped in judgment, do not understand what it means. Speak the truth in love. Let the tenderness of Christ come in to the soul. Make no special reference to what opponents say; but let the truth alone be spoken—"It is written." The truth will cut to the quick. Let not your own spirit and passions mingle with the truth as common fire with the sacred flame. Plainly unfold the Word in all its impressiveness.

Many who are now the bitterest opponents of truth are acting up to their honest convictions of duty, but they will yet see the truth and become its warm advocates. Those who now treat them with ridicule, who manifest a harsh spirit toward them, will fall under temptation and bring reproach upon the cause of God and cause the loss of souls through their indiscretion. Many who go into the

field at the call made at the eleventh hour will, through the grace of Christ, so present the truth that they will be accounted first.

We are not to voice inconsistency. It is our work to advance the light, to inculcate ideas in the spirit of meekness and dependence upon God. We are to leave issues with God. Let us seek to become overcomers, and thus receive the overcomers' reward. Do all in your power to reflect light, to bring souls to a knowledge of the truth as it is in Jesus, but abstain from speaking irritating and provoking words. Present the truth in its simplicity, for it must be confessed before men as it involves their eternal interest.

<This letter was written last May but we could not get it copied before it was edited.>

Lt 37, 1895

Johnson, Lewis

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

June 13, 1895

Dear Brother Lewis Johnson:

Some weeks ago, in compliance with your request, I wrote to Sister Ekman. I have had it in the hands of a copyist for some time, but other matters of necessity have crowded in so, that it has been delayed. I am sorry for this.

It is, I know, a most difficult matter for a mother to feel compelled to displease her children by walking in the path of obedience. Still God's requirements cannot be set aside and Satan allowed to have his way. The Lord will help our dear sister consider that all she has is the Lord's, and she must not, in trying to please her children, dishonor God. She must work intelligently, in faith, keeping the glory of God ever in view. God has committed to the charge of everyone talents to be used for His glory. Talents comprehend much for they represent every God given endowment. The various graces and gifts, opportunities, and privileges are given us of God for wise use. The physical, mental, and moral powers consecrated to God will do honor to Him.

The money trust is plainly represented in Malachi. The Lord provides gold and silver through His representatives upon the earth, to sustain the work of God in its various branches; therefore every child of God should consider and value money in the sense of the good that he can do with it, inasmuch as he can appropriate it to advance the cause and work of God upon the earth for the salvation of the purchase of Christ's blood. In the wise disposal of His goods, the Lord does not act capriciously, but with an intelligent knowledge of the known ability of every entrusted agent.

The Lord would have men of intellectual capacity connected with Him in the great work; but if this class do not appreciate their God-given abilities to study how to exercise their talents in the right way, they may make a decided failure. Therefore Jesus gives the invitation, "Come unto me, all ye that are weary and 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.] Some may think it a curious method of finding rest, to take a yoke and wear it. This is the spiritual yoking

up with Jesus. Some always refuse to wear Christ's yoke and to be learners of Christ [and] laborers together with God.

In the time of famine in Samaria, the Lord had His human agents to work the will of God. See 2 Kings 4:42-44. "And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord." The Lord Jesus was presiding over the people of God on this occasion. This same Jesus when He was in our world fed five thousand with five loaves and two fishes. It was the miracle working power of God that multiplied the loaves and fishes. Luke 9:16, 17.

The Lord has need of human agents through whom He can work, and all have enough to supply their necessities, and have something left. We shall need larger faith. We cannot perceive there is the closest connection between God and nature. God works a miracle upon every plant and upon every tree that beareth fruit, and the Lord under the express necessity of the case, can work an instantaneous miracle and prepare food. Nature without God is dead. The continual life of men, of trees bearing fruit, of vegetables, and of every living substance in nature is [dependent] upon the active, living, working agency of God. God has a continual relation to this world and to all His people.

We have evidence that when men acknowledge their allegiance to God and do their best, by the touch of His hand and the word of His power, the Lord Jesus can multiply a very meager supply of food, making it sufficient for all. The human agent at the Lord's bidding does his part, and the Lord in the infinitude of His love condescends to human weakness and necessities in the presence of believers and unbelievers. He increases our faith in Him as our Great Benefactor who, in the case of the necessities of His people in the Old Testament history as well as in the New, should satisfy the wants of all.

The Lord moves upon men's hearts and minds to do a certain work, as in the case of the man from Baal-shalisha, who brought the man of God bread of the firstfruits. We thank our Heavenly Father that the church have not lost this benevolent spirit, but will be workers together with God. Individually we should not be remiss here. And if, as in the Old Testament history, the church would bring their firstfruits to God, would they not meet with rich blessings? The liberality of those who believe the truth is because of the work of the Holy Spirit upon their heart.

It is not essential to have a large amount of wealth to bestow, or to be most highly educated, in order to act a part in this blessed service for the Master. A Christian is Christlike, and he works with the graces of Christ, and if he withholds, he will be incomplete, weighed in the balance and found wanting. We are offered the privilege of being complete in Him who is the Head of all principalities and powers. "And of his fullness have all we received, and grace for grace." John 1:16. First we receive grace, second we bestow grace, and as we impart we receive grace more abundantly.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take

upon us the fellowship of the ministering to the saints. And as they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

“Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the necessity of your love. For you know the grace of your Lord Jesus Christ, that though he was rich, yet for your sakes became poor, that ye through his poverty might be rich.” [2 Corinthians 8:1-9.] See also 2 Corinthians 9.

The Lord Jesus has not left you who are compassed with poverty to receive no blessing. Bring in from your meager store your limited offerings, bearing in mind that His blessing can make these willing contributions bountiful, as He made the five loaves and two fishes by the blessing of God to feed a very large number. Christ’s blessing on the little will increase it to do a great work. But let not those who have received larger supplies from our heavenly Father do no more in sustaining His cause than those who have been entrusted with limited talents of means. Our gifts should be proportionate to our means.

The tithe of all we possess, of all our income, is God’s. And if we withhold that which belongs to God, it is robbery toward God. A tenth the Lord claims as His own, and gifts and offerings beside this as His cause may need. All the Lord requires of anyone is to deal justly. See Malachi chapter three. With some a tenth would represent a sum far below the right proportion of their giving; let it be measured with an eye single to the glory of God, whose we are and whom we serve, whether our expenditures for our own gratifications exceed that which the treasury needs for the advancing of the work of God. There can no definite rule be laid down upon which individuals shall act, further than the Lord has given to us in His Word. The giving must be heartily, essentially acknowledging our responsibility to God for every blessing He has given us.

“Bring ye all the tithes into the store house, 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.” [Verses 10-12.]

We are to shrink from constantly practicing robbery with the Lord’s goods, [for] the Lord will not, after sufficiently proving us, bless us in our withholding from Him. The cause of God does not depend upon us, although the Lord has graciously honored us in making us laborers together with Him, that we shall share the joy with Christ in seeing souls saved through our instrumentality. When we enter in through the gates into the city, we shall hear the heavenly benediction, Welcome thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler of many things, enter thou into the joy of thy Lord. Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God. What was that joy? It was in seeing the travail of His soul and being satisfied. O let us shrink at no self-denial, or self-sacrifice for His dear name’s sake! For consider Him who endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.

The Lord has condescended to make you greatly privileged, to yoke up with Jesus and learn of Him. If any one refuses to keep the way of the Lord, He will let us have our choice, and lose the eternal weight of glory.

Lt 38, 1895

Jones, C. H.

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

February 17, 1895

Dear Brother:

I have just read your letter to Willie in reference to Mrs. Scott's note. I feel very tenderly toward her. On one occasion after praying to God most earnestly for help in reference to the Healdsburg school, Mrs. Scott tapped at my door offering money for the aid of the cause of God. She urged me to accept five thousand dollars to appropriate where the cause needed help. She had a very tender spirit then, and felt kindly toward the cause. Apparently she wished to see the cause advance as much as I did. She also wished to give her piano to the school with the understanding that if she wanted a home on the school ground, she could be thus favored. I cannot call to mind all the particulars concerning the matter. She also has made other donations which I do not now remember.

In consideration of the great relief that came to us at the time when she made this large donation, I think we should move very mercifully towards her. If she will renew the note, so that it will not become outlawed, I will be satisfied. But if she refuses to do this, then I would propose another plan. You say that it would cost from two to three hundred dollars to foreclose the mortgage. Propose to her that if she will pay me one thousand dollars, she may have the benefit of the sum that would have to pay in foreclosure, and that the note shall be canceled.

I have been paying interest on large sums of money which I have hired. I have paid seven per cent on several thousand and six per cent on other money that I have borrowed. But I am willing that Sister Scott shall have the benefit of the discount I have mentioned in settling up this matter. I do not want to oppress Sister Scott in any way. I greatly need the money to carry forward the work in this missionary field. We are bound about on every hand for want of money to advance the work. But if it would oppress her to pay me this money, I will not urge the payment if she will renew the note. It is because we have need of help in advancing the cause of God that I have asked for the money. I would not press Sister Scott to make this payment, nor would I put it into the power of anyone to oppress her. What a pity it was that when she offered to take up the note, the note could not be found.

I have given the Power of Attorney to Brother Lindsey. You can consult with him, and you two can pursue the course you think God would approve. But I would not create any disturbance in her mind if it can be avoided. We need money very much to invest in the cause in this new field. Fields are continually opening up in regions beyond. We shall have to make a call for means to furnish facilities for the education and training of workers who will go forth to do a precious service for the Master.

We need both men and means very much; poverty binds us about on every hand, but the Lord lives and reigns.

I leave it to the judgment of you and brother Lindsey to arrange this matter, and I will be satisfied with your arrangements. Investigate Sister Scott's situation thoroughly, and do the best you can. I think now I have said enough on this point. The Lord knows all about my circumstances, and I trust Him fully. I call nothing that I have my own. The Lord is rich in resources. If he permits that money shall be taken from me to be given to Mr. Walling, I will not murmur. He can and will advance His own work. I have found that the more I have given to the cause, the more I have been enabled to give. I feel constrained to give, for the open fields present themselves much faster than we can find men and means with which to supply them. I thank you for that which you have done in the cases of Lockwood and Leininger. I accept the matter as you have presented it.

Lt 39, 1895

Kellogg, J. H.

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

February 3, 1895

Dear Brother:

I have received your letter in which you asked a question in reference to the publication of a new edition of Christian Temperance. It is my mind as well as yours that another edition, is needed, and as Fannie has the papers supplied far ahead, I shall set her to work at once selecting matter and arranging for this new edition. I have had my mind drawn out upon the very lines you have mentioned, and think that something in book form should be gotten out upon practical Christian work. If the Lord will give me health and strength to do this work, I believe it can be done.

I have many severe duties to do which cut down my strength. Two weeks ago last Sabbath I was obliged to bear a most decided testimony to the Sydney church. Before attending the meeting in Sydney, I spoke to a nice looking congregation who assembled under the tent at Ashfield. About thirty in this place have signed the covenant, and there are some talented people among this number. Mr. Richardson, a noble looking man, who has been and still is a temperance lecturer, has taken his stand on the truth. He came into possession of Great Controversy in some way and became deeply interested in the book. At the time of the discussion between Mr. Picton and Brother Corliss, he became much interested, and has attended the meetings in the tent since that time.

Brother Corliss is an excellent teacher. He makes things very plain and interesting. He loves the work so well that he overworks. The Lord has blessed him in presenting the truth in this late debate, and he has been enabled to give himself into the Lord's hands to be worked by the Holy Spirit, instead of trying to work the Holy Spirit. There are many things that arise in such discussions to try the soul of the man who would stand in defense of the truth.

During the camp meeting Elder Corliss was obliged to do much heavy labor, and he could not find time in which to rest. Almost immediately after camp meeting he was challenged for this debate, and the discussion could not be avoided. But the Lord helped him signally. We have every reason to

praise God because He gave power to the truth, and caused it to bear away the victory. The people could see the difference in the spirit of the men who took part as well as in their arguments. Error was weak, but truth was mighty.

After speaking in Ashfield in the morning, I drove to Sydney and bore my testimony in the church as I have before mentioned. I called two of the brethren by name and clearly set before them their true condition. One, by the name of Hardy, has educated himself in the line of criticizing both ministers and people, and ever since the church was organized, he has done nothing to encourage or strengthen the people, but rather has been an agent through whom evil angels could work to sow doubt and to bring clouds and unbelief over the meetings. The other brother is in a similar condition.

These men would pay no tithes, give no offerings, but made only contributions of complaints against the ministers and the people. No one seemed to have a particle of influence over them. All reasoning was thrown away upon them. When I bore my testimony, at first, Brother _____ attempted to justify himself in some matter, and said that the testimony was not applicable to him. I had dreaded doing this work so long that I was determined, through the help of the Lord, to leave nothing undone. I quoted the message to the Laodicean church to show him that he knew not his true condition.

“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 may 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.” [Revelation 3:17-19.]

This man had educated and trained himself to be a criticizer, both in his home and in the church, but this is the special work of Satan. I told him that he had been an agent through whom Satan could bring his accusations against the brethren. I pointed out the fact that ever since the church was organized they have worked at the job Satan had given them to do. There was only one course for them to pursue, and that was to change leaders, to dismiss the adversary of God and man, and wear the yoke with Christ. I read about fifteen pages of type written paper, in which was presented the condition of the church. Again and again I have labored in presenting Bible principles in a clear and decided manner. I had brought out matters in such a way that these faulty individuals could have seen and made the application to their own cases, but it seemed that these general principles did not make the least impression. This was the reason that I wrote out the matter in definite lines, and made the application that they failed to make.

I told them that though they had been agents for Satan, they might now yoke up with Christ, and come into partnership with one who by his grace could work a transformation in their characters, and make them kind, tender helpers, both in the home and in the church. If they would not do this, it would be better for them to withdraw from the church and no longer be disturbers of God's people. This cut deep, and when I asked, What are you going to do about this message that I present to you from the Lord? are you going to treat it as you have treated other messages, and instead of applying it to your own cases criticize the message and the messenger, or will you receive the message of heaven, and acknowledge it to be truth?

The man Hardy, who had been so difficult to reach, began to melt. I then cried out, Who will be on the Lord's side? Let him come over with us. Let us see if we cannot expel Satan from the church so that he shall no longer be entertained here as a welcome guest. Hardy said, "The testimony is true, and I will receive it." Then the other brother made some confession, and several others bore a decided testimony to the effect that they would be on the Lord's side, and wear the yoke of Christ.

For three hours I labored almost continually. I felt that this was a case of life and death, and that these men must be rescued. They saw that their power was at an end, and the deep conviction of the Spirit of God was upon them. When I left the room to step into my carriage to ride thirteen miles with Sister Campbell as driver, Brother Humphrey came out into the hall, and with a most imploring look, he said, "Sister White, do not give me up. You can help me. I do not see all things clearly yet, but pray for me." I took his hand, and said, I will present your case before my heavenly Father. But be assured that you have an able Advocate in the court of heaven. All the universe of heaven has been looking down upon us this afternoon; the message I have given you will be to you either a savor of life unto life or of death unto death. You alone must determine which it shall be. Jesus has given His precious life for you. He has an interest in you. He wants you to surrender yourself unreservedly to the control of the Holy Spirit. He said, "I will."

On our way from Sydney we stopped at Ashfield at the home of Brother McCullagh. No one was at home except the lad who lives there, and he gave us the only refreshments he could find. I had an egg beaten up in a cup of milk, and after this relish, we started on our journey home. I had been up since about three o'clock in the morning, and with riding and laboring through the entire day, I had become very weary, and could scarcely sit up in the phaeton. For several days I felt prostrated, and have felt so weak that I have not attended a service since.

W. C. White came from the Melbourne conference about two weeks ago, bringing a number of brethren with him. As usual our house was thrown open to council and committee meetings, and for the entertainment of the brethren. One night we lodged seventeen persons, including the family. It seemed like olden times, and I am glad that I can serve the cause of God in this way. But at my age it seems that I ought to have more retirement and quietude, but God can sustain me, for in the past He has done this in a remarkable manner. I am beginning to gain a little strength, but this aggressive warfare is very painful to me.

On Sunday our house was full of brethren. Brother Hardy solicited an interview with me, and he said, "Sister White, you have helped me. You have helped me to see myself. Every word of the testimony you have laid so firmly upon me is true, but I never saw myself before as I do now. O, can you tell me what I can do to get into the light?" I said, "I will help you all that I can; but you are already submitting to the yoke, and beginning to wear the yoke of Christ. He will lead you into the perfect light." The man is all broken to pieces. I encouraged him by showing him as clearly as possible what he could do. He was to believe that as he confessed his sins, Jesus would fulfill His word, forgive his sins, and cleanse him from all unrighteousness. A great change has taken place in him. The lost sheep is found, and heaven rejoices.

Yesterday, a brother came from Ashfield and greatly relieved my mind in regard to Brother Humphrey. He told me that Brother McCullagh had read the testimony to Brother Humphrey, and that he had accepted it all, and had wept like a child. Now it is said that these men who have stood so long in the way of the church are like new converts. An entirely different atmosphere surrounds

their souls, and the Holy Spirit is working upon their hearts. I praise God with heart and soul and voice.

I have not slept much the past night. The rheumatism extends from my hip down my limb to the ankle that you ministered to so faithfully, and has kept me awake the first part of the night. I awoke about two o'clock, and since then have not been able to sleep on account of thinking of things that must be prepared for the American mail. I go to Sydney today to the yearly sales to purchase some goods. They have these sales to rid the stores of their old stock. The poor around us are suffering for food and clothing, and I can buy at an advantage by visiting these stores. We economize as much as possible, and there is need enough for it.

Job says, "The cause that I knew not, I searched out." [Job 29:16.] But there are so many cases that press upon our notice, and demand our charity that we have no need of hunting up cases at all. There are many poor who are distressed for want of food and clothing who are of the household of faith. Our purses will scarcely suffice to reach the needs of those we know. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Matthew 25:40.] How precious are these words of comfort to the poor!

The opening of new fields in regions beyond also makes demand upon us, and causes us to strain every spiritual nerve and muscle. Sydney has never yet been worked. The suburbs have had some labor, but the work in Sydney proved a failure some years ago, and has not been attempted since. But Sydney must be worked, and the battle must be pressed to the very gates. The conference treasury is exhausted. At this time the conference is paying out fifty pounds every week to the workers, and this is all in excess of what is coming in. I am now sustaining five workers in the field to assist in carrying on the work in Sydney. The Australian Conference thought that they must give these workers up. I have used the royalty on my books, and the donations that have come in, with the greatest economy in order to keep the work from stopping altogether in times of trying emergency. The Lord has money, and He will open to us some way by which the work may be continued.

The Lord is removing hindrances that have long blocked the work of the Sydney church. As long as I have any capital, I shall see to it that the work does not languish. I will do my best for the poor and the needy, and will keep the work moving; and when my funds become exhausted, God will move on others to send us help.

The question of making books is a serious problem. I have precious things to write, but I have not yet completed the life of Christ. So many things urge themselves upon my attention, that I feel cannot be set aside, [that] I have very little time to devote to writing the life of Christ.

Willie, Brother Colcord, and Brother and Sister Corliss left for Auckland last Wednesday evening. We have had almost constant rain and wind. This has made it very disagreeable on land, and what it must have been on the water from Sydney to Auckland is hard to tell. They must have had a very disagreeable passage. The voyage from Sydney to Auckland is usually very rough, but it must have been unusually tedious through such weather as we have had. We expect that they have reached Auckland this morning. If so, we shall receive a telegram. We hope to hear of their safe arrival. The brethren thought that it was not best for me to go in my weak condition.

I was very much surprised to receive a draft for \$40.00 from J. V. Himes in the last mail. We needed money very much just at that time, in order to pay two of our workers whom the brethren thought of sending to the islands of the sea, because they had not funds with which to pay them even one pound per week. I wrote to Melbourne saying that it would not do to send these brethren away. We needed every worker that we could find to carry on the work in Sydney and its suburbs. So this donation from Brother Himes was very acceptable.

We have no time to lose. I will sell my property in Battle Creek. I shall need the money to advance the work, and to furnish me with a home where our brethren can be accommodated. I am thankful every day that we have the beautiful residence which we now occupy. It is on high ground, surrounded by scenery that is attractive, and the rent is a marvel of cheapness. We only pay 1.3.1 pound per week for rent. It is God's own mercy and love that has provided for us so pleasant a home. Eight months ago when we inquired at what price the house would rent, the answer was two pounds per week. There was then no stable on the place; but now they have built a stable, and only charge us the price I have mentioned. There is open land all around us, upon which we pasture our horses and cows. We give them some food beside, and they come in as regularly for their meals as though they had human reason.

When Willie returns, he will marry the woman of his choice, and of my choice. There is no criticism to make about this contemplated marriage, and this is an exceptional thing. I have never been acquainted with any other case where there were no criticisms to make. Her father, who is her only living parent, is perfectly well pleased. Her step-mother, sisters, and step-sisters are all delighted, and I am glad for Willie's sake. The next thing is to get his children across the broad waters. Mary Mortensen might come with them, and then either become the matron of my home or serve in the school in some capacity. Willie will have a home separate from mine. I would be very much pleased to have Mary here, and so would Willie, but she must decide herself what she would like to do. We respect Mary very much. She has done nobly by the children. I love her for her faithfulness.

But I only intended to write to you about books. You proposed to send me a "paste up" of matter to indicate what you would consider appropriate for the book you mentioned. This would please me very much, and I hope you will do it as soon as possible. Meanwhile, after supplying the papers, Fannie will do something in this line. I wish I were prepared to give my whole time to writing some things which I would like to have appear in this book on temperance. We have now in the hands of the publishers at the Echo office the manuscript of a book on the sermon on the mount.

We would be pleased to see you here. The climate of New South Wales is the most favorable climate that I have ever been in in all my travels. I shall not think of going to Africa. And I may spend the remnant of my life here. I have written you at length, but may not be able to do this again.

Lt 40, 1895

Kellogg, J. H.

Newtown, Tasmania

December 1, 1895

Dr. J. H. Kellogg

Sanitarium

Battle Creek, Michigan, U. S. A.

Dear Brother:

Every institution that bears the name Seventh-day Adventist, is to be to the world as Joseph was in Egypt and as Daniel and his fellows were in Babylon. As in the providence of God these chosen ones were taken captive, it was to carry to heathen nations the distinguishing characteristics of their religion. They were to be representatives of God in our world. They were never for one moment to compromise with the idolatrous nations, but were to bear their religious sentiments as a special honor conferred upon them, to bear the name of the worshippers of [the] God who created the heavens and the earth. These youth who honored the Lord, the Lord honored. These youth who stood firm as a rock to principle were in vital connection with God and acknowledged God in all their ways. God was their wisdom. God gave them understanding and knowledge.

Now, Dr. Kellogg, you have stood nobly for the faith once delivered to the saints, and you will be tested and tried as you have been, only more sorely. There was a figure or symbol presented to me. The remnant people of God were to glorify His name under the proclamation of the last message of mercy, the last message of warning, the last invitation to be given to the marriage supper of the Lamb. The Lord has Himself wrought through human agents to fulfill the symbolical prophecies. He has made sacred and eternal truth to stand amid the heresies and delusions that Christ declared should exist in the last days.

The only way God's people can fulfill the expectation of God is by being representatives of the present truth for this time. There are to be decided efforts made for unbelievers. You are situated where you can be a representative of the truth. Keep close to the great Teacher. I saw you holding the banner on which was written, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [Revelation 14:12.] Several men, <and some of> those with whom you are connected <with> in the sanitarium, were presenting to you a banner with another inscription upon it, and you were letting loose the banner of Seventh-day Adventists, and were reaching out to grasp the banner presented to you.

One approached you with great dignity and with earnest words, said, "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 offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:7-9.] Your hand firmly grasped the true banner. These encouraging words were spoken, "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in white linen, clean and white, for the white linen is the righteousness of the saints." [Revelation 19:7, 8.]

I have many things to write, but cannot do this now, for I am exhausted and can only trace a few words. I was shown that you were in danger of seeking for large patronage in hiding the principles of our faith, which [are] now to be firmly represented. One jot, one tittle in this line, in the place of

extending the influence of the truth, will diminish its advance. God is to be recognized in the people calling themselves Seventh-day Adventists. The truth has, to the honor of God, been represented before the world with convincing power, and God will accept no less of you at the sanitarium, but far more.

You, with your associates, are to labor on in faith and firmness to insure further progress, and to prevent decline. There must be no narrowing down, but there must be a widening of the base of operations. More zeal, more faith, more influence, more prayers, and more active, whole-spirited workers are needed. Bear in mind that you are laboring for time and for eternity. Every day the heavenly agencies are commissioned to work with your efforts to make conquest of souls. While your efforts should be increased to make advance in different localities, there must be no blanketing of our faith. Truth must come to the souls ready to perish, and if it is any way blanketed or hidden, God is dishonored, and the blood of souls will be upon our garments.

The Lord God of heaven has been moving upon souls to seek for relief at the sanitarium in Battle Creek, and the Lord will require that everything connected with the health institution shall be all that the word of God requires. The more you lean your helpless soul upon God, the more you make Him your trust, the more hungry and thirsty will you become for the Bread of life. You need a pilot with you constantly, else you will in some way become shipwrecked. Satan is making every effort to turn you aside <into strange paths.> God has strengthened you, and His name and His truth must sanctify <your own soul that others may see your steadfast principles.> You cannot but understand your peril.

The Lord is pleased that a house should be built, to be dedicated to Him for the purpose of giving to all who shall visit the sanitarium an opportunity of hearing the gospel for themselves, hearing the truth as it is in Jesus. While the truth is preached, the precious gospel is to be presented, not in a weak, diluted style, but in strong, earnest accents. As the subject of vital godliness is made essential for salvation, the peculiarities of our faith will appear, distinguishing us from the world, and yet no tirade will be made against the doctrines held by others. In our association with worldlings, the Spirit of Christ in true modesty, and the true Christian principles lived by those who know the truth, will be a recommendation to our faith.

The sanitarium is a broad missionary field. Your medical students, in studying the Word of God diligently, are far better prepared for all other studies, for enlightenment comes always with an earnest study of the Word. Let it be understood by medical missionaries that the better acquainted they become with God and Jesus Christ whom He hath sent [and] the better acquainted they become with Bible history, the better qualified they will be to do their work. The students in the college at Battle Creek need to aspire to higher knowledge, and nothing can give them a knowledge of all lessons and a retentive memory like the searching of the Scriptures. Let there be genuine discipline in study. There should be a most humble, prayerful longing of soul to know the truth.

If there are unbelievers who choose to join your medical missionary class, whom you judge would not be a teacher to the other students to draw them away from the truth, receive them, give them a chance; some of your best missionaries may come from this class. They have never heard the truth, and with an influence around them on every side that reveals the spirit of the Master and the truth, some will be won to the truth. In the studies there should be no concealing of one principle of Bible truth. But if taking in persons not of our faith will lead to silence upon the great themes which

concern in a special manner <our present spiritual and eternal interest,> and which need to be kept ever before the mind, do not sacrifice principle or abate the distinct characteristics of our faith, to add these students to your class.

There should be most faithful teachers who strive to make the students understand their lessons, not by explaining everything themselves, but by letting the students explain thoroughly every passage which they read. Let the inquiring minds of the students be respected. Treat their inquiries with respect. To skim over the surface of the Word will do little good. Thoughtful investigation and earnest taxing study is required in order to comprehend it. There are truths in the Word which are, like veins of precious ore, concealed beneath the surface. By digging for them as the man digs for gold and silver, the hidden treasures are discovered. Be sure that the evidence of the truth is in the Scripture itself. One Scripture is the key to unlock other Scriptures. The rich and hidden meaning is unfolded by the Holy Spirit of God, making plain the Word to our understanding. "The entrance of thy word giveth light; it giveth understanding to the simple." [Psalm 119:130.]

The Word is the great lesson book for the students in our schools. The Bible teaches the whole will of God concerning the sons and daughters of Adam. The Bible is the rule of life, teaching us of the character we must form for the future immortal life. Our faith, our practice may make us living epistles, known and read of all men.

Men need not the dim light of tradition and <religious> custom to make the Scriptures comprehensible. It is just as sensible to suppose that the sun, shining in the heavens at noon day, needs the glimmerings of the torchlight of earth to increase its glory. The fables, or the utterances of priest or of ministers, are not needed to save the student from error. Consult the Divine Oracle, and you have light. In the Bible every duty is made plain; every lesson given is comprehensible, able to fit men with a preparation for eternal life.

The gift of Christ and the <ministration> of the Holy Spirit reveal to us the Father and the Son. The Word is exactly adapted to make men and women and youth wise unto salvation. In the Word is the science of salvation plainly revealed. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] "Search the Scripture;" for herein is the counsel of God, the voice of God speaking to the soul. [John 5:39.]

Lt 42, 1895

Kellogg, J. H.

Avondale, Cooranbong, Australia

August 28, 1895

Dr. J. H. Kellogg

Battle Creek, Michigan, U. S. A

Dear Brother:

I am seated on the bed writing at half past three a.m. Have not slept since half past one o'clock. Ella May White and I are the sole occupants of a large, comfortable family tent. Close by is another good-sized tent, used as a dining room. We have a rude shanty for a kitchen, and a small five-by-five storeroom. Next is another tent, which accommodates three of my workers. Next is a room enclosed by not finished, for wash-house and workshop. This is now used as a bedroom by two men, Brother Shannon, my master builder, and Brother Caldwell. These five men we board. Several others are at work on the land who board themselves. Fannie Bolton occupies another tent, well-fitted up with her organ and furniture. You see we have quite a village of tents.

I drive my own two horse team, visit the lumber mills and order lumber <the workmen require,> to save the time of the workmen; and go out in search of <our> cows. I have purchased two good cows—that is, good for this locality. Almost everywhere in the colonies they have a strange custom of confining the cow at milking time. They put her head in a fixture called a bail, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creatures free, and teach them to stand still. The owner looked at me in astonishment, “You cannot do this, Mrs. White,” he said; “they will not stand. No one thinks of doing any other way.” “Well,” I answered, “I shall give you an example of what can be done.” I have not had a rope on the cow’s leg, or had her head put into a bail. One of my cows has run on the mountains till she was three years old, and was never milked before.

The people have not the slightest idea that they can depart from former practices and train the dumb animals to better habits by painstaking effort. We have treated our cows gently, and they are perfectly docile. These cows had never had a mess of bran or any other prepared food. They get their living by grazing on the mountains, and the calf runs with the cow. Such miserable customs! We are trying to teach better practices.

Large tracts of beautiful land lie uncleared, unworked. The timber business has brought the settlers a meager pittance, and <almost> every day we see a drove of bullocks used to draw one, or sometimes two or three, <large> logs. We count six, seven, or eight span, moving slowly along with their burden. Six span of bullocks were used to plough our land for cultivation. They are under discipline and will move at a word and a crack of a whip, which makes a sharp report but does not touch them. They wheel into line when it seems that they must get tangled up, but the creatures understand their business and they plod patiently with the immense plough used to break up the unworked soil.

The people about here have raised no vegetables, and <but little> fruit, except a few oranges and lemons that are not cultivated, and I have seen a few peach trees. Land is profitless, but in the land boom it cost 8 pounds an acre, some of which now sells for 4 pounds. Thousands of acres lie untouched, for no one attempts to work the land. They think it will yield nothing, but we know it will yield if properly cultivated.

The school land, fifteen hundred acres, was purchased for \$5,500. The school has twelve acres put into orchard; I have two acres in fruit trees. We shall experiment on this land, and if we make a success, others will follow our example. Notwithstanding oranges and lemons have yielded year after year, not a new tree is planted by the settlers. Their indolence and laziness causes false witness to be borne against the land. When right methods of cultivation are adopted, there will be far less poverty than now exists. I did not expect to write you in this way, but these particulars we want you

to have, that you may understand what we are doing. We intend to give the people practical lessons upon the improvement of the land, and thus induce them to cultivate their land, now lying idle. If we accomplish this, we shall have done good missionary work.

Today Mr. Moseley comes to bring oranges and lemon trees for us to set out. As soon as this work is done, we shall begin to plant vegetables. We have to get our groceries from Sydney, nearly a hundred miles away, or from Newcastle, twenty-two miles. But we hope soon to raise our own fruit and vegetables <through the cultivation of the land.> Willie cannot be here, so I am here in his place, where I can oversee matters and plan and consult with the workmen. I am called out from my routine of writing, yet I arise at half past one, at two, and three o'clock, and for a week have done considerable writing.

You make inquiry in reference to building a chapel for the sanitarium to accommodate those who wish to attend religious services. The reasons you give in favor of building a chapel are sound. Years ago I was shown that such a building would be a great help. Your patrons are mostly those not of our faith, and if anything can be done to interest them in religious things, it will be well.

While there have been altogether too many buildings piled up at Battle Creek, which has meant simply robbery of other localities, yet I would not discourage the building of a chapel. A sanitarium, where people come from all parts of the world, is a missionary field in the highest sense, and a place of worship would be the means of drawing in some souls. I cannot see why the erection of such a building would not be to the honor of God, even though years have passed when it should have been done.

True, there is the tabernacle, which is crowded every Sabbath. Why, some will say, will not that answer for all purposes? Why not let the people come out and hear at the place of meeting? I answer that many would not go there at all, and those who might attend occasionally would not hear the things most appropriate for persons who are not of our faith; they do not understand the doctrines presented. If you have a place of meeting connected with the sanitarium, many will step in to while away the time, and discourses should be given appropriate for those who have not a knowledge of the truth. I have been surprised that such a building was not erected long ago. It is really a missionary enterprise. The chapel connected with the sanitarium at St. Helena, California has been a great blessing.

But I thought as I read in your letter that such a building would cost only three thousand dollars, O, if we could get such a house in some of our cities that have nothing, how glad we would be. But the patronage of the sanitarium would, it appears to me, justify the investment of means in a house for God's worship where invalids would be accommodated without having to leave the buildings. They would realize much greater good from the services in such a place. I hope that none will consider these words as contradictory of the former testimonies I have borne, and feel at liberty to disregard the light that God has given. This counsel is in harmony with that light.

Those who visit the sanitarium will see that it is a place where God is honored and worshipped, and many souls may hear the Word of life, the precious truth of God, that otherwise might never hear the truth. The sick and suffering ones should have every advantage possible in religious facilities to win them away from the attractions of Satan, to Jesus Christ. In the chapel, let the words of truth be spoken, and the Scriptures be opened to the people in simplicity. Reach the people with the gospel

where they are. Jesus will be with you to impress minds and hearts. Nothing should be left undone that can be done to relieve these afflicted souls and win them to Jesus.

I dare not say otherwise than the words that I have written, because this investment of means will, I am sure, bring its return in the salvation of many souls, and will return to the treasury all that was expended. Even if the outlay were never repaid, still it would be our duty to bring the truth before as many as possible. Always and everywhere we are to lift up Jesus. While Satan's kingdom is embracing the world and the churches, let the Lord be magnified as supreme. While everything is being done for those who know and believe the truth, it will be well to make every effort in your power to reach the people with whom you come in contact. For among them are hearts deceived, heads confused, bodies sick, and souls sick. They need to hear the voice of faithful shepherds saying, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]

God has work for every true believer who labors in the sanitarium. Every nurse of the sick should be a channel of light, receiving light from a divine source, and letting it shine forth to others. The workers are not to ape the customs or fashionable display brought into the sanitarium, but to consecrate themselves to God, to be humble, meek, and lowly in heart, pure and elevated in character. Let the atmosphere that surrounds the soul be a savor of life unto life. With some there is too great a desire to be exalted. In seeking self-exaltation they abase themselves. Let self be hid in Christ, and they will be exalted in due time.

All who are engaged in the work in the sanitarium can be a blessing to others by revealing in their own character what a knowledge of the truth has done for them. Let everyone feel that precious souls for whom Christ has died are perishing in ignorance and transgression of God's holy law. Let every unbeliever see that you are in God's service, that your faith in the truth does something for you. Thus you will reveal the grace of God in your own character.

You need to feel that in your ministry to the sick you are representing Jesus. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] Bear in mind that God is your Guide, your Comforter. What a vineyard you have in which to work! What a field for action! The Lord guides and cheers the humble, meek, and lowly worker as He cheered Moses in his work. In the commonest duties of life we may ask God for wisdom, for the work to be done. If the worker receives his commission as from God, he will be strengthened and blessed.

Dangerous temptations will assail you on every side, but ask of God, as did Moses, for His presence and guidance. The Lord said to Moses, "Certainly I will be with thee." [Exodus 3:12.] The same assurance is given to every humble, consecrated worker. Let every student, every helper, bear in mind that he is to be daily a living epistle of truth and righteousness. Remember that you are not your own, but are bought with a price, even the precious blood of the Son of God. To all with whom you come in contact you are to reveal that you are the trophies of the grace of Christ, His living instruments to glorify His name.

Lt 43, 1895

Kellogg, J. H.

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

June 14, 1895

Dear Brother:

I thank you for the letters you have sent, and will now try to reply to them as best I can. The first American mail for this month was sent off yesterday, but another mail goes by the Vancouver on the 20th, by which you will receive this letter. Brother McCoy wrote me in reference to enlarging some of your buildings, and especially mentioned the enlarging of your bakery, saying that this was very much needed. I must leave you to settle the matter as you think best, for your necessities are known to yourselves and to God. I have given you the light that God has given me in regard to investing means in erecting buildings, and I must have no voice in saying anything further about the matter.

I have been much pained because means have been invested in putting up additional school buildings at Battle Creek, when this investment was uncalled for. The college was large enough to accommodate the students that could be managed successfully in the school. The fact of the matter was that those in charge were not able to manage the students that were already in attendance as they should be managed, and the money invested in putting up new buildings was greatly needed in planting the standard of truth in cities in America, and in opening new fields to the living minister. We have great need of means in this far off portion of the Lord's vineyard. But I dare not counsel you on the matter of which you have spoken, for I know that much depends on the wise decisions you will make.

All I can say to you is, Go to God, and talk with Him about this matter. Ask Him that the Holy Spirit may work upon you. View the necessities of the field and present your petitions to God, and let Him impress your mind. You know that I have had light to the effect that there are altogether too many interests centered in Battle Creek. Progress ought to be made elsewhere. How many cities there are in America which have been left untouched! Why not let some of your energies be devoted to setting men at work in different localities? Let the influence of truth be far-reaching. Let the knowledge of how to preserve health be widely disseminated. Let work be begun where scarcely anything has been accomplished.

In your letter of April 18 you speak of the work that is being done in Chicago. I am in full sympathy with the work that is being done there. I believe in helping along every line in which it is possible to help, following in the steps of Christ. Those who take hold of this Christian Help Work, who will consecrate themselves to God, will find that He will be a present help to them in every hour of need. I know that the Lord will use those who will submit themselves to Him, and through the power of the Holy Spirit, they will be enabled to do the work that needs to be done.

Visiting the sick, comforting the poor and the sorrowful for Christ's sake, will bring to the workers the bright beams of the Sun of Righteousness, and even the countenance will express the peace that dwells in the soul. The faces of men and women who talk with God, to whom the invisible world is a reality, express the peace of God. They carry with them the soft and genial atmosphere of heaven, and diffuse it in deeds of kindness and works of love. Their influence is of a character to win souls to Christ. If all could see and understand, and be doers of the words of God, what peace, what happiness, what health of body and peace of soul, would be the result! A warm, kindly atmosphere of love, the pitying tenderness of Christ in the soul cannot be estimated. The price of love is above

gold and silver and precious stones, and makes human agents like Him who lived not to please Himself.

I am sorry that there are those in positions of trust who very sparingly cultivate the sympathy and tenderness of Christ. They do not even <cultivate and> manifest love toward their brethren and sisters who are in the faith. They do not exercise the precious tact that should bind and heal those who go astray, but instead they exhibit cruelty of spirit, that drives the wanderer still further into the dark, and makes angels weep. Some seem to find a sort of pleasure in bruising and wounding souls who are ready to die. As I look upon men who handle sacred truth, who bear sacred responsibilities, and who are failing to cultivate a spirit of love and tenderness, I feel like crying out, "Turn ye, turn ye; for why will ye die?" [Ezekiel 33:11.]

When I consider the fact that as probationers we are now forming characters that will either fit us for the society of heavenly angels or delegate us to a place with those who are outside the city of God, I tremble for these men. O if there were no rousing up of evil passions in the hearts of those who claim to be God's agents, how much more reasonable consideration would be given to questions of serious importance! How does heaven look upon human agents who are void of the milk of human kindness?

"Put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness ... 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." [Ephesians 4:22-24, 29-32.] Could a more favorable appeal be made?

We are counseled to let no corrupt communication proceed out of our mouth, but a corrupt communication is not simply something that is vile and vulgar. It is any communication that will eclipse from the mind the view of Christ, that will blot from the soul true sympathy and love. It is a communication in which the love of Christ is not expressed, but rather sentiments of an unchristlike character. It is often the decisions that are arrived at in council meetings [that] bring oppression upon men, women, youth, and children for whom Christ has given His life. It is in the decisions that are formulated against those who need help, and who will perish if they are left to die.

There is but one power that can bring us into conformity to the likeness of Christ, that can make us steadfast and keep us constant. It is the grace of God which leads us to obey the law of God, the transcript of the divine character. It is a knowledge of Christ Jesus which we should cultivate to the uttermost of our power, in order that we may be doers of His Word. "Brethren, if any of you do err from the truth, and one convert him: let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [James 5:19, 20.] Is not this a work that pays? Will we make Jesus glad? Will we cause rejoicing among the angels of God? We can do so by co-operating with God in seeking and saving that which was lost. "There is more joy in heaven over one sinner that repenteth, than over the ninety and nine who need no repentance." [Luke 15:7.] Shall we not co-operate with heavenly angels in the work of saving fallen humanity?

We are not our own, we are the property of Christ. We are to be laborers together with God. We are to do the work that Christ has laid out in the following verses: "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 was lost. How think ye? If a man have a 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 was gone astray? And if so be that he find it, he rejoiceth more over that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Matthew 18:10-14.]

We are to follow the example of Jesus, who says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] We are to be wide awake, so that we may know what we can do to bless and save those around us. The moral image of God has been lost, but those who are laborers together with God are to restore in men the likeness of Christ. They are to impart ideas that will work their salvation, and that will prepare them to be temples of the Holy Ghost.

You refer to some letter that I wrote sometime ago in reference to the danger of sending young men to the Medical College at Ann Arbor, and say that you are more and more impressed with the danger as students return from their year's work at the Medical College, and you can see that some have been affected by the influences with which they have been surrounded. You also say that some of them are standing up nobly against these contaminating influences. Thank the Lord for this. If our youth understood their own weakness, they would go to God for strength, but if they give their minds up almost wholly to study, and do not make Christ their all in all, even while pursuing a course of education, they will lose all that enriches life.

The first chapter of second Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts. The apostle writes, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue." [Verses 1-3.] What a grand theme this is for contemplation—the righteousness of God and our Saviour Jesus Christ. Contemplating Christ and His righteousness leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no stand still. There is continual advancement in every stage of the knowledge of Christ.

Through the knowledge of Christ is life eternal. In His prayer Jesus says, "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] In God we are to glory. The prophet says, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.]

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption that according as it is written, He that glorieth, let him glory in the

Lord.” [1 Corinthians 1:30, 31.] “Not boasting of things without our measure, that is, of other men’s labors, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To preach the gospel in regions beyond you, and not to boast in another man’s line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but he whom the Lord commendeth.” [2 Corinthians 10:15-18.] The testimony of prophets and apostles is in full accord on this subject. We are to glory in the Lord our God.

Peter continues, saying, “Whereby are given unto us exceeding great and precious promises: that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.] We have been called to the knowledge of Christ, and that is to the knowledge of glory and virtue. It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ that opens up to us communion with God. It is by <appropriating> the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust.

What possibilities are opened up to the youth who lay hold of the divine assurances of God’s Word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who <daily> yields obedience to God, who becomes a partaker of the divine nature, finds pleasure <daily> in keeping the commandments of God, for he is one with God. <It is essential that> he holds as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son.

Jesus prayed, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:20-23.]

What privileges and blessings are granted to those who have obtained like precious faith with the disciples of Christ. Nothing is withheld from them. The apostle says, “His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue.” [2 Peter 1:3.] The standard is lifted up, and yet we are to reach it individually. We may attain unto glory and virtue, though weak, sinful mortals, by learning daily lessons in the school of Christ, by becoming conformed to the divine image, by manifesting his excellency of character, by adding grace to grace, by climbing round by round the ladder heavenward, by becoming complete in the Beloved. As we shall work upon the plan of addition, by faith adding grace to grace, God will work upon the plan of multiplication, and multiply <His> grace and peace unto us. We are to be diligent students in the school of Christ, having a knowledge of His will, and becoming active laborers in His vineyard.

The apostle describes to us the plan on which we are to work. He says, “Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall be neither barren nor

unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.”

[Verses 5-12.]

If our youth would take heed to and practice the rules laid down in this chapter, what an influence they would exert on the side of <righteousness,> whether they were at Ann Arbor, or in our institutions, or in any place of responsibility! They would see this truth, and their life work would be successful. They would realize the need of being much in prayer, of being rooted and grounded in the truth, so that by precept and example they might be living witnesses for Christ. They would then be like Paul, who after his conversion was a channel through which bright beams of light were shed upon the great plan of salvation. They would be workers together with God in re-shaping moral character, and would be instruments through which the image of God might be retraced in man. They would respond to the working of the Holy Spirit and become one with Christ in God. No longer would the law which they have transgressed be a yoke of bondage, but it would be the law of liberty, the freedom of sonship. Having repented toward God, having exercised faith in Christ, they have experienced forgiveness, and [they] esteem the law of God above gold, yea, above fine gold.

Jesus is the Sin-bearer. He takes away our sins, and makes us partakers of His holiness. O what tender, pitying love dwells in the heart of Christ toward the purchase of His blood! He is able to save unto the uttermost all who come unto God by Him. There is power in these precious promises, and we should co-operate with the working of Christ, devoting all our God-given talents to the service of the Master, that the Holy Spirit may work through us to the glory and honor of Christ.

Students should have a growing, expanding idea of what it means to be a Christian. To be a Christian means to be a learner in the school of Christ. It means the connecting of soul, mind, and body with divine wisdom. When this union exists between the soul and God, we are taught of God who gives wisdom and knowledge. His Spirit imparts thoughts that are clear and holy, and gives the knowledge that lives through eternal ages. Those who are consecrated, diligent, persevering laborers, putting to use every capability, employing all their faculties for the glory of God, who are not slothful in business, but are fervent in spirit, serving the Lord, will reap an eternal reward. But it is our part to be courageous, to exercise firm faith in God.

The end is near, and students should make most diligent effort to carry forward the work <intelligently> of acquiring knowledge that they may impart to others. Dr. Kellogg, I had no idea of writing as I have, but I could not forbear. I felt impelled by the Spirit of God to lift up the standard of Christian character. <If we> will <take heed and> be true one to another as the needle to the pole, <we will be laborers together with God.>

I thank you for all the pains you have taken in writing to me and in sending those things which you think will be of service to me. You have been kind to do this, and I thank you for seeking to help me in my need. I pray the Lord to bless you and yours.

You write concerning letters that W. C. White has written to others in regard to the students. I do not know what he has done, neither can I ask him whether or not any one has communicated to him as you suppose. I have written to him in regard to the students, and have impressed upon him the necessity of expediency in the matter of gaining an education in any scientific lines. This has all been opened up to me for some time, and I have spoken to several concerning the necessity of waking up on this matter.

<One> great cause of perplexity to us all has been the dearth of means in this conference. We are not so favorably situated as we were in America in this matter, and cannot call upon our brethren to arouse and meet the financial emergency. We have no moneyed men upon whom to call. We must study and plan how we shall contrive to carry on the work. If it had not been for the royalties on my foreign books <sold in America,> the work would have been far behind what it now is. Willie depended upon me to advance means, and at the outset to say what I would do in the way of providing funds for the education of students and for providing for the expenses of camp meetings and so forth. It was necessary that the workers should be educated so that they might work in an entirely different way from what they had in the past, and live upon different principles. We are called upon to lift to the utmost of our ability. We have had to practice economy, and Willie would take steerage passage on the boats in company with the students who were to attend school on the money furnished by my royalties, or by the generosity of Sister Caro, in order that the most might be done with the least means.

When land had to be purchased for the school, I donated \$1,000 from the principal, and gave money that I depended upon to pay my workers for preparing my books, and that I needed for the support of my household. I invested 100 pounds (\$500) in the student's fund, another 100 pounds (\$500) for buildings on the land, and have given hundreds of dollars for the transporting of persons to America. I donated 60 pounds for the education of students who have gone to America, and have sent money to maintain those who are there. Willie has been urging that these students stay another year in America and perfect their education.

This was his plan, but when I laid out before him the light which I had in regard to the danger of prolonging their stay, which I have sent to you at Battle Creek, and told him that I could not conscientiously advise them to stay, or give them money that has been entrusted to me as God's steward to carry forward their education, he saw the necessity of changing his plans. The letter did not reach him in time to prevent his writing according to his own ideas, and his letter crossed mine in the mail. He told me that he saw that Sister Caro was carrying a heavy load, and that she was placed in perplexing circumstances.

He knew that I had given her encouragement to hope that I would share her expenses in the case of Brother Pomare, and he desired that I would send a draft for 60 pounds for the completion of his education. Afterwards he received my letter stating my convictions about the matter of educating students for such a length of time. I had told him that I could not invest means in educating students in America, but must invest what funds I could in helping the students in Australia. The light that God has given me was sufficient to cause me to change my plan of action, and I told him in my letter that I was writing to Battle Creek along these lines. Then he wrote to Bro. Olsen, asking him to investigate the matter of prolonging <the> education <of students.>

Some of the students have made much complaint as to the way they have been treated in America. <As the Lord has presented the case to me,> some of them have cause for complaint, and others by their own course of action have brought about a condition of things that has not been pleasant either for themselves or for their teachers. But I have plainly written to both parties concerning this matter, and I need not dwell upon it further. There certainly must be a change. We cannot afford to expend means in travelling expenses and tuition in sending students to America to be educated. In doing this we limit our facilities here, and bind ourselves about so that we cannot possibly meet the necessities that are continually coming to our notice, and which it seems impossible to turn from.

We are in a new country where the people are in a poverty stricken condition, and to all intents and purposes this is missionary ground. In spite of all our difficulties, the work is advancing, the number of believers is increasing, and our courage is good. I know that our brethren in America are not fully intelligent in regard to this field.

But we do not want to lay one particle of burden upon you. We greatly desire that you shall be sustained and strengthened and upheld by the power of God in carrying the tremendous burden that <you are bearing.> Let us not in any degree weaken each other's hands. I think Willie has advised too many to go to Battle Creek, and he has counseled others not to leave Battle Creek until they have finished a medical course. But when I presented the situation before him, and laid out before him the poverty of the people in this country, he has still held to the idea that I should do all that I possibly could in creating a fund to educate students in Battle Creek, and to give them the advantages of a medical education.

But now this matter has been so clearly laid out before me that I cannot feel it is my duty to take money from this poverty stricken country, and invest it in sending students to Battle Creek, especially when it is evident that the sacrifice is little appreciated, and that the money is often expended in vain, because students do not consecrate themselves to God so that they may have a knowledge of His will, and [do] not become channels through whom the Lord can communicate the precious truth. <Some> do not, and they never have, dug deep to find the hidden treasure. They are satisfied with superficial knowledge, and do not labor to become thoroughly furnished unto every good work. They are willing to be carried, and are and ever will be inefficient and incomplete, unless something shall cross their track which will arouse them from their indolent, superficial practices.

If the converting power of God would come upon these souls, if they should come to realize that they need a power out of and above themselves, they would not remain a day longer like mere machines, but would have a desire to work for God. Has the truth been lodged in the soul? Has the love of souls for whom Christ died become a living principle in their hearts? Unless they become vitally connected with God, they can never resist the unhallowed effects of self-love and self-indulgence and temptation to sin. If they were soundly converted to God, they would experience the love that dwells in the heart of Jesus, and under the inspiration of the Holy Spirit it would well up like an irrepressible stream, refreshing their own sterile life, and refreshing all those who are connected with them.

I long to address the young men and women who are so willing to reach only cheap standards. O that the Lord might influence their minds to see what perfection of character is. O that they might know the faith that works by love and purifies the soul. We are living in days of peril. Christ alone can help us and give us the victory. Christ must be all in all to us, he must dwell in the heart, his life

must circulate through us as the blood circulates through the veins. His Spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy.

Speaking of Satan, our Lord says that "he abode not in the truth." [John 8:44.] He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused Him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the high Commander of heaven, and lost his high and holy estate.

Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet through the deceptive power of the evil one, through his crooked representations of Christ and the Father, he deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God.

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from His throne, but through the system of idolatry, he plants his own throne between heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship due to God.

Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error could not stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men, and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin.

It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at <Lucifer's> throne that every evil work finds its starting point and obtains its support.

Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies in order to shut off from men the knowledge of God, to turn their attention from the

temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost sight of.

It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, [and] has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them in order to draw them into his net and destroy them. He looked upon the schemes of Satan by which he works to blot from the human soul every trait of likeness to God. How he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins.

He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost through choosing a ruler who chained them to his car as captives. And yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin—to death in which is no hope of life—toward night to which cometh no morning. He saw human beings possessed by devils, saw satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons.

Men made for the dwelling place of God became the habitation of dragons. The senses, the nerves, the passions, the organs of man were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite Purity to behold! Wherein can He behold His image? And yet God, the infinite God, so loved the world, that He gave His only begotten Son (for such a world!), that whosoever believeth in Him should not perish, but have everlasting life.

Christ came to our world, sent of God to take human nature upon Him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that He might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could only be successful by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God in humanity through his triumph over sin and death; and in seeking to fathom this plan all finite intelligences are baffled.

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast for ever and ever as His eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that He gave Himself in Christ to the world to bear the penalty of man's transgression. God suffered with His Son as the divine Being alone could suffer, in order that the world might be reconciled to Him.

From the moment that Christ entered the world, the whole confederacy of satanic agencies were set at work to deceive and overthrow Him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire.

When Christ was born in Bethlehem the angels of God appeared to the shepherds who were watching their flocks by night, and gave divine credentials of the authority of the newborn babe. Satan knew that one had come to the earth with a divine commission to dispute His authority. He heard the angels as they sang, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." [Luke 2:10-14.]

The heavenly heralds aroused all the wrath of the synagogue of Satan. He followed the steps of those who had charge of the infant Jesus. He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. The Holy Ghost was upon him and he came by the Spirit into the temple. Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel." [Verses 29-32.] Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ.

The Commander of heaven was assailed by the tempter. He had no clear unobstructed passage through the world. He was not left free, and without hindrance, to win to His kingdom the souls of men by His gracious mercy and lovingkindness. From the time that He was a helpless babe in Bethlehem, when the agencies of hell sought to destroy Him in His infancy through the jealousy of Herod, until He came to Calvary's cross He was continually assailed by the evil one. In the councils of Satan it was determined that He must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacies of evil were set upon His track to engage in warfare against Him, and if possible to prevail over Him.

The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell. Satan knew that he must either conquer or himself be conquered. Success or failure involved too much for him to leave the work with any one of his agents of evil. The prince of evil himself must personally conduct the warfare, since all other enterprises were inferior to this. He came in determined opposition against Christ from the very beginning of His work. "But the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him ... And Jesus increased in wisdom and stature, and in favor with God and man." [Verses 40, 52.]

Satan saw the image of God in the character and person of Jesus Christ. He knew that if Christ carried out His plan, his satanic authority would be at an end. Therefore the life of Christ was a perpetual warfare against satanic agencies. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. He rallied the whole energies of apostasy against the Son of God. Satan assailed Christ through every conceivable form of temptation.

Christ had come to die for the world, and Satan finally offered to Him the kingdoms of the world, surrendering them to Him without His striking a blow to obtain them. But the condition upon which this offer was made was one with which Christ could not comply. "Taking him up into a high mountain, he showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." [Luke 4:5-7.] He presented the world to Christ as a most dazzling, enchanting spectacle.

But Christ saw that which Satan tried to veil from his eyes, and that which he flattered himself that he had done. Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity, and he gave Satan the evidence for which he had asked—showed him that He was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 8.]

Failing to lead Christ into sin, the prince of darkness gathered together his human agencies in the religious world, and instilled into men the enmity which he felt against the Champion of truth. He led them to reject Christ, to expel the Prince of truth from his territory. For a time success seemed to attend his efforts. "Christ came unto his own, and his own received him not." "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:11, 12.]

Just previous to His crucifixion the Saviour said, "The prince of this world cometh, and hath nothing in me." [John 14:30.] Though it was the hour of the power of darkness, yet in anticipation of His triumph, Christ could say, "The prince of the world is judged." "Now is the judgment of this world: now shall the prince of this world be cast out." [John 16:11; 12:31.] Viewing the work of redemption as completed, He could even in death speak, of the great final deliverance, and represent things that were future as if present. The only begotten Son of the Infinite God could successfully carry through the great plan which made man's salvation sure.

The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for 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. And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head." [Isaiah 59:13-17.]

The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent. The same iniquity will exist; Satan manifests the same delusive power upon the minds of men. He is setting his trained agents at work and moving them to intense activity. He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God, which is the foundation of His throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be—the prince of this world, and that victory is his. He will turn his forces against those who are loyal to God, but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ's little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict, for the prophetic Word says, "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.]

Lt 44, 1895

Kellogg, J. H.

Avondale, Cooranbong, New South Wales, Australia

August 29, 1895

Dear Brother:

I am in need of editors to prepare manuscript for the press. Persons to run the typewriter I can obtain, but these do not reach the demand. It is very trying for me to be situated as I am. Sister Bolton corrects manuscript when she is able, but she is troubled so much with headache that often she cannot use her brain. This has become more and more marked, and is a very great hindrance to me in my work. I cannot do the things I would do. It is sufficiently taxing to do the writing, but when I have done that, there is the burden of having the matter prepared. If I had one to edit the matter, I should feel so grateful. Since completing the little book that is now in press, Sister Davis is working again on The Life of Christ, and until that is finished cannot give much attention to anything else.

We have no helpers to spare, but we want more, and those who are healthy. Two would not be too many. Can you refer me to any worker who in your judgment can do this work for me that I need to have done in getting out my books? You know me, you know the character of my work. I cannot accept a cold, lifeless worker, who cannot enter into the spirit of the work, and do it intelligently, grasping the ideas. A cold, stiff style I do not want. But I do want helpers very much.

Professor Prescott and Willie made a short visit to Cooranbong, remaining less than two days. I had a talk with Professor Prescott while riding out. He was surprised that many things of grave importance which had been communicated to him and Elder Olsen, were unknown to Willie. And why? Willie was sent here to labor with me, but he has a special line of work and responsibility, and is called off to Melbourne, to New Zealand, and elsewhere, and I do not see him for three and four months at a time. His work is that which must be done. My work goes on just the same, but at great disadvantage. When I do see him coming, he is in need of rest. He has such a pile of work, I know many things trouble his mind, and I keep silent. He does not know a tithe of what I write.

Elder Starr and wife were to be with me, and help me in my work and meetings, but we were separated soon after we came here. For eleven months I suffered from rheumatism, which followed malarial fever. A resolution was passed that W. C. White should help his mother, but that is not possible so long as there is so much work in his line calling for attention. I smiled when I read the resolution, knowing that he had not even a helper with him, and he was loaded down with responsibilities. We cannot get a chance to read with him that matter on Christian temperance. Before we came up here, he heard a few chapters on The Life of Christ, then the school business called him to give all his time to planning in that line.

He would appoint to meet us on our own grounds, to help us plan for our building, plant an orchard, etc.; he would say, "Let Caldwell bring you over with May and the children, and I will lunch with you at one o'clock sharp," but he generally came three hours after the time appointed. Important decisions were to be made in their councils so that he could not leave. One important item was the setting of prices on the allotments of land; then building sites were to be selected, and buildings planned, so that our land received little attention. This is a sample of how things go, and it seems impossible to have it otherwise.

Sarah McEnterfer would be company for me, because she knows me. May Lacey White and I are very dear friends. We love each other. She is of a kind, loving, easy temperament, but very determined to accomplish that which she enters upon. She has a mind of her own. She will be a precious help to Willie, but she knows so little of my work that I could not communicate with her in many things. I seem to be as one alone. Fannie and I can do no more than she can do in editing. Marian cannot be overtaxed, so we must make haste slowly.

Emily was a faithful helper, but it pained her exceedingly if I expressed any care or worryment, and she expressed it so much that I kept silent. But Emily is now gone; for her parents' sake I did not bid her stay; her father and mother longed to see her. I miss her much. She has carried a severe burden; everything that hurt and disturbed me hurt her just as much, and we seemed to be blended in mind and soul. She was a great helper to me, but felt too deeply over everything that hurt me, and the result was that she began to fail. Her arm and side pained her, and I knew she ought to have a change.

You see how I am situated. If there were a man and his wife who could come and live with me, and not burden me, I would thank the Lord and take courage. Willie thinks that I should not keep house by myself, but live with him. I love Willie, and I love his wife May. Everyone who knows her loves her; but I shall get little help from Willie. He will be away much of the time as he has been in the past. Now, if you have a moment's time, I want you to think of this matter, and if you can give me any advice, just write one page to me. I long for counsel from some one who knows the character of my work. I do not want anyone who would be too officious, but a Godfearing, simple, humble Christian woman, or a wife and her husband.

I cannot get along without Sister Bolton and Sister Davis; I need both, but I need others as well. I have begged for Sister Burnham without success. She is wedded to the Echo, and cannot be divorced from it. I need not enter into details, for I could write chapters on this matter. But if you know of any help, send it along. I would be so glad if I thought Sister Hall could come to be with me to manage things; then with a girl as cook, and a boy to take charge of my horse and cow, I should be fixed.

I am getting along in years, and what I do must be done quickly. The Lord is my helper, and I will put my trust in him. I seem to think Sister Hall would fill Emily's place, and while she could do nothing at typewriting, she could devise and plan for me far ahead of Emily, for she has had more experience. Then that burden would be removed. I dread to have strangers come in connection with me.

Lt 45, 1895

Kellogg, J. H.

Cooranbong, New South Wales, Australia

July 15, 1895

Dear Brother:

I received your letters July 14 and read them with great interest. I am always glad to hear from you concerning your family and the institution in which you are bearing responsibilities of no ordinary character. Your only safety is in obeying the Word of God [and] in walking in the light of His countenance. The enemy is continually devising methods by which he may steal a march upon us, and we need to take strict heed to every caution given of God.

If the servants of God, who in the past have been standard bearers, had walked in the lines which the Lord marked out, they would have better honored the Lord and would have had increased usefulness. Some whose voices have been silent from death might have lived to warn, to entreat, and to counsel. If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency.

When men educate others to rely upon men, to look to and to trust in men, when, they dictate to others what they shall do, by pen or voice, and what they shall not do, they are educating their brethren to make flesh their arm, to trust in men, and to give glory to humanity rather than to God. But the Lord would have us have an eye single to His glory. We are safe only as we lift up Jesus and speak in full praise of His excellency. Isaiah says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." [Isaiah 9:6, 7.]

There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. O, what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Isaiah 55:8, 9.] There will be a decided reformation among the people of God or else He will turn His face away from them.

Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and scatter the influence that is

centering in Battle Creek; and diffuse the light that God has given you. Blessed are those that sow beside all waters. The more means you invest in Battle Creek, the greater will be the demand for investing more; but this is not in the order of God, and before a great period of time shall pass the mistake of centering interests in Battle Creek will be made evident.

Advantages in Battle Creek mean destitution in other places, for other localities are robbed of the means that is expended in Battle Creek. The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places. As a wise steward of means, you should scatter your forces and diffuse the power of your influence to help people who know not God as He is. How many cities and towns are left in utter neglect? You are doing your own selves an injury in thus crowding together.

When trees in a nursery are crowded thickly together, they cannot grow healthfully and sturdily. Give room, put your plants in many places, and work to a purpose. Make known the precious light to those that are in darkness. We are not half awake to the worth of souls for whom Christ has died. The means expended in enlarging your advantages in Battle Creek, that are already overgrown and have passed beyond reasonable limits, should be used in establishing missionary stations in other places. You should broaden your plans and widen the field of your operations. You should transplant your trees and give them room to grow. The Lord demands this of you.

You have a superabundance of facilities, and [you] should send wise men into cities and towns, which have not yet had a chance to hear the gospel. Pick out the very best men you can possibly spare, and give them a chance to become caretakers and bearers of burdens. Let them have an opportunity to develop the talents which they have not been encouraged to use in the past. Furnish them with a place in which they can use their God-given abilities in calling sinners to repentance both by precept and example. Let men who make it manifest that they love God have a chance to do something for Him.

All the preaching in the world will not make men feel deeply for the perishing souls around them. Nothing will so stir up a missionary, self-sacrificing zeal as to go into the field and seek to reach those who are in darkness. Prepare workers to go into the highways and hedges. Do not use your facilities to call men and women to the great center and encourage them to leave churches that need their aid. Men must learn to bear responsibilities. Not one in a hundred among us is doing anything outside of engaging in common, temporal, worldly enterprises.

Let forces be set at work to clear new ground, to establish new living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, how to lift up the Man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to different localities and give them advantages whereby they may grow. It is a positive duty to go into regions beyond.

Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles [of] health reform into communities that, to a large degree, are ignorant of what they should do. Let men and women teach these principles to classes

that cannot have the advantages of the large sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the sanitarium, yet there is a work to be done that has been neglected. Money has been expended in enlarging facilities at Battle Creek, when the Lord would have you introduce the leaven into the mass of meal, that the whole may be leavened. Instead of adding building to building to the sanitarium, you should have at this time many institutions fully equipped and in working order at other places.

There are men who have been long connected with the sanitarium who always will be shadows of somebody else, if they are retained there, when if they were permitted to rely upon their own judgment, they would become self-reliant, deep thinkers, capable of giving wise counsel. Let these men have a chance to learn to bear responsibilities in the strength of God. They will gain an experience, develop capability to reach the higher classes, and to meet the people where they are. But instead of sending forth men and women from Battle Creek as God has directed in the pointed testimonies that have been given, you have devoted thousands of dollars to the enlarging of your facilities. In building up the work in Battle Creek, you call for more conveniences and more workers, but there must be an arousing. Men and women must be more evenly balanced. We are not to be onesided, but wholesided workers.

We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that centered in Battle Creek should have distributed. You may look with great satisfaction at the wide-spreading growth of the sanitarium in Battle Creek, but God does not look with the same approval upon this as you do. If institutions had been built up in other localities, if men had been authorized in carrying responsibilities, there would have been far more strength, far more accuracy in the work, and we should have moved more in accordance with the mind and will of God than we have moved. As it is, a few men are carrying heavy responsibilities.

A few wield an influence that has a controlling power on the management of the work far and near, yet some of these men need to be converted. Christ says to them as He said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." He asked the question, "Art thou ruler in Israel, and knowest not these things?" [John 3:7, 3, 10.] Many are controlled by a spirit that is not Christlike. They have not yet learned in the school of Christ the lesson of meekness and lowliness of heart. Their lives are not fashioned after the divine similitude. Year after year they carry responsibilities of a sacred order, yet prove themselves incapable of distinguishing between the sacred and the common. How long shall such men continue to wield a controlling influence? How long shall their word be permitted to exalt or to cast down, to condemn or to lift up? How long shall they hold such power that no one dare to make a change in their methods?

The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread, ye; but not in one place. Go out and establish centers of influence in places where nothing or next to nothing has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed beams into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste

remained in him, and his scent is not changed." [Jeremiah 48:11.] This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal in battle, but it is like a meteor that flashes across the heavens, and goes out.

Let God's own workmen, who have His cause at heart, do something for the Southern field. Let not God's people be content with just touching it with their fingers' edge. Let those at the heart of the work plan for the field in earnest. You have talked about it, but what are you doing as the stewards of God's means? Why do you feel at liberty to bind God's capital about, and hold it at Battle Creek? Why do you do the very things that God has warned you not to do? The case is becoming serious, for warnings and entreaties have been given in vain. You are extending the arms of power at Battle Creek more and more widely, seeking to control the whole work far and near, and crush out that which you cannot control. I lift my voice in protest. The spirit that now controls is not the Spirit of the Lord.

The Lord has blessed Battle Creek again and again by pouring out His Holy Spirit upon the Church and the workers, but how few have cherished its influence? How few have expended money as He has directed? Means has been used in educating those who know the truth, while fields have been neglected where souls are wholly unenlightened. Had ministers gone out, and used the gifts God has given them in carrying the burden of the work in preaching to souls ready to perish, they would have had far greater knowledge of God and of Jesus Christ than they have attained by seeking the education of the schools. They should have done their very best in the strength of God, as did the disciples after the Holy Spirit came upon them, when they went everywhere preaching the Word, and when the power of God attended their message. Has God given us a work to do? Has God bidden us go amid opposing influences and convert men from error to truth?

Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek not put into practice the truth which they have heard? If they had imparted the light which they had received, what a transformation of character we would have seen. For every grace imparted God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them.

They would have given to the world the message of the righteousness of Christ through faith, and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in superabundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God.

O, that our brethren and sisters might appreciate the value of truth, and become purified through the truth. O, that they might realize their duty to communicate the truth to others. But they do not feel the importance of living the truth, of being doers of the words of Christ. They are self-sufficient, and cannot carry out in practice the missionary spirit that should animate the disciples of Christ. If they knew what it was to have travail of soul for others, angels of God would work through them to communicate the knowledge of truth to others, and to make them channels of blessings to others. They would know the truth, and the truth would make them free.

Spiritual truth is needed to penetrate the masses everywhere. Then money would no longer be expended in adding building to building, but would be used in opening up new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles would be introduced, and would work like leaven in society. But O how little do many know who are bearing responsibilities, and who think they know much of the practical truth as it is in Jesus.

Lt 46, 1895

Kellogg, J. H.

North Fitzroy, Melbourne, Victoria, Australia

April 15, 1895

Dear Brother:

The last mail will bring to you articles written in reference to some things I was constrained by the Spirit of the Lord to write upon. This matter was urged upon me, and I could not refrain from writing. This is not my mind, but the mind and will of God. Please carefully consider these things. You know that I do not discard education, but appreciate it. But even this may be carried to extremes, and yet education is essential to prepare missionaries to stand in these last days in the defense of truth.

Yet the Lord has often chosen for His laborers men who have had but little opportunity of time and means to obtain anything but a very meager school education; and these men have been engaged in the work of God as representative men. They have applied their powers most diligently, and the Lord has rewarded their fidelity to His work, their industry, their thirst for knowledge, while yet their hands [had] fast hold of the plough to do hard, earnest work. He has witnessed their tears and heard their prayers; and as the blessing of God came to the poor captives in the courts of Babylon, so the statement is made: "God gave them wisdom and knowledge." [Daniel 1:17.] He give the same wisdom, the same knowledge, as He gave to these captives in Babylon.

Mistaken ideas have prevailed and men and women are kept from the work, supposing more time must be occupied, when it is not best or essential. These souls, whom the Lord would use in His cause, can be taken right from their trades when God calls: "Go work today in my vineyard." [Matthew 21:28.] And the Lord will quicken their understanding. As they follow Jesus the travail of soul is upon them. Men have been recommended to look to Battle Creek in order to become educated. They have not been taught to look to the Lord, and that a knowledge of God and of Jesus Christ whom He has sent is the greatest science man has ever comprehended.

I would counsel you not to advise Pomare to remain in Battle Creek longer. Let him go to his field of labor to use the knowledge that he has already gained; and in yoking up with Jesus Christ, he will become a laborer together with God. The loading down of one man with degree after degree of study will not take the place of learning in the school of Christ His meekness and His lowliness of heart. "Learn of me," said the greatest Teacher the world ever knew; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

I was urged to send Sister Houlder to Battle Creek. My purse paid her expenses; for her soul was in peril. Then I have paid, I do not just know how much, for Brother Lacey to go through his studies. Sister Caro has carried Brother Pomare, which has consumed large sums of money. I promised her I would help her bear the burden of expense, not expecting that he was to be kept years in gaining an education to work among his own people. Willie, now in New Zealand, states that he has sent for drafts from London and Battle Creek, for 60 pounds to be paid to Sister Caro to relieve her of embarrassment. Money has been sent to support Brother Lyndon in school. He had a very good education before he went to America, and should have been in his field of labor long since, and at work.

In this country it means much to transfer the means, so essential to advance the work in fields that have not been entered, and consume these means of which there is a dearth, in sending students to be educated in any lines to help us in the work here. And then time is passing, and money [is] expended, and the work [is] moving so slowly because of the need of energetic workmen to enter the new fields and practice in the service of Christ in giving to perishing souls the light of truth—present, testing truth. We feel the need of more help, but the conference has not money to pay the expenses of laborers to return to this country or to transport laborers. We know not what to do. I am distressed over the situation. I am now paying these workers nineteen dollars per week, and they support their families and give their services. I could do more of this work if I had the money to do it with. This sum was increased until I paid five pounds per week.

I think I must now have the royalty on my books that is being expended in Europe. I must have means to invest in the various necessities of the work that I cannot now command.

I am in Melbourne, and here opens a great want. The number of Sabbath keepers meeting in North Fitzroy are more than two hundred. In the suburbs of Williamstown a new church has been organized with forty members. This is twelve miles from Melbourne. Hawthorn has a church of about the same number; Brighton, a church of twenty-five. And in all these churches additions are being made. There is not a place large enough that can be secured to accommodate a general gathering of the people. A location is being secured, costing one half the sum of the location on the opposite side of the street. The bare lot will require nothing less than seven thousand dollars. The lots directly opposite, where two churches stand, are not so favorable and cost fifteen thousand each. The land in this vicinity is very high, and yet in localities in no way as favorably situated, it costs more money.

The 60 pounds that went to Sister Caro to help bear the load she was carrying, I meant to invest in the meeting house in Melbourne; but there seems to be more than six ways to expend every shilling in the work that needs to be done. It seems very hard to arouse our brethren to understand the wants of the cause of God in this new field. I have made my decision that no money from me will any more be expended in sending persons to Battle Creek, or supporting their tuition in Battle Creek. Those who can have a few months' advantages of school here shall have it.

Already I have paid above one thousand dollars, and nearly all of these are engaged in missionary work. I paid three hundred dollars to send a poor afflicted brother to St. Helena for treatment. He had contracted rheumatism on board the Pitcairn, and in laboring in damp districts received no help, and returned a great sufferer. I paid the expenses of Sister Miller to Oakland, that her husband

might go into the office of Oakland, and become more efficient in some branches of the work here in the Echo office.

Thus I have tried to work, investing in two meetinghouses, one hundred dollars in one, and one hundred and fifty in another; in four other meetinghouses, five pounds each. Meetinghouses must be erected in the places where churches are raised up. A hall has been secured in Ashfield. All the opposition of five ministers has been set in operation to stop the work, and the last thing before leaving Granville, Brother McCullagh read a notice that they could not rent the hall any longer to Seventh-day Adventists. In two weeks' time the hall must be vacated by them. No other hall can be secured. We have purchased a new tent, to be erected in Canterbury, a new location, to lift the standard of truth. Five pounds I donated to this enterprise. But I shall continue to invest as long as I can command any means, that the cause of God shall not languish.

A meetinghouse must be built in Ashfield. These small halls cannot accommodate those who newly come to the faith. Above one hundred meet in Ashfield. Two miles from Ashfield, in Petersham, the tent is standing. Meetings are in both places, and preaching in Petersham every night in the week but one [and] in Ashfield three nights in the week. The second tent has been purchased as a meeting tent, costing for seats and all, two hundred dollars. This those newly come to the faith engaged in earnestly. Although poor, they gave willingly, so that the conference should not have this expense.

Sydney will have to be worked before commencing labor in any new place. Additions are being made to the Ashfield church continuously. Some of the higher classes are coming in, since the opposition has voiced so strong. There should be three tents in a short time in Sydney, at different points. Slowly we have been moving two miles nearer Sydney. The tent from Petersham moved west, one mile nearer to one of the best suburbs; and Canterbury has the new tent pitched in its midst, two miles nearer Sydney. We purpose to work the suburbs surrounding Sydney first, and press the battle to the gates.

Brother Corliss was called from Ashfield to Auckland. About thirty have embraced the truth in Auckland. And now Brother and Sister Corliss, Brother Colcord, and Willie White are on the steamer from New Zealand to Tasmania, to hold an important convention for the consideration of methods and plans to forward the work in new fields. Dr. Merritt Kellogg has been working in Melbourne for a few weeks past. He has visited Adelaide with good success. He has moved on to Broken Hill to see what can be done there. I have received letters from him at three different points. He is doing good work, and is a useful helper.

Miss May Lacey accompanies me to Launceston. We arrive at Hobart Friday. We will meet Willie and his companions there the first of next week. All our ministers are at work with all the physical and mental powers they possess. In all Melbourne and the churches in the suburbs there are only two ministers, Brother Israel and Brother Daniells. There is a wonderful work to be done, and so few to do it.

I write this plea to you, that you may understand our situation, and that you may better know that we have no money to expend unnecessarily. We are overwhelmed at times. I obtain but little sleep. I waken at twelve, one, and two o'clock at night, and commence writing.

Lt 47, 1895

Kellogg, J. H., and all others concerned

Norfolk Villa, Granville, New South Wales, Australia

March 21, 1895

Dr. J. H. Kellogg, and all others concerned

Battle Creek, Michigan, U. S. A

Dear Brethren:

I have been much perplexed for several nights. I am troubled so that I am unable to sleep well. Things are being urged upon my attention which I must present before you.

Dr. Kellogg and the teachers in our schools at Battle Creek must be one the guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, Son, "Go work today in my vineyard." [Matthew 21:28.] They feel the need of a proper course of study, that they may be prepared to labor for he Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed.

Those persons who have engaged to help sustain the students during their course of studies suffer great loss both in time and money spent unwisely. These people have manifested their earnestness and willingness to help, but they become discouraged as they see the time originally estimated necessary for the students to receive a fitting up for the work, prolonged, and still the students are encouraged to take up another course of study at their expense. Years pass, and still there is urged upon them the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan's snares to keep laborers back.

The students themselves would not think of such a delay in entering the work if it were not urged upon them by those who are supposed to be shepherds and guardians, [and] who are their teachers and physicians. If we had a thousand years before us, such a depth of knowledge would be uncalled for, although it might be much more appropriated; but now our time is limited. "While it is called today, if ye will hear his voice, harden not your hearts." [Hebrews 3:13, 15.]

We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. They have set a time, and when that has passed, their presumptuous spirit has not been rebuked, but they have set another and another; but many successive failures have stamped them as false prophets. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever."

[Deuteronomy 29:29.] Notwithstanding the fact that there are false prophets, there are also those who [are] preaching the truth as pointed out in the Scriptures. With deep earnestness, with honest faith, prompted by the Holy Spirit, they are stirring minds and hearts by showing them that we are living near the second coming of Christ, but the day and the hour of His appearing is beyond the pen of man, for "of that day and hour knoweth no man, no, not even the angels of heaven, but my Father only." [Matthew 24:36.]

But there is a day that God hath appointed for the close of this earth's history. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Verse 14.] Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, "All is well"; but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, "Peace and safety," "sudden destruction cometh upon them," "and they shall not escape," "for as a snare shall it come on all them that dwell on the face of the whole earth." [1 Thessalonians 5:3; Luke 21:35.] It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." [Matthew 24:44.]

People are now settling to rest, imagining themselves secure under the protection of the popular churches, but let all beware lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which shows that this great event is near at hand.

The money which has been expended in additional buildings and in extensions on existing buildings in Battle Creek should have been used for creating facilities for carrying on the work in places where there is nothing being done at all. God is not pleased with the manner in which His goods have been disposed of. There is no respect of places or of persons with Him.

The practice of furnishing a few persons with every advantage of perfecting their education in so many lines that it would be impossible for them to make use of all of them is an injury rather than a benefit to the one who has so many advantages, beside depriving others of the privileges they need so badly. If there were far less of this long continued preparation, far less exclusive devotion to study, there would be much more opportunity for an increase of the student's faith in God.

He who long devotes all his energies to study alone, becomes fascinated—is actually absorbed in his books, and loses sight of the goal for which he started when he came to the school. I have been shown that some of the students are losing their spirituality; their faith is becoming weak and they do not maintain constant communion with God. They spend nearly all of their time in the perusal of books; they seem to know but little else. But what advantage will all this preparation be to them? What benefit will they derive for all the time and money spent? I tell you, it will be worse than lost. There must be less of this kind of work and more faith in God's power. God's commandment-keeping people are to testify to the world of their faith by their works.

When students come to Battle Creek [from] long distances at great expense, to receive instruction as to how to become successful missionaries, that idea is not to be sunk out of sight in a variety of studies. But if they are given more studies than are absolutely necessary, it is calculated to cause them to forget the real object of their coming to Battle Creek. Now is the time when it is essential that only such work as is necessary should be done. Long years of preparation are not a positive

necessity. The preparation of the students has been managed on the same principle as have the building operations. Building has been added to building, simply to make things a little more convenient and thorough.

God is calling, and has been calling for years, for a reform on these lines. He desires that there shall be no unnecessary outlay of means. The Lord is not in favor of having so much time and money expended upon a few persons who come to Battle Creek to get a better preparation for the work. In all cases there should be a most careful consideration as to the best manner of expending money in the education of the students. While so much is being spent to put a few through an exhaustive course of study, there are many who are thirsting for the knowledge they could get in a few months; one or two years would be considered a great blessing. If all the means are used in putting a few through several years of study, many just as worthy young men and young women are not assisted at all.

I hope the managers of the Battle Creek school and Sanitarium will consider this matter prayerfully, intelligently, and without partiality. Instead of over-educating a few, enlarge the sphere of your charities. Resolve that the means which you wish to use in educating workers for the cause shall not be expended simply upon one, enabling him to get more than he really needs, while others are left without anything at all. Give students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work, and it is your place to extend your charities to others who are in need of assistance.

Christ's work was not done in such a way as to dazzle men with His superior abilities. He came forth from the bosom of the All-wise, and could have astonished the world with the great and glorious knowledge which He possessed, yet He was reticent and uncommunicative. It was not His mission to overwhelm them with the immensity of His talents, but to walk in meekness and lowliness, that He might instruct the ignorant in the ways of salvation. Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed. This creates a desire to secure more knowledge than is essential to do the work of the Lord. The pursuit of knowledge merely for its own sake diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from travelling in the way which leads to a holier, happier life. The Lord Jesus imparted only such a measure of instruction as could be utilized. My brethren, your way of representing the necessity for years of study is not pleasing to God.

The Lord Jesus would have men trade upon their talents, and Jesus has promised that He will give grace for grace. As we impart to others, we will receive more richly. And as we thus labor, the mind will not become clogged with a mass of matter which has been crowded into it with no opportunity to impart what has been received. The student becomes a mental dyspeptic by being crammed with much that he cannot use. Much time has been wasted, and the progressive usefulness of students hindered, by the teaching of that which cannot be utilized by the Spirit of God.

Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development of the body and holy activity of the soul. In His gospel, God speaks not merely to benefit the growth of the mental capacity of man, but to instruct how the moral senses may be quickened. This is illustrated in the case of Daniel and the three Hebrews. They kept the fear and love of God ever before them, and the

result is recorded as follows: "As for these four children, God gave them knowledge and skill in all wisdom; and Daniel had understanding in all visions and dreams." [Daniel 1:17.]

Christ said, "Blessed are they that hear the word of God, and keep it." [Luke 11:28.] The bread of life alone can satisfy the hungering soul. The water of life alone will quench the thirst of the thirsty soul. The minds of the disciples were often excited by curiosity, but instead of gratifying their desire to know things which were not necessary for the proper conduct of their work, He opened new channels of thought to their minds. He gave them much needed instruction upon practical godliness.

The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. Christ came to seek and to save that which was lost. When He said, "Follow me," He assumed the position of instructor. All the light He brought to men from heaven is to be used in revealing to men the pit of destruction into which they have been plunged by their sins, and to point out to them the only path which can be traveled with hope of reaching a place of safety. The bright beams of the Sun of Righteousness are shining upon this path, and the wayfaring man, though a fool, need not err therein. Those who come to Battle Creek are not to be encouraged to absorb several years in study.

Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. They are not to exhaust and waste their physical and mental powers in seeking to acquire all possible knowledge of the sciences; but every individual is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness. All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school and take up the more practical studies in the sphere of activity, where angels cooperate with them. The intelligences of heaven will work through the human agents. The command of heaven is to do, work—do something which will reflect glory to God by being a benefit to our fellow men who are ready to perish.

There is great danger that students in the schools will fail of learning the all-important lesson which our Master would have them taught. This lesson is conveyed to us in the following scripture: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart. And ye shall find rest unto your souls; for my yoke is easy and my burden is light." [Matthew 11:29, 30.] Some have not only failed to learn to bear the yoke of the meek and lowly Jesus, but have been unable to stand against the temptations which have surrounded them. Inexperienced youth who have journeyed long distances to obtain the advantages of an education at our school have lost their hold upon Jesus. These things ought not so to be.

The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." [2 Timothy 2:1-3.] The highest possible good is obtained through a knowledge of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.]

This knowledge is the secret spring from which flows all power. It is through the exercise of the faculty of faith that we are enabled to receive and practice the Word of God. No excuse can be accepted, not plea of justification received for the failure to know and understand the will of the Lord. The Lord will enlighten the heart that is loyal to Him. He can read the thoughts and intents of the heart. It is useless to plead that if it had been so and so, we would have done so and so. There is no if about God's requirements; His word is yea and amen. There can be no question in the heart of faith as to the power of God to perform His promises. True faith works by love and purifies the soul.

To the distressed father, seeking for the tender love and pity of Christ to be exercised in behalf of his afflicted son, Jesus said. "If thou canst believe, all things are possible to him that believeth." [Mark 9:23.] All things are possible with God, and by faith we may lay hold on His power. But faith is not sight; faith is not feeling; faith is not reality. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate His promises, [and] apply them to all occasions, believing that God will work out his own plans and purposes in your heart and life by the sanctification of your character; it is to rely entirely, to trust implicitly, upon the faithfulness of God. If this course is followed, others will see the special fruits of the Spirit manifested in the life and character.

The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects, but the most valuable part of his fitting for his life work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures in the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, He <contemplated and> learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him—simple, unwavering faith, and constant trust in the Lord.

Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Was not he learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools in the land? Yes, he felt that he was able to deliver them. He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon one of his brethren. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he then immediately lost his confidence in God, and turned his back upon his appointed work; he fled from the wrath of Pharaoh. He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted these things that He might be able to teach him the gentleness, goodness, long-suffering, which it is necessary for every laborer for the Master to possess, for it is these characteristics that constitute the successful workman in the Lord's cause.

A knowledge of the attributes of the character of Christ Jesus cannot be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the great Teacher alone. The lessons of Christlike meekness, lowliness of heart, reverence for sacred things, are taught

nowhere effectively except in the school of Christ. Moses had been taught to expect flattery and praise because of his supposed abilities; but now he was to learn a different lesson.

As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to patiently seek after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face.

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for the rod of authority, to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be worked by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own people, and it was through his firm faith and abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the co-operation of such men as will become unobstructed channels through which the riches of heaven may be poured out upon the people of His love. He works through man for the uplifting and salvation of His chosen.

Moses was called to labor in co-partnership with the Lord, and it was the simplicity of his character, combined with a practical education, that constituted him such a representative man. In the very height of his human glory the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus.

The rashness of Moses in slaying the Egyptian was prompted by a presumptuous spirit. Faith moves in the strength and wisdom of God, and not in the ways of men. By simple faith Moses was enabled to press through difficulties and overcome obstacles which seemed almost insurmountable. When they relied upon Him, not trusting to their own power, the Mighty General of armies was faithful to Israel. He delivered them from many difficulties from which they could never have escaped if left to themselves. God was able to manifest His great power through Moses because of his constant faith in that power and in the loving intentions of their Deliverer. It was this implicit faith in God that made Moses what he was. "According to all that the Lord commanded him, so did he." [Exodus 40:16.] All the learning of the wise men could not make him a channel through which the Lord could labor, however, until he lost his self-confidence, realized his own helplessness, and put his trust in God; until he was willing to obey God's commands whether they seemed to his human reason to be proper or not.

Those persons who refuse to move forward until they see every step plainly marked out before them will never accomplish much; but every man who shows his faith and trust in God by willingly submitting himself to Him, enduring the divine discipline imposed, will become a successful workman for the Master of the vineyard. In their efforts to qualify themselves to be co-laborers with God, men frequently place themselves in such positions as will completely disqualify them for the

molding and fashioning which the Lord desires to give them. Thus they are not found bearing, as did Moses, the divine similitude.

By submitting to God's discipline, Moses became a sanctified channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even though it did lead in strange paths, in untried ways. He did not permit himself to make use of his education by showing the unreasonableness of God's commands, and the impossibility of obeying them. No; he placed a very low estimate upon his own qualifications to successfully complete the great work which the Lord had given him. When he started on his mission to deliver the people of God from their bondage, to all human appearances it was a most hopeless undertaking; but he confided in Him with whom all things are possible.

Many in our day have had far better opportunities, enjoyed far greater privileges for obtaining a knowledge of God, than did Moses, but his faith puts to shame their manifest unbelief. At the command of God, Moses advanced, although there was nothing ahead for his feet to tread upon. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was relief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve Him with a living faith. It was not the teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an ever abiding faith, an unflinching faith, a faith that did not fail under the most trying circumstances.

When God commanded Moses to do anything, he did it without stopping to study what the consequences might be. He gave God credit for wisdom to know what He meant and firmness of purpose to mean what He said; and therefore [Moses] acted as seeing the Invisible. God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men who appreciate the privilege of being laborers together with God, and who will honor Him by rendering implicit obedience to His requirements regardless of previously inculcated theories.

There is no limit to the usefulness of one who puts self to one side, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. If they will not faint at the rebuke of the Lord and become hard-hearted and stubborn, the Lord will teach both young and old, hour by hour, day by day. He longs to reveal His salvation to the children of men, and if His chosen people will remove the obstructions, He will pour forth the water of salvation in abundant streams through the human channels.

Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit themselves to the impressions of the Holy Spirit, by not living in obedience to all God's requirements, their spiritual efficiency has become weakened; they have lost what ability they had to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the sound of the voice of the Teacher, and He cannot direct their course. Men may acquire all the knowledge possible to be imparted by the human teacher, but there is still greater wisdom required of them by God. Like Moses, they must learn meekness,

lowliness of heart, and distrust of self. Our Saviour Himself, bearing the test for humanity, acknowledged that of Himself He could do nothing. We must also learn that there is no strength in humanity alone. Man becomes efficient only by becoming a partaker of the divine nature.

From the first opening of a book, the candidate for an education should recognize God as the One who imparts true wisdom. He should seek His counsel at every step along the way. No arrangement should be made to which God cannot be made a party, no union formed of which He is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God. The student should permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God.

A course of study at Ann Arbor may be thought essential for some; but evil influences are there ever at work upon susceptible minds that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines—not even upon the advice of their instructors or men in positions of authority—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study.

Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity to God, trusting in the guidance of the Holy Spirit; every unholy ambition should be blotted out, lest the Lord shall say, "I saw the foolish taking root: but suddenly I cursed his habitation." [Job 5:3.] Every one should move so that he can say, "Thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee." [Jeremiah 12:3.] "Thou God seest me." [Genesis 16:13.] The Lord weighs every motive. He is a discerner of the thoughts and intents and purposes of the heart. Without God we are without hope; therefore let us fix our faith upon Him. "Thou art my hope, O Lord God: thou art my trust from my youth." [Psalm 71:5.]

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark to the hand of finite man, or try to steer it themselves; disaster and wreckage generally follow. Then the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, "The Lord is my helper"; I will seek His counsel; I will be a doer of his will. [Hebrews 13:6.] All the advantages you may have cannot be a blessing to you, neither can the highest class of education qualify you to become a channel of light, unless you have the co-operation of the divine Spirit.

It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan. Let every such suggestion be taken to the Lord in prayer. Seek earnestly for His guidance—not only once, but again and again. Plead with Him until you are convinced whether the counsel is of God or man. Do not trust yourself to men. Act under the divine Guide.

You have been chosen by Christ. You have been redeemed by the precious blood of the Lamb. Plead before God the efficacy of that blood. Say unto Him, "I am thine by creation. I am thine by redemption. I respect human authority and the advice of my brethren, but I cannot depend wholly upon these. I want thee, O God, to teach me. I have covenanted with Thee to adopt the divine standard of character, to make Thee my Counselor and Guide, a party to every plan of my life; therefore teach me." Let the glory of the Lord be your first consideration. Repress every desire for distinction, every ambition to secure the first place. Encourage heart purity and holiness, that you may represent the true principles of the gospel. Let every act of your life be sanctified by a holy endeavor to do the Lord's will, that your influence may not lead others into forbidden paths. When God is your leader, His righteousness shall go before thee, and the glory of the Lord shall be thy reward.

The Lord says, "Watch and pray, lest ye enter into temptation." [Mark 14:38.] The advice of your own brethren may cause you to swerve from the path which the Lord has marked out for you to walk in, for the minds of men are not always under the control of the Holy Spirit. "Watch" lest your studies shall accumulate to such proportions, and become of such absorbing interest to you, that your mind shall be overburdened, and the desire for godliness be crushed out of your soul. With many students the motive and sin which caused them to enter school has gradually been lost sight of, and an unholy ambition to secure a high class education has led them to sacrifice the truth. Their intense desire to secure a high place among men has caused them to leave the will of their Heavenly Father out of their calculations; but true knowledge leads to holiness of life through the sanctification of the truth.

Too often, as the studies accumulate, the wisdom from above has been given a secondary place, and the further advanced the student becomes, the less confidence he has in God; he considers that much learning is the very essence of success in life; but if all would give due consideration to the statement of Christ, they would make different plans. "Without me ye can do nothing." [John 15:5.] Without the vital principles of true religion, without knowledge of how to serve and glorify the Redeemer, education is more harmful than beneficial. When education in human lines is pushed to such an extent that the love of God wanes in the heart, that prayer is neglected, and that there is a failure to cultivate spiritual attributes, it is wholly disastrous. It would be far better to cease seeking to obtain an education, and to recover your soul from its languishing condition, than to gain the best of educations, and lose sight of eternal advantages.

There are many who are crowding too many studies into a limited period of time. They are over working their mental powers, and as a consequence they see many things in a perverted light. They are not content in following the prescribed course of study, but feel that injustice is done them when, in their selfish ambition, they are not permitted to carry all the studies that they desire to carry. They become unbalanced in mind. They do not consider the fact that they would obtain a better qualification for the work of the Master if they would pursue a course that would not work injury to their physical, mental, and moral powers; but in overburdening the mind, they bring upon themselves lifelong, physical infirmities that cripple their powers, and unfit them for future usefulness.

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen

of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are expended. Education is a grand lifework, but to obtain true education, it is necessary to possess that wisdom that cometh alone from God. The Lord God should be represented in every phase of education, but it is a mistake to devote a period of years to the study of one line of book knowledge.

After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but rather let them advise them to enter upon the work for which they have been studying. Let them be advised to put into practice the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction much more than they have done hitherto, and let them make no move, even though it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received His guidance and counsel.

Students are authorized to go to school for a certain length of time in order to acquire scientific knowledge; but in doing this they should ever consider their physical necessities, and seek their education in such a way as not to injure in the least the temple of the body. Let them be sure not to indulge in any sinful practice, not to laden themselves with too many studies, not to become so absorbed in devotion to their studies that the truth shall be supplanted, the knowledge of God expelled from the soul by the inventions of men. Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities. There will be no need then of enjoining the students to be true and just, and to preserve their soul's integrity. They will breathe a heavenly atmosphere, and every transaction will be inspired by the Holy Spirit, and equity and righteousness will be revealed.

But if the body is neglected, if unsuitable hours are consumed in study, if they mind is overtaxed, if the physical powers are left unemployed and become enfeebled, then the human machinery is trammled, and matters that are essential for our future welfare and eternal peace are neglected. Book-knowledge is made all important, and God is dishonored. The student forgets the words of inspiration, and does not follow the instruction of the Lord when he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.]

The minds of many need to be renewed, transformed, and molded after God's plan. Many are ruining themselves physically, mentally, and morally, by overdevotion to study. They are defrauding themselves for time and eternity through practicing habits of intemperance in seeking to gain an education. They are losing their desire to learn, in the school of Christ, lessons of meekness and lowliness of heart. Every moment that passes is fraught with eternal results. Integrity will be the sure result of following in the way of righteousness.

Is it necessary that in order to solve the problem of education one must commit robbery toward God, and refuse to give to God the willing service of the powers of spirit, soul, and body? God calls upon you to be doers of His Word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. No method of education should be followed that will crowd out the Word of God. Let the Word of God be the man of your counsel. The purpose of education

should be to take in light in order that you may impart light by letting it shine forth to others in good works.

The highest of all education is the knowledge 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 wisdom: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] Read the first and second chapters of 1 Corinthians with deep interest, and pray that God will give you understanding so that you may comprehend and put into practice the truths there revealed.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his sight. But of him are ye in Christ Jesus, who of God was made unto us, wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." [1 Corinthians 1:26-31.] "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation. The fear of the Lord is his treasure." [Isaiah 33:5, 6.]

Time is short, and there are but few workers in the vineyard of the Lord. Several have been sent from this part of the world to be educated at Battle Creek, in order that they may become laborers together with God. It was hoped that the Holy Spirit would work with them for the salvation of those who are in the shadow of death. These students have been supported by the sacrifices of men and women who, to my certain knowledge, have hired money to pay their tuition and to cover their expenses. The world is to be warned, and yet you have thought it necessary to consume time and money in making an unnecessary large preparation for the work that these students may be called upon to do. The same God lives today that Isaiah saw in his vision, and can give enlightenment to those who are acting a part in the work of fitting men for a solemn, sacred work. He says, "I the Lord love judgment, I hate robbery for burnt offerings, and I will direct their work in truth, and I will make an everlasting covenant with them." [Isaiah 61:8.]

Those who are directing in the work of education are placing too large an amount of study before those who have come to Battle Creek to fit up for the work of the Master. They have supposed that it was necessary for them to go deeper and deeper into educational lines; and while they are pursuing various courses of study, year after year of precious time is passing away, and golden opportunities are flitting by never to return. There is procrastination in setting these men to work; and students are losing their burden for souls, and are depending more and more upon an education in book knowledge, rather than upon the efficiency of the Holy Spirit, and upon that which the Lord has promised to do for them.

This burden has been upon me for years. A course is being pursued at Battle Creek such as the Lord does not approve. The end of all things is at hand. The day of distress, of anguish, of plague, [of] retribution, of judgment for sin, is coming upon the world as a thief in the night. The time is near

when sudden destruction shall come upon the world, and they shall not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God's great moral vineyard has yet been worked. Only a few, comparatively, have received the last message of mercy that is to be given to the world.

Students are led to suppose that their efficiency depends upon their education and training; but the success of the work does not depend upon the amount of knowledge men have in scientific studies. The thought to be kept before the student is that time is short and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending on his human smartness or ability, for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who today is our Advocate in the courts of heaven, strive to do the will of God.

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaging in buying and selling; publications are still being issued one upon another; men are jostling one against another, seeking to get the highest place; pleasure lovers are still attending theatres, horse races, gambling halls, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided.

There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door be forever shut.

The kingdom of this world have not yet become the kingdoms of our Lord and of His Christ. Do not deceive yourselves; be wide awake, and move rapidly, for the night cometh, in which no man can work. Do not encourage students, who come to you burdened for the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls.

Many are better prepared, have more spiritual discrimination and knowledge of God, and know more of His requirements, when they enter upon a course of study, than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books an idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have to do good, and do not communicate light and knowledge.

They fail to put to use the knowledge which they have already obtained, and do not advance in the science of winning souls. Missionary work becomes less and less desirable, while the passion to excel in book knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after

degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school at Battle Creek.

The question was asked those assembled, "Do you believe the truth? do you believe the third angel's message? If you do believe, then act your faith, and do not encourage men to continue in Battle Creek when they should be away from that place doing their Master's business." The Lord is not glorified in this procrastination. Men go to Battle Creek and receive a far higher idea of their capabilities than they should. They are encouraged to take a long, protracted course of study, but God's way is not in it. It does not have a heavenly endorsement.

Brother Pomare should have been in his field of labor long ago. He should have been working for his own people long before this, and he would have been better fitted to do the work some time ago than he is now, since being carried forward, and freighted with educational advantages of which he can make no use. Precious, probationary time will not permit of your long, protracted years of drill. God calls, will you hear His voice as He says, "Go work today in my vineyard"? [Matthew 21:28.] Now, just now, is the time to work. Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world?

There will soon be a sudden change in God's dealings. The world in its perversity is being visited by casualties, by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to answer, and greater in power, yet he will not at all acquit the wicked. "The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet." [Nahum 1:3.] O that men might understand the patience and longsuffering of God! He is putting under constraint His own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world's perversity, and still holds out the hope of forgiveness even to the most undeserving. But his forbearance will not always continue. Who is prepared for the sudden change that will take place in God's dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?

I beseech of you to leave every ambitious project, and to study the Bible. Pray that God will give you the Holy Spirit to quicken your understanding. With all your supposed knowledge, the day of the Lord will come upon you as a thief in the night. We have not a temporal millennium in which to do the work of warning the world. There is need of transformation of soul. The most effective intelligence that can be obtained will be obtained in the school of Christ. Understand that I say nothing in these words to depreciate education, but to warn you that you are in danger of carrying that which is lawful to unlawful extremes. You are altogether too much of human education. Rather you should insist upon the development of precious, Christian experience, for without this the education of the student will be of no avail.

If you see that students are in danger of becoming engrossed in their studies to such an extent as to neglect the study of that Book which gives them information as to how to secure the future welfare of their souls, then do not present the temptation of going deeper, of protracting the time for educational discipline. In this way all that will make the student's education of value to the world will be sunk out of sight. Christ Jesus is to be loved more and more; but <some> have gone to Battle Creek in the pursuit of education, when, had they remained away, they would have been far better prepared for the work of God. They would have carried it forward with simplicity, in the manner in which Christ labored. They would have depended more upon God and upon the power of the Holy

Spirit, and far less upon their education. Long periods of continual study are injurious to physical, mental, and moral well-being.

Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit may give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read that "in all matters of wisdom and understanding the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm ... as for these four children, (for they were mere youths) God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." [Daniel 1:20, 17.]

Students that exalt the sciences above the God of science will be ignorant when they think themselves very wise. If you cannot afford time to pray, cannot give time for communion with God, for self-examination, and do not appreciate that wisdom that comes alone from God, all your learning will be deficient, and your schools and colleges will be found wanting. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] What faith are we cherishing? Have we a faith that works by love and purifies the soul? Have we faith according to the light we have received? Satan would be exultant if he could work himself in at Battle Creek to deter the work of God by pressing in human inventions in advice and counsel. He would be delighted to have the workers absorbed in years of preparation, so that education would become a hindrance instead of an advancement.

The Holy Spirit of God has been striving with many youth, and has been urging them to give themselves to the cause and work of God. When they offer themselves to the conferences, they are advised to take a course of study at Battle Creek before they shall enter the work. This is all very well if the student is evenly balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possible. They cannot afford to wait until their education is considered complete. This can never be attained, for there will be a constant course of education carried on throughout the ceaseless ages of eternity.

There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side, and they cannot afford to wait to complete years of training, for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course of study at Ann Arbor. Many who have been there have not been benefited in the past, and will not be in the future.

Mark the features of Christ's work. He moved in the greatest simplicity. Although His followers were fishermen, He did not advise them to first go into the school of the rabbis before entering upon the work. He called His disciples from their fishers' nets, and said, "Follow me, and I will make you fishers of men." [Matthew 4:19.] He called Matthew from the receipt of custom, and said, "Follow me." [Matthew 9:9.] All that they were required to do was to follow Jesus, to do as He commanded them, and thus enter into His school where God could be their teacher. As long as time shall last we

shall have need of schools. There will always be need for education, but we must be careful lest education shall absorb every spiritual interest.

There is positive peril in advising students to pursue one line of education after another, and to leave them to think that by so doing they shall attain perfection. The education that will be obtained will only be deficient in every way. The Lord says, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." [1 Corinthians 1:19-21.] This is God's devised plan, and through successive generations, through centuries of heathenism, this plan was carried forward, not as an experiment, but as an approved way for the spreading of the gospel. Through this method from the beginning, conviction came upon man, and the world was enlightened concerning the gospel of God.

The highest grade of schooling that any human being can attain is the schooling given by the divine Teacher. This is the knowledge that in a special sense we shall greatly need as we draw near the close of this earth's history, and everyone will do well to obtain this kind of education. The Lord requires that men shall be under His training. There is a great work to be done in bringing human minds out of darkness into the marvelous light of God. As His human instrumentalities, we are by living faith, to carry out his plans. Are we in a condition in which our faith will not work to the glory of God, or are we vessels meet for the Master's use, prepared for every good work?

Moses was learned in all the wisdom of the Egyptians. He received his education in the providence of God, but a large part of that education had to be unlearned and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now, do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God. When Christ came to the world, the testimony was that "the world knew not God," yet that "it pleased God by the foolishness of preaching to save them that believe." [Verse 21.]

The experiment of the world's wisdom had been fully tested at the advent of Christ, and the boasted human wisdom had proved wanting. Men knew not the true wisdom that comes from the source of all good. The world's wisdom was weighed in the balances and found wanting. You are giving the students under your guardianship ideas that are not correct. If they had received far less of them, they would have been better fitted for the prosecution of their work. You do not properly consider the instruction and the method of our Lord Jesus Christ, yet He was the only perfect Educator in our world.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual

judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that ye may instruct him? But we have the mind of Christ." [1 Corinthians 2:12-16.]

You need to be learning in the school of Christ today. The Lord has power to work with His own agents. You are loading down poor finite men with weighty advantages to do a large work, when they will have no opportunity or call to use a large share of the burden of studies that they have undertaken to master. Golden opportunities are passing into eternity, and counsel has been given that should have been withheld; and much more and better work, might have been done, than has been done, if the period spent in Battle Creek by many of the workers had been materially shortened. They should have been set at work communicating the light and knowledge they have received to those who are in darkness. The God of all grace will give grace for grace. Those who go to work in the Lord's vineyard will learn how to work, and will call to remembrance the instruction which they have received during their student life.

The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to have been laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been taught that which is essential in a very short period. They ought not to require years for their education before they can respond to the call, "Go work today in my vineyard." [Matthew 21:28.] Instead of sending them forth as laborers after they have put in months and years at the college they are advised to take other studies, and to make progress along additional lines. They are counselled to spend months and years in institutions where the truth is denied and controverted, and where error is insidiously introduced. of a most specious, unscriptural character. These doctrines become mingled with their studies.

They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, "Go work today in my vineyard." [Verse 28.] The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they became to Battle Creek at first.

The messenger turned to the congregation, and said, "Do you believe the prophecies? Do you who know the truth, understand that the last message of warning is now being given to the world—the last call of mercy is now being heard? Do you believe that Satan has come down with great power, working with all deceivableness of unrighteousness in every place? Do you believe that great Babylon has come upon into remembrance before God, and that soon she will receive from God's hand double for all her sins and iniquities? Satan is pleased to have you hold men and women in Battle Creek who should be laborers together with God in His great moral vineyard.

If the enemy can keep workers out of the field on any pretext, if he can so arrange matters as to absorb time, talent, and means, he will do so. This advanced preparation which keeps talent out of the field, gives no chance for the Lord to work with his workers. Many are led to selfishly occupy time, talent, and means, in obtaining an advanced education, and at the same time the world is perishing for the knowledge which they could impart. Christ called the unlearned fishermen and

gave these men knowledge and wisdom to such a degree that their adversaries could not gainsay or resist their words. Their testimony has gone to the uttermost parts of the world.

The disciples of Christ are not called upon to magnify men, but to magnify God, the source of all wisdom. Let educators give the Holy Spirit room to do its work upon human hearts. The great Teacher is represented in our midst by His Holy Spirit. However you may study, however you may reach higher and still higher, although you occupy every moment of your probationary time in the pursuit of knowledge, yet you will not become complete. When time is over, you would have to ask yourself the question, "What good have I done to those who are in midnight darkness? To whom have I communicated the knowledge of God, or even the knowledge of those things for which I have spent so much time and money?"

It will soon be said in heaven, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold I come quickly; and my reward is with me, to give every man according as his work shall be." [Revelation 16:17; 22:11, 12.] When this fiat is spoken, every case will have smaller been decided. Far better would it be for workers to take smaller work, and to go about it slowly and humbly, wearing the yoke of Christ, and bearing his burdens, than to devote years in preparation for a large work, and then fail to bring sons and daughters to God, fail to have any trophies to lay at the feet of Jesus. Men and women are hovering altogether too long in Battle Creek. God calls them, but they do not hear his voice. Fields are neglected, and that means that minds are unenlightened. Corrupt seed is being rapidly sown in the hearts of our youth, and great practical truths must be brought in contact with the children and youth, for truth is powerful.

Christian teachers are called to work for the Lord. The leaven of truth must be introduced before it can work transformation of character. It would be far better for our youth to be less accomplished in branches of study than to be lacking in humility and meekness, and to be devoid of a contrite heart. The work of some of our educators has been to unfit students to be laborers together with God. You should study to become acquainted with the manner in which Jesus worked and preached. He has self-denying and self-sacrificing. He did not shun toil; He suffered reproach, scorn, insult, mockery, and abuse; but are our students being educated in such a way as will prepare them to walk in His footsteps? God is not in your procrastination.

Your temptation to follow on year upon year in lines of study is taking hold of minds, and they are gradually losing the spirit with which the Lord inspired them to go to work in his vineyard. Why cannot responsible men discern what will be the sure result of thus detaining their students, and of teaching them to put off the work of the Lord? Time is passing into eternity, and yet those who were sent to Battle Creek to be fitted up to labor in the vineyard of the Lord are not encouraged to do what they could do to advance the cause of God.

Many privileges are supplied to those who already know the truth, and yet are not practicing the truth. Money and strength that should be expended in the highways and hedges of the world, is expended upon those who do not improve the light that they already have by communicating that light to those who are in darkness. When Philip received the light, he went and called Nathanael; but many youth who might do a special work for the Master will not make a move until they have had multiplied opportunities.

Ministers of Jesus Christ should apportion some part of God's vineyard to men who are standing idle in the market place. If they blunder, then correct their mistakes, and set them at work again. Many more have been hindered from going forth into the work, than have been encouraged to trade upon their talents, and yet it is by using their ability that they learn how to employ their talents. Many have entered Battle Creek to obtain an education who could have been better instructed in their own country. Time has been lost, money has been needlessly expended, a work has been left undone, and souls have been lost, because of the miscalculation of those who thought they were serving God. The Lord lives, and His Holy Spirit presides everywhere.

The impression must not prevail that Battle Creek is the Jerusalem of the world, and that all must go up there to worship. Those who desire to learn, and who make every possible effort to acquire knowledge, walking conscientiously in the light of the truth, need not journey to Battle Creek. God is our teacher, and those who would improve their talents where they are will be blessed by teachers who are sent of God to instruct them, who have been preparing to do a work for the Master. To spend more time, to expend more money, is to do worse than to lose it, for those who seek to obtain an education at the expense of practical godliness are on the losing side. That which they acquire in educational lines during the time when they should have entered upon the work is mere waste and loss.

The heavenly intelligences are waiting for human agents with whom they can cooperate as missionaries in the dark parts of the earth. God is waiting for men to engage in home missionary work in our large cities, and men and women are retained in Battle Creek when they should be distributed in the cities and towns along the highways and hedges. They should be calling and bidding men to come to the marriage supper, "for all things are now ready." [Luke 14:17.] There will be missionaries who will do good work in the Master's vineyard who do not go to Battle Creek.

Those who go to Battle Creek meet with temptations that they did not suppose could exist in that place. They meet with discouragements which they need not have had, and they are not helped in their religious experience by going to that place. They lose much time because they know not what they are to do, and no one is prepared to tell them. They lose much time in following occupations that have no bearing upon the work for which they desire to fit themselves. The common and the sacred work are co-mingled, and stand on a level. But this is not a wise policy. God looks on, and does not approve. Many things might have been done that would have had lasting influence had they worked moderately and in humility in the place where they were.

Time is passing; souls are deciding either for evil or good, and the warfare is constantly increasing. How many who know the truth for this time are working in harmony with its principles? It is true that something is being done, but more, far more, should have been done. The work is accumulating, and the time for doing the work is diminishing. It is now time for all to be burning and shining lights, and yet many are failing to keep their lamps supplied with the oil of grace, and trimmed and burning so that light may gleam out today.

Too many are counting on a long stretch of a tomorrow; but this is a mistake. Let everyone be educated in such a way as to show the importance of the special work for today. Let everyone work for God, and work for souls; let each one show wisdom and never be found in idleness, waiting for someone to come around and set him to work. That "someone" who could set you to work is overcrowded with responsibilities, and time is lost in waiting for his directions.

God will give you wisdom in reforming at once, for the call is still made, "Son, go work today in my vineyard." [Matthew 21:28.] Some may still be undecided, yet the call is heard, "Go work today in my vineyard." "Today if ye will hear his voice, harden not your hearts." [Hebrews 4:7.] The Lord prefaces the requirement by the use of the word, "son." How tender, how compassionate, yet withal, how urgent! His invitation to work in His vineyard is also a command. "What? know ye not that your bodies are the temple of the Holy Ghost which is in you, which ye have in God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

Lt 47a, 1895

Kellogg, Brother and Sister [J. H.]

Avondale, Cooranbong, New South Wales, Australia

August 27, 1895

Dr. and Mrs. J. H. Kellogg

Battle Creek, Michigan, U. S. A

Dear Brother and Sister:

I received your letters with much pleasure, for they contained valuable information. I have not yet had the pleasure of meeting Sister Prescott and her son and niece. W. C. White and Professor Prescott came to Avondale to make a short visit, remaining less than three full days. Professor Prescott appears to be in better health than I have ever seen him enjoy before. He seemed pleased with the outlook here. While here he spoke twice to the students of the Manual Training School.

These students are doing their best to follow the light God has given, to combine with mental training the proper use of brain and muscle. Thus far the results have exceeded our expectations. At the close of the first term, which was regarded as an experiment, opportunity was given for the students to have their vacation and engage in whatever work they chose to do. But everyone begged that the school might be continued as before, with manual labor each day, combined with certain hours of study. The students did not want to give up the present opportunity of learning how to labor and how to study. If this is their choice under the most disadvantageous circumstances, what influence will it have when the school buildings are up, and there are more favorable surroundings for the students?

The building they now occupy, the only one at all fit for the purpose, was an old hotel which we rented and are using to its fullest capacity. Four tents pitched in an adjoining paddock are also occupied by students. Every morning at six o'clock the members of the school are called together for morning worship and Bible study. These occasions have proved a blessing. I was invited to attend them, and with Willie I walked across the paddocks by moonlight, a little more than [a] quarter of a mile from the Lacey cottage where we were then staying, to the school building. It was midwinter, and the walk in the cool, bracing air, and beautiful moonlight was a pleasant one.

I spoke to the students eight mornings. The Lord Jesus was indeed in our assembly. The congregation averaged from twenty-six to thirty. In the first meetings the spirit of intercession came upon me, and

all were sensible that the Lord heard our prayers. Then I spoke about thirty minutes, and the Lord gave me words for those assembled. These seasons were most profitable; the testimonies of the students following gave evidence that the Holy Spirit was giving to all, glimpses of the things of God.

The spiritual impressions became more marked as the meetings progressed. The divine presence was with us. The sympathies and sentiments of those present became inspired with power and fervor. Hearts were susceptible to the influence of the Holy Spirit, and decided changes were wrought in minds and character. The Spirit of God was working upon human agents. I praise the Lord for the encouraging influence of His Spirit upon my own heart. We all felt that the Lord was co-operating with us to lead us to will, to resolve, and act.

The Lord does not propose to perform for us either the willing or the doing. This is our proper work. As soon as we earnestly enter upon the work, God's grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to co-operate. The Holy Spirit works the human agent, to work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us. "For it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:13.]

I never had a deeper sense of the precious truth and its power upon human minds than when addressing those students in the early meeting. Morning after morning I felt charged with a message from God. I also had special freedom in speaking twice upon the Sabbath. At every meeting several unbelievers were present, and they were much affected as the truth was presented. If we had a suitable place for meeting we could invite the neighbors to come in. But our long, narrow dining room, crowded as closely as if packed, is not a very suitable place for worship. I am assigned a little space in the corner of the room, and am packed up close to the wall. Nevertheless, the Lord Jesus is in the assembly. We know it. Some souls are thinking very seriously now upon the subject of the truth.

We all know that the most severe and intense soul struggles belong to the hour of the great resolve to act out the convictions upon the human heart. The consecration of the soul to God is committing the keeping of the soul to One who has purchased its freedom at an infinite price, and then we are to follow on to know the Lord, that we may know His goings forth are prepared as the morning. "To obey is better than sacrifice." [1 Samuel 15:22.] The whole work of the Christian is comprised in willing and doing.

The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of muscles. This is the proper education, which will bring forth from our school young men who are not weak and inefficient, who have not a one-sided education, but an all-round physical, mental, and moral training. The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done. Under this training, students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we [would] do justice to our students. We have been working on this plan here with complete satisfaction, notwithstanding the inconveniences under which students have to labor.

I came to this place and began work on my place so earnestly that it inspired all with fresh zeal, and they have been working with a will, rejoicing that they have the privilege. We have provoked one another to zeal and good works. The school workers were afraid I would plant the first trees, and now both they and I have the satisfaction of having the first genuine orchards in this vicinity. Some of our trees will yield fruit next year, and the peaches will bear quite a crop in two years. Mr. Moseley, from whom we bought our trees, lives about twenty miles from here. He has an extensive and beautiful orchard. He says that we have splendid fruit land.

Well, the school has made an excellent beginning. The students are learning how to plant trees, strawberries, etc.; how they must keep every sprig and fiber of the roots uncramped in order to give them a chance to grow. Is not this a most precious lesson as to how to treat the human mind, and the body as well—not to cramp any of the organs of the body, but give them ample room to do their work? The mind must be called out, its energies taxed. We want men and women who can be energized by the Spirit of God to do a complete work under the Spirit's guidance. But these minds must be cultivated, employed <to do thorough work,> not lazy and dwarfed by inaction. Just so men and women and children are wanted who will work the land, and use their tact and skill, not with a feeling that they are menials, but that they are doing just such noble work as God gave to Adam and Eve in Eden, who loved to see the miracles wrought by the divine Husbandman. The human agent plants the seed, and God waters it and causes His sun to shine upon it, and up springs the tiny blade. Here is the lesson God gives to us concerning the resurrection of the body, and the renewing of the heart. We are to learn of spiritual things from the development of the earthly.

We are not to be put about and discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man.

The spiritual lessons to be learnt are of no mean order. The seeds of truth sown in the soil of the heart will not all be lost, but will spring up, first the blade, then the ear, and then the corn in the ear. God said in the beginning, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." [Genesis 1:11.] God created the seed as He did the earth, by the divine word. We are to exercise our reasoning powers in the cultivation of the earth, and to have faith in the Word of God that has created the fruit of the earth for the service of man.

The cultivation of our land requires the exercise of all the brainpower and tact we possess. The <unworked> lands around us testify to the indolence of men. We hope to arouse to action the dormant senses. We hope to see intelligent farmers, who will be rewarded for their earnest labor. The hand and head must co-operate, bringing new and sensible plans into operation in the cultivation of the soil. We have here seen the giant trees felled and uprooted, we have seen the ploughshare pressed into the earth, turning deep furrows for the planting of trees and the sowing of the seed. The students are learning what ploughing means, and that the hoe and the shovel, [the] rake and the harrow are all implements of honorable and profitable industry. Mistakes will often be made, but every error lies close beside truth. Wisdom will be learned by failures, and the energy that will make a beginning gives hope of success in the end. Hesitation will keep things back, precipitancy will alike retard, but all will serve as lessons if the human agents will have it so.

In the school that is started here in Cooranbong, we look to see real success in agricultural lines, combined with a study of the sciences. We mean for this place to be a center, from which shall irradiate light, precious advanced knowledge that shall result in the working of unimproved lands, so that hills and valleys shall blossom like the rose. For both children and men, labor combined with mental taxation will give the right kind of all-round education. The cultivation of the mind will bring tact and fresh incentive to the cultivation of the soil.

There will be [a] new presentation of men as bread winners, possessing educated, trained ability to work the soil to advantage. Their minds will not be overtaxed and strained to the uttermost with the study of the sciences. Such men will break down the foolish sentiments that have prevailed in regard to manual labor. An influence will go forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farm houses. Rooms will be sunny and inviting. We shall not see blackened ceilings, covered with cloth full of dust and dirt. Science, genius, intelligence, will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling. Pure, practical religion will be manifested in treating the earth as God's treasurehouse. The more intelligent a man becomes, the more religious influence should be radiating from him. And the Lord would have us treat the earth as a precious treasure, lent us in trust.

Close by our present school building lives a family named _____ who have many children and are very poor, but their home is a pattern of neatness and cultivated taste. There is heard no coarse language, no quarreling, or scolding. They are Catholics, but four of the older children attend our Sabbath school and meeting, and seem to be deeply interested. They are promising subjects to work with. On little farms scattered in the forests we find intelligent, noble-looking people. We love to see their healthy-looking faces.

The Catholic element is not very strong in this locality. There is a Catholic school here, but they have few students. The people seem friendly to us. Every time we call upon families, they make an earnest request for us to come again. I shall put my books into their hands. Already some have read them, and speak highly of them. Some are really interested in the truth. As soon as we can get a place to accommodate them, we hope to have quite a congregation. The neighbors far and near should be visited. I think we are in the right locality, and the Lord does indeed bless His people. Praise His holy name.

Lt 48, 1895

Kellogg, H. W.

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

February 15, 1895

Dear Brother:

I received the donation of ten dollars which you sent me, and I thank you for it. I have had many copies of letters written to send to my brethren, and I think I have received but two donations for defraying expense in this kind of missionary enterprise. I desire to be a faithful steward and use the

letters in such a way that precious souls may be helped and the Lord Jesus may be glorified. I thank you for the donation to advance the cause of God in Australia. I will give this donation as from you, to advance the work in New South Wales; and you may do as you have suggested, and apply the money in the way you have mentioned.

The interest in Ashfield has been just as good since the tent has been taken down as at the time when the meetings were begun. The meetings are now held in a hired hall. Last week sixteen were baptized, and twelve more are now waiting baptism. They have pitched the tent at Petersham, a suburb two miles nearer Sydney. The interest in Petersham is very good. There are two brethren by the name of Collins and Pallant who are visiting and giving Bible readings in the community, and quite an interest has thus been awakened. When the people whom they visit become interested, they invite them to go to the tent to hear Brethren McCullagh and Hare. Brother McCullagh devotes most of his labors to Ashfield. Sometimes Brother Hare speaks at Ashfield, and brother McCullagh at Petersham.

A good work is going on in the Sydney church, for which we praise the Lord. The Lord gave me a special testimony for the entire church, and for two men in particular, who had been hindrances to the church ever since it was organized. They would not pay their tithes, yet they were free to find fault if they did not have a minister to preach to them. When they did have a minister, they criticized him and the message he bore. About three weeks ago, I felt that it was time for me to speak plainly. I labored with the church about three hours, and the Lord drew near and by His Holy Spirit melted the hard hearts of these men. They both say that from henceforth they will pay their tithes, and one brother said that he would also pay the last year's tithe that he now owes.

They are converted men. The church members look on with astonishment to see the change that has taken place in them. They say it was a miracle of God. No one, either of ministers or people, could do anything with these men, or obtain the least encouragement in talking with them. I presented the fact before the church that the Lord was sending His ministers to labor in the vicinity of Sydney; but that I would not advise them to work in Sydney until these men either came into harmony with their brethren and the work of God or would leave the church altogether. The Word preached did them no good, because it was not mixed with faith in them that heard it. But the brethren accepted the testimony in every particular, and my heart is relieved of its burden.

For weeks after giving the testimony I was much exhausted. I had been very anxious over these cases. I had thought, Will the message I have to bear cause these men to decide on the enemies' side? Will they turn from the light God has given? I had spoken upon general principles in regard to the Christian life, the duty of purity, of piety, and holiness, but nothing seemed to touch them. They did not make any application of the truth to their own cases. When their names were called in church, they did feel stirred.

When I asked who of the church members would that day come out wholly on the Lord's side, the people responded with their testimonies. These two men rose to speak, but did not come to the point. I then prayed most earnestly for them and for the church, and again I called, "Who will be on the Lord's side this day?"

The hardest of these two brethren said, "I receive the testimony as from the Lord." Since the brethren have received the testimony, there is a marked change in the atmosphere surrounding

their souls. Both these brethren have visited me, and have made thorough confessions, and have acknowledged to the church the truthfulness of the testimony. The promise of the Lord, "A new heart also will I give thee" [Ezekiel 36:26], has been fulfilled in the case of these two men.

I had told them that their spirit was such that they were led to work against the Lord and against the truth. The Lord could not entrust new converts to the care of the church while they brought into it such unsanctified elements of character. The time had come that the Sydney church should arise and shine. These brethren would have to be converted, or if they failed to respond to the divine Spirit, it would be the duty of its members to send up supplications to God who hears prayer, to cleanse His church from those who were working against it.

I am so grateful to our merciful heavenly Father that these men have not left the church, and have begun to work in the Spirit of Christ. I am so thankful that I do not have to spend sleepless nights sorrowing over their cases. A marked change has taken place in their home life. They seem like new men. I praise the Lord for what He hath wrought. What a lesson it is to the church, of Christ's divine condescension. It is the goodness of God that leads to repentance. The Holy Spirit does not merely give an invitation, but it conducts the soul to Calvary to look upon an uplifted Saviour.

Tomorrow, (Sabbath), Sister May Lacey and I go to Petersham. I am to speak there in the tent. Brother Byron Belden and his wife go to Kellyville. One of my horses goes in one direction to Kellyville, a distance of eleven miles, and the other goes to Petersham, a distance of about twelve miles.

February 17

I met with the brethren of the Sydney church, and with many of the new converts, at a hall in Petersham yesterday. Many who have newly come into the faith came down from Ashfield in the afternoon, and the hall was full to overflowing. The Lord gave me an earnest message to bear to all present. I spoke from the first fifteen verses of the fourteenth [chapter] of Luke, and the Holy Spirit impressed the truth upon the hearts of the people. What joy was expressed in the countenances of those who have newly been converted. We had a praise and thanksgiving meeting. What a marked change was apparent in Brother Hardy, and in Brother and Sister Humphreys! What testimonies they bore, making manifest the fact that Christ is formed within, the hope of glory! It is nothing less than a miracle that these men who have been like lions should have been changed to be like lambs.

The new converts testified that they saw their duty in a light in which they had never seen it before, and said that they should never forget the words spoken by Sister White, and declared that they meant to practice the truth which had been spoken. Brother Humphreys has paid \$50 [in] back tithes, and he feels that he is standing on the solid Rock. I am so glad for him. I rejoice in the Lord, and praise His holy name.

An excellent class of people are coming out to hear Brethren McCullagh and Hare at the tent in Petersham. Several men of influence are much interested; but the question is, Will they be among that class who believe the truth, but who dare not confess it for fear of being turned out of the synagogues? God is able to raise up of these stones children unto Abraham. Another baptism is to take place on Tuesday.

I wish to be remembered to your wife and children, to Sister Austin and her daughters.

Your Sister in Christ.

Lt 49, 1895

Kellogg, Henry W.

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

July 1, 1895

Mr. Henry Kellogg

Battle Creek, Michigan

Dear Brother:

On Sunday, June 30, a general meeting was held in Ashfield and continued through the entire day. Brethren and sisters from different churches in this locality met with the brethren at Ashfield. Elder Corliss spoke in the morning. W. C. White spoke at half past one o'clock. I had an appointment to speak at three p.m.

Brother Cooper and his family came to our house from Liverpool, a distance of thirteen miles away. He dined with us, left his horse and trap at our place, and with his family boarded the cars for Ashfield, which is twelve miles beyond Granville. This man has lately embraced the truth. For seven years he held a position in the railway service. The authorities would not give him the privilege of keeping the Sabbath and continuing his business. He left the service, and has purchased a little farm upon which he hopes to be able to make a living for himself and family.

When he sent in his resignation, the railroad authorities presented every inducement if he would continue his work and ignore his convictions upon the Sabbath, but through the grace of God, he determined to walk in the light that he had received. He told us yesterday that he received his first light on this question from reading Great Controversy and Thoughts on Daniel and Revelation. After reading these books, he knew what was duty, and he had moral courage to follow out his convictions. He had come about thirty miles to receive the ordinance of baptism. About two weeks ago nine were baptized who have lately come to a knowledge of the faith. Yesterday five more were baptized.

When I entered the hall to fulfill my appointment at three o'clock, I found it crowded with a noble looking company of people. Among them was Mr. Showie, the school teacher from Pennant Hills, with his wife and two children. He still holds his position as teacher. He has built a house for Brother and Sister James, who live upon his farm, and help him in his agricultural business. He also embraced the truth by reading Thoughts on Daniel and the Revelation and the Great Controversy. He investigated the matter for months, but has now become firmly established in the faith. He came twenty miles in his own conveyance to attend the meeting. He was so anxious that his neighbors might understand the truth that he built a meeting room, which will seat about two hundred. The whole family are preparing to become workers, and to help others to see the light of truth. He is full of hope and energy. Just now his mind is exercised on the building of an Orphan's Home. He has valuable land in his possession, and desires that we should go out and see it and give him our approval in this enterprise.

As I looked upon that interesting, intelligent people, my heart was made glad. I could but praise the Lord for His goodness and mercy to the children of men. The majority of the people who have embraced the truth are in poverty. On the front seat before me sat an old man who is one of the few of the genuine Waldensian stock, who were so persecuted for their faith. I think I wrote you some particulars about my acquaintance with this old man. About three months ago I spoke in the tent at Petersham, and felt the deep need of the Spirit of God. I spoke in a very decided manner in regard to those who were now having the opportunity of hearing the truth. I presented the fact to them that great evidence was given to them, and that they should have moral courage to walk in the light while they had the light. The Holy Spirit sent the words home to many hearts. I urged upon them the necessity of obeying the truth as soon as they were convicted that it was truth.

When the collection was taken up, there was found in it a small pencil box, with a letter wrapped about it, addressed to me. The letter spoke of the righteous appreciation of the words that had been spoken. The brother wrote, "Silver and gold have I none; but I send you this little token of my regard. I have been greatly benefited by the truth that has been set before me." In the little box was a tin pencil case, and a few short lead pencils that fitted the case. This was the Waldensian brother of whom I have spoken. I was deeply interested in him. While holding meetings in Tasmania, I received a letter stating that he had been re-baptized. Sixty years before he had been baptized in the waters of the Lucerne by D'Aubigne the author of *The History of the Reformation*. This old man, though poor in earthly goods, is rich in faith, an heir with Christ, a member of the royal family, a child of the heavenly King.

My message to the people at this time was to arise and build. Since the tent was taken down in Ashfield, we have had a very difficult task to find a place in which to hold our meetings. The people have been very bitter in their opposition, and through the efforts of the clergy, even the Oddfellow's Hall was closed against us. It is a positive necessity that we have a house of worship in this suburb. At this meeting we decided to see what could be done in the way of raising money for the purchasing of land, and for the building of a house of worship.

A church home must be erected for those who have begun to observe the Sabbath of the fourth commandment. Brother Corliss, Brother McCullagh, and W. C. White spoke to the point and invited the people to do the best they could in pledging for this purpose. I then appropriated to this purpose the \$100 that you sent to me for missionary enterprises. In less than an hour 103.10 pounds were pledged to this work. I thank God for the success we have had. This money can be invested in purchasing land, and we shall have to do what we can to raise money for the erection of the building. Considering the poverty of the people, we have raised more money than we anticipated.

We then had a praise service of song and prayer, and closed the meeting. The old Waldensian grasped my hand as I came out, and said, "Sister White, it is on occasions of this kind that my poverty hurts me. I am now seventy-nine years old, and possess nothing on earth." But though so poor he was rejoicing that he had Jesus and a knowledge of the truth as it is in Jesus.

We cannot see our way, but we take step after step of advance by faith. I am paying three workers \$19 per week in order that they may not leave this field where souls are deciding for the truth. A recent effort has been made at Canterbury, and several have there taken their stand. But now the tent must come down, be folded up, and stored away, for it is mid winter with us, and too cold for

tent meetings. The brethren who are now working in Ashfield, Petersham, Canterbury, Parramatta, Kellyville, Prospect, and Sydney are Brethren Corliss, McCullagh, and Hare.

Brothers Collins, Pallant, and Belden are also working in these places. The last three workers I pay myself. Brothers Collins and Pallant who have families and others who depend upon them for support each receive \$7 a week. Brother Belden who has only his wife receives \$5 a week. These three workers with Brother Semmens engage in holding Bible readings and in conducting meetings in the suburbs. Up to this time Brother Belden has had charge of the tent, and has worked in the Sabbath school and in visiting and in doing colporteur work. We cannot spare one of these just men from this field.

There is an interest in all the suburbs of Sydney, and as soon as summer comes again, three tents will be pitched in three different localities. The way is being prepared for a large and extensive work. Efforts have been put forth to secure halls in which to hold meetings on Sunday evenings, but the halls are engaged by other ministers, and the places are all taken up. Our brethren have decided that this winter will be a favorable time in which to work Sydney. They have sought God day after day, and have searched diligently for a place in which to meet. They could find no place even for an occasional meeting without paying two or three pounds for the privilege.

We assembled at the home of Brother Corliss, together with all the workers, and had a most profitable season. The maps of the city and suburbs were spread out and examined, and each worker gave a report of what had been done in the different localities. Much was related that was of deep interest to me. Then we talked earnestly of the necessity of perfect harmony among the workers. I read important matter to those who were assembled, and with humble contrite hearts, we sought the Lord for the impartation of His Holy Spirit. We had a solemn season of prayer, asking the Lord to work with everyone of these men, in order that His salvation might be revealed. The melting Spirit of the Lord was manifest in every one.

We then discussed ways and means, and decided that we must begin work in Sydney, as well as continue our labors in the suburbs. The work must be thoroughly bound off that has been begun. In the providence of God the brethren found a new hall in Sydney that was of proper dimensions for beginning meetings. Those in charge of the hall had made a rule that it should not be rented on Sunday because this would prohibit the caretaker from keeping Sunday as a day of rest. Another difficulty was that it would cost one pound per meeting, and every other arrangement was satisfactory. Meetings will begin in the hall on July 7. We are much relieved by the turn that this matter has taken.

But the brethren said that they had no money, and did not yet know what they would do. I said, "I will pledge myself to pay the extra expense for the hire of the hall for the next three months." I then presented to them the light the Lord had given me in regard to publishing pointed discourses on the truth for circulation among the people. It was decided that we would publish one discourse a week in sheet form, and another in the Echo, and then sell the Echo to the people. I will have to appropriate money for this work also until some other way is devised. I am trusting in the Lord and living in strictest economy. I am seeking to use God's money for His honor and glory, and as His steward, will do the uttermost with the talents entrusted to me, that they may accumulate through the souls brought to the knowledge of the truth.

Now I have given you an account of what we are trying to do; but I must now close this letter. Last night I was unable to sleep after two o'clock, and have arisen this morning to begin my writing. This morning myself, W. C. White, wife and family go to Cooranbong, taking the cars at nine a.m. With much love to yourself and family.

P.S. Dear Sr. Austin and family:

I thank you for the donation you have sent for the advancement of the work. I shall have to lift to advance the work, and donate no less than forty pounds. The royalty on my books will be devoted to the work during these times of terrible dearth of means, and I will praise God with heart and soul and voice that I am enabled to make donations to the cause of God.

Lt 50, 1895

Ketring, Sister

Cooranbong, New South Wales, Australia

August 26, 1895

Dear Sister:

I have received and read your letter, and will make but a brief reply, for the American mail, which closes on Monday, must have my attention. In regard to the marriage of your daughter with Walter Harper, I see where you are troubled. But the marriage took place with your consent, and your daughter, knowing all about him, accepted him as her husband, and now I can see no reason why you should carry any burden over this matter. Your daughter loves Walter Harper, and it may be that this marriage is in the order of God, in order that both Walter and your daughter may have a richer Christian experience, and be built up where they are deficient. Your daughter has pledged herself to Walter Harper in marriage, and to break her marriage vows would be far from right. She cannot now disannul her obligations to him.

You say that Walter was engaged to some young lady in Topeka. I cannot speak concerning this, for I have not heard Walter's reasons for breaking his engagement, if he did so. But I had a personal knowledge of his former relations with his first wife Laura. Walter loved Laura far too well, for she was not worthy of his regard. He did all in his power to help her, and sought in every possible way to retain her as his wife. He could not have done more than he did do. I pleaded with her, and tried to show her the inconsistency of her course, and begged her not to obtain a divorce; but she was determined and willful and stubborn, and would have her own way. While she lived with him, she sought to secure all the money possible from him, but she would not treat him kindly as a wife should treat her husband.

Walter Harper did not put his wife away. She left him, and put him away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a woman, who knowing his physical defect, shall choose to give him her love. The time has come when a sterile condition is not the worst condition to be in. I see wives who have borne large families of children, and they are unable to give them proper care. These women do not have time to recover from the weakness of bearing one child, before they are with child again.

Many of these women are the wives of poor men who have not sufficient means to support their increasing families, and I am at the present time helping them to feed and clothe and educate their children. But notwithstanding their inability to support their offspring, children are brought into the world as fast as possible. But God is not in this kind of doing. The husbands of these women seem to think that their wives are for no other purpose than to gratify their lustful passions. Children are brought into the world so rapidly, responsibilities accumulate so speedily, that the wives and mothers have no chance for the cultivation of their minds, no time or opportunity to devote to religious work. God is not glorified in such families.

Many of our young women missionaries marry, and in a few months' time they have children to care for, and are taken out of the missionary field. You may rejoice that your daughter will not be thus hindered in her work for the Master. She can accompany her husband in his travels, and be a help to him, and when she is left at home, she can work for the Lord as though she were unmarried. This is my view of the matter.

I have confidence in Walter, and believe that he is a Christian. I had occasion to know something of the temper of his spirit when he was going through his trial with his first wife. She tried to extract money from him when she saw she had the advantage of him, and he was willing to do tenfold more for her than it was her right to expect, or his duty to do. He has sore and hard trials on her account. I have tried to help him all that I could. I have tried to enable Laura to see and understand her duty. But as she has taken the course that she has, I cannot see that this new union should be disturbed.

It is a serious matter to part a man and his wife. There is no Scriptural ground upon which to take such a step in this case. He did not leave her, she left him. He did not marry again until she had obtained a divorce. When Laura divorced herself from Walter, he suffered most keenly, and it was not until Laura had married another man, that Walter married again. The one he has chosen I feel certain will be a help to him, and he can be a help to her.

Walter is not perfect in character. He has some objectionable characteristics. He has been entrusted with means, and he does not always put it to the very best account. Sometimes he is very lavish of his money, and sometimes very narrow in its use, and severely economical. But a good God-fearing woman at his side will be able to advise him not to move impulsively, and counsel him to place his money in the treasury of the Lord.

Walter is in a responsible position, but if the members of the family to which he has allied himself in marriage will prove true to him, they will influence him to become a wise steward of his Lord's goods. Then he will bestow his means as if in the view of the whole universe of heaven. He will not participate in any unlawful scheme for making money, but will move with an eye single to the glory of God. He will eschew all petty tricks, and avoid all mean, dishonest devices, and will do nothing that will [in] any way work against the cultivation of true piety. He will realize that all his business transactions lie within the domain of God.

We must not lose sight of the fact that the steward is to trade with his Lord's goods, and that he is handling a sacred responsibility. The Bible requires that men buy and sell and transact all their business with as keen a sense of their religious obligation as they have when offering up petitions to their heavenly Father, asking for strength and grace. The Lord has not left anyone to do as he pleases with his goods, and to give as impulse shall dictate, or as friends may demand. The money he

handles is not his, and is not to be expended unnecessarily, for the vineyard of the Lord is to be worked, and its working requires the expenditure of means. Now is our day of trust, and the day of reckoning is yet to come. The Lord has entrusted means to His stewards to be used wisely, for all are moral agents and are required to bear responsibilities. Our varied trusts are given in proportion to our ability to use, but we are not to use God's means merely for the gratification of selfish desires, and as inclination may dictate.

Walter Harper has failed at times in the past in handling his Lord's goods, and has not always considered whether he was using the money entrusted to him in a way that would please his Master and advance the cause of truth. He must give account of how he disposes of the means given in trust to him. He cannot study his own will in this matter. He must seek wisdom from God. I do not desire Walter to bestow one dollar in this destitute field unwillingly, for unwilling offerings are not accompanied with the blessing of God. I have no urging to do, and do not wish to force money from anyone, even for the work of God.

God has a work to do, and I am using all the means that I can spare, and provide myself with home, livelihood, and common conveniences. There are others who gladly and willingly help me in this part of the Lord's vineyard. If all do their duty according to the measure of their responsibilities, the amount entrusted to them will be doubled. He who gives back to God His own, will be honored for his fidelity, and will hear the Master say, "Well done, thou good and faithful servant." [Matthew 25:21.] But it is not proper for persons to give just as the notion may strike them. Christ has a right to all that we have.

You must not be surprised that Walter does not feel free to help your son. If your son has not appreciated the opportunities and privileges he has had, if he has misapplied his own powers, and wasted his God-given talents, the question is, Will he do better upon a second trial? Has he learned the lesson that God wills he should learn? There are many precious souls who would be so glad of a chance to obtain an education, who will not sow wild oats, but will use every capability in obtaining knowledge with which to do good.

I am surprised that Walter did not at once accede to your request, as you were the mother of his wife whom he loves. It may be that he is learning caution, and is taking the lesson of the past to heart. He has helped many whom it was not his duty to help. You should take his refusal to give you money as an evidence of his sincerity in that he will not compromise himself to win your favor. I am sure that Walter means to do his duty. The mistakes he made in bestowing his money on his first wife's family has probably taught him not to repeat the experiment. I hope that his refusal to give you means to enable your son to go to Battle Creek or to Union College will not cause you to become prejudiced against him. It should have no such influence.

If your daughter loves Walter Harper, I see nothing in the Word of God that would require her to separate from him. As you have asked my advice I will freely give it to you. If Walter had given you the money you asked for, would it not have been something like trying to buy your favor? Would it not be much more fitting for your son to go to work and secure money for himself, and educate himself, rather than to be dependent upon anybody for such a favor? There is such a thing as giving unwise help to our children. Those who work their way through college appreciate their advantages more than those who are provided with them at some one else's expense, for they know their cost.

We must not carry our children until they become helpless burdens. Educate your son to be diligent, able to sustain himself, and to help others.

If our children do not appreciate the lessons which we as parents give them at home, is it likely that they will better appreciate instruction they will receive at school? If they will not come under control and submit to discipline at home, if they prefer their own way to God's way, can we encourage them in this course? Shall we be expected to lift them over the difficulties that their own negligence and rebellion brings upon them, or shall we not permit them to learn the lesson by experience that they will not learn by precept? They will not value their privileges so lightly if they have to put forth energy to obtain them.

God is the proprietor of the universe. Every man, woman, and child, with all the time and talents that have been bestowed upon them, belongs to God. He has given ability to men that they may use it to his glory, and thus have increased ability, wisdom and understanding. God has a claim upon every soul, and we are responsible agents, and should give Him constant service. Body, soul, and spirit, we should consecrate ourselves to His service and do those things that will forward His cause in the earth. We are to do His will upon the earth. Our pleasure is not to be consulted, nor permitted to be the governing impulse.

Now my dear sister, I will send you this letter, and also forward a copy of it to Walter Harper. I desire to act the part of a mother to him. In times of affliction he has needed a mother. Every penny he has placed in my hands has been used for the saving of perishing souls, and in time to come may it be his experience to hear from the lips of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Verse 21.]

I am truly sorry that you have taken upon yourself unnecessary burdens. Do you not see that in separating Walter and your daughter, you would create two evils instead of curing one? Your daughter has married Walter, and there is no reason why she should be separated from him. You have no just excuse for desiring them to cease living and working together as man and wife. You may give publicity to the evil reports that may come to you, and be the means of making yourself, your daughter, and her husband miserable. Let these two as children of God, unite their interests as their marriage vows require them to do. Let them consecrate themselves to God to do His will, to be vessels unto honor, meet for the Master's use.

On your part act as a faithful mother should. Be wise to counsel and help them in every way that lies in your power. Knowing that you all belong to God, deal justly and lovingly with each other. Be frank, be kind, cultivate whole-souled integrity, and you will win a crown of life that fadeth not away. Have perfect trust in God, and He will bless you, and give you peace and rest.

I have written this letter at half past one in the night in order to send it to you in this mail. I will now close with much love to yourself and family.

Lt 51, 1895

McCullagh, S.

Armada, Melbourne, Australia

November 7, 1895

Dear Brother McCullagh:

We received your letter last Thursday, which was yesterday. We thank you for writing so fully as you have done in regard to Byron Belden. We were shocked to hear of his death. We had no intimation that his lungs were any affected. I had strong hope that Byron would make a man of usefulness. His perceptive were large, his organs of order and system were large. He was not forward and obtrusive. He understood his place, and kept it. His benevolence was largely developed. He had kindness, sympathy, and pity in a large degree. He would divide his clothing and his food even if he knew not where his next supply would come from. Whatever he set his hand to was done with diligence and whole-heartedness. Faithful in that which was least made him faithful in larger responsibilities. He was beloved by all who were acquainted with him, and we shall all miss him. [He was] always willing to do anything that needed to be done. We look upon him as among the precious ones who sleep in Jesus. "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 son that serveth him." [Malachi 3:17.]

I counted much upon Byron as making one of our best and most trustful laborers. Although we cannot discern why Byron should be laid aside, yet we will not complain for the Lord knoweth what is best. That which we do not know now we shall know hereafter. One thing we are sorrowfully made to know is that the work that he designed to do is left for another worker to take up and carry forward. Who shall it be?

"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:13.] Sister Belden has shared the labors of her husband. They were of one mind; heart and soul blended together in the work to do all in their power to win souls to Christ. Sarah Belden lives. Her great anxiety is that the work her husband was engaged in may be carried forward to perfection and not left to ravel out.

We had a long letter written by Byron's pen a few days before his death in reference to his plans and methods. This was received by W. C. White on the campground of Armadale the day that Byron died. We shall carefully preserve this letter, the last from his hand. We feel deeply in regard to this dispensation of Providence. I do not think that it was wise for him to have attempted to do that which he did do—get up from his bed and go out to work. But thus he has been in the habit of doing, not to care for or consider himself, but suffer uncomplainingly. The cause of God was his highest interest. He has given his life to the Master. The Lord has accepted the sacrifice, and we will not in thought take it from the altar. Sarah must now become a member of my family.

November 13

The work here has been going forward steadily increasing in interest. Last Sunday Elder Corliss spoke in the forenoon and I spoke in the afternoon to a tent full, and a wall of people around the tent. I spoke on the sufferings of Christ, and there seemed to be an intense interest. Up to this time I have spoken fourteen times at length, and several times given short talks. In the evening Elder Prescott preached. The tent was full, and scores, it is reported, could not get under the canvas and went away. Monday night a good congregation; Tuesday night, not so large a turn out; Elder Daniells

spoke to the people. I speak again this evening upon the subject of temperance. We cannot now gather in the sheaves. It takes the people in the Colonies a long time to make up their minds to obey; but while the interest is at its height, we cannot move our place of meeting. We must hold the fort if possible.

There is a man by the name of Steward, whose son and wife I believe keep the Sabbath. I know the son does, for he stated that he had a son keeping the Sabbath who had the Scripture at his tongue's end, and knew how to use the Scriptures. Then he stated that he himself had been a Seventh-day Adventist. He uses the same weapons that Canright uses, misrepresentations and falsehoods. But this man has taken it upon [himself] to ape Picton in Sydney; but he cannot harm the truth. He cannot do anything against the truth, but for it. He is circulating Canright's books. He stations himself on the paddock nearly opposite the campground just at the close of our meetings, and some of the crowd go to these meetings, but he is doing nothing special. He mentioned my name in an objectionable light, and one man who had attended the tent meetings said he would give more for one fiber of Mrs. White's brain than he would for his whole brain and body, then many voices hissed him for attacking a woman.

We have seen the power of God in human vessels as they have presented the truth at these meetings. Several have decided to keep the Sabbath, but there have been such crowds that have been to the meetings it is impossible to know in regard to those who are convinced of the truth and who will obey. It will take much personal labor. We have not seen, even in America, as large a class of such noble looking persons out to hear and manifest so intense an interest as we have seen here on this ground. We have not the mammoth tent as in America and have not the seating capacity; many, very many have to stand, but the Lord is in our midst. "He that hath my commandments and keepeth them he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." [John 14:21.] What a precious promise! Claim it we will, and we will act faith, talk faith and work constantly, saying, I will not limit the Holy One of Israel. I will be true to my Master.

Brother McCullagh, reach forth the hand of faith, and lay hold of the inimitable promise of Jehovah. Trust in God every moment for physical strength, for mental clearness, and spiritual power. We feel cut to the soul because of the disappointment of our beloved nephew's sudden death. But we will not flag in interest now. We will not stop to mourn over one who sleeps in Jesus. We will go forward doing the work he would have done had he lived. Jesus is a resurrected Saviour. Jesus proclaimed to John in no whispering tones but with a loud voice as of a trumpet, saying, "I am he that liveth, and was dead; and behold I am alive forevermore. Amen! and have the keys of hell and of death." [Revelation 1:18.] Thank God, Jesus liveth forevermore! We have a living Saviour.

Our Lord is cognizant of the conflict of His people in these last days with the satanic agencies combined with evil men who neglect and refuse this great salvation. With the greatest simplicity and candor our Saviour, the Mighty General of the armies of heaven, does not conceal the stern conflict which they will experience. He points out the dangers, He shows us the plan of the battle, and the hard and hazardous work to be done, and then lifts His voice before entering the conflict to count the cost while at the same time He encourages all to take up the weapons of their warfare and expect the heavenly host to compose the armies to war in defense of truth and righteousness.

Men's weakness shall find supernatural strength and help in every stern conflict to do the deeds of Omnipotence, and perseverance in faith and perfect trust in God will ensure success. While the vast confederacy of evil is arrayed against them He bids them to be brave and strong and fight valiantly, for they have a heaven to win, and they have more than an angel in their ranks, the mighty General of armies leads on the armies of heaven. As on the occasion of the taking of Jericho, not one of the armies of Israel could boast of exercising their finite strength to overthrow the walls of this city, but the Captain of the Lord's Host planned that battle in the greatest simplicity, that the Lord God alone should receive the glory and man should not be exalted. God has promised us all power. "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." [Acts 2:39.]

It is not great talent that we want now, it is humble hearts and direct, consecrated, personal effort, watching, praying, working with all perseverance. The sins of the people may seem so offensive to God as to be invincible, but Christ has sent His representative, the Holy Spirit, surrounding His living agents who are employed to pierce the ignorance with the bright beams of the Son of Righteousness. His voice will give assurance, "Lo I am with you always, even to the end of the world." [Matthew 28:20.] The fact is to be ever kept before us, we are carrying forward the warfare in the presence of an invisible world.

We are all to calmly depend upon God as we look upon the obstacles and stubborn unbelief, and consider all the risks that must be ventured and then listen to the voice of Jesus, "Be of good cheer, I have overcome the world." [John 16:33.] Yes, Christ is conqueror. He is our Leader, our Captain, and we can advance to the victory. Because He lives, we shall live also. May God give you courage, and faith, and hope, and strength, and grace to press onward.

Much prayer is offered in your behalf.

Lt 51a, 1895

Lindsay, Harmon

Tasmania

May 1, 1895

Dear Brother Harmon Lindsay:

I hoped I should never be compelled to write you a testimony of reproof. For years your case has been presented before me on different occasions. I have been shown that since you were converted, you have been in continual peril. You run well, apparently, for a time, but when your course is questioned or your path crossed, your course of action reveals that the wrong traits of your character have not been brought wholly under the influence of the Spirit of God. When speaking to others, I have been given a message for you, but was not constrained by the Spirit of God to say, Harmon Lindsay, you are the man. I have never ceased to pity you and to feel deep sorrow of heart on your account, but at no time have I felt in full unity of spirit with you.

Since the meeting at Minneapolis, you have followed in the tread of the scribes and Pharisees. Never will you have greater evidence of the working of the Holy Spirit than you had at that meeting. Again

and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present, but you were deceived and prejudiced and manifested the spirit of those who refused to acknowledge Christ. You have followed in their tread and have refused to acknowledge the mistakes and errors in resisting the message the Lord in mercy sent you. Afterwards, at the conference meetings held in Battle Creek, though evidence after evidence was given you, you refused to accept the message sent you by God. You would not humble your pride and repent; your wrong attitude remained unchanged.

At times you have been deeply impressed by the deep moving of the Spirit of God, and you were almost ready to fall on the Rock and be broken, but you strengthened yourself to resist. With others you walked in the same path as did the rebellious Jews; the same spirit that inspired you, and the results have been similar. You need a teachable spirit. You will never find rest until you yield up your set, stubborn will, and cease to resist the pleadings of the Spirit of God.

You have strong natural passions, which need to be chastened and controlled. Although a man in years, you are not a man in self-control, but have the unreasonable prejudices and stubborn disposition of an uncontrollable child. When once your position is taken, you will uphold it at any cost. Knowing your disposition and temperament, knowing that when you start upon a wrong track, any efforts made to change your course only render you more persistent, I have made no special effort for you, fearing that your resistance would carry you fully over to Satan's side, placing you altogether under the black banner of unbelief.

You have rejected the message the Lord has sent you, not because it was an error, but because you set your feet in the path of unbelief followed by the men of Nazareth. Christ "came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister, and sat down.

"And the eyes of all them that were in the synagogue were fastened on Him. And He began to say to them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in this country. And He said, Verily, I say unto you, No prophet is accepted in his own country.

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. And they all in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way." [Luke 4:16-30.]

With many others you have been smitten with blindness. The infatuation of the ruler of the powers of darkness has been upon you. But it is no light matter for you to close your eyes that [you] will not see and your ears that [you] will not hear, and to darken your understanding that you will not be convinced of the manifestations of the Spirit of God. It is a dangerous thing to call the work of the Spirit of God the work of Satan.

Christ has given His own life for you that He might place immortal life within your reach. As the Divine Counselor looked upon you, I heard Him say, "O, who hath bewitched you that ye should not obey the truth?" [Galatians 3:1.] You had a book which you had been studying. The heavenly messenger took this book from you, and placed the Bible in your hand, saying, "The Word of God, which will judge you in the last day, is alone able to make you wise unto salvation. The Bible alone can be a safe counselor and guide for you. It will convince you of the ample provision made for all who will come to Jesus."

Christ calls upon all who claim to be sons and daughters of God to consider His words in the supplication to the Father just before His betrayal and death: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom He hath sent." [John 17:3.] These words open before us a field of study which we have strangely neglected.

Through their lack of interest in the Word of God, men and women absent themselves from the school of Christ, choosing to serve themselves; as a sure result they remain in the darkness of error, fighting against error, fighting against God, and closing their eyes to the truth. Shall we in these last days place ourselves in the ranks of those who deplore the absence of God's Spirit, and yet who do not seek God that they may find it? At times some are convicted and aroused, but they serve God with a divided heart, and soon fall back into error, serving the world under the pretext of serving God. God recognizes all such, not as His servants, but as servants of sin.

My brother, the rebuke of God is upon you, for you have discarded the truth. Light has come to you again and again since the Minneapolis meeting, but in rejecting the message God has sent, you have rejected Him. Infidelity is taking your soul captive because you are not yoked up with Christ. You have thought that you were increased in wisdom, but shame and confusion of face will be the portion of all who are not sanctified through the truth. While covering yourself with infidel ideas and theories, you cannot wear the garment of Christ's righteousness, and without this garment you cannot enter into the marriage supper of the Lamb. God has given you great light, and you will be held accountable for all the privileges you have had to become acquainted with God and His truth.

We are not doing our duty unless we are laborers together with God, working out our own salvation with fear and trembling. As servants of Jesus Christ, we are to place ourselves in the channel of light, doing all that we do to the glory of God. But you have not walked in the light as it has come to you. You have not opened the door of your heart to the knock of Christ. Instead of this you have opened your heart to the agencies which have no connection with God. God calls upon you to work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of His good pleasure. This is the principle that must guide all who would be among the redeemed in the kingdom of God.

I have been shown that you are in peril. The love of the world has been admitted to your heart, from which the love of the truth has been expelled. You have not been serving the Lord and Master with

your whole heart and soul; another leader than Jesus Christ has received your service. Professedly, you have been walking in harmony with your brethren, and they have placed upon you responsibilities which they never should have given you. You have accepted these responsibilities, knowing that if your brethren knew the true inwardness of your thought and practice, they would not have done as they did. There is need for us all to heed the injunction, "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] So far as activity is concerned, you are clear, but all your works will not bear the test of God's Word.

You have not cherished the love of the truth in your heart, though you maintain in some respects the form of godliness. You have sought to manage things according to Harmon Lindsay's will and way, but all this outward work is vain unless God works within. The position you have accepted demands consecrated ability and a pure, sanctified heart. But I have heard you give wrong counsel in regard to the disposition of means given by those who have been moved by the Holy Spirit to sell what they have and help God's work.

Since the Minneapolis meeting your influence and that of Brother A. R. Henry have been like a malarious atmosphere upon the hearts of God's people. You have not sought to establish them in the truth, but rather to weaken their faith. You have been as salt which has lost its savor. Though still trusted by your brethren, you are an unfaithful steward. The seed Satan has put into your mind you have sown in the minds and hearts of others. Can you gather up these seeds of unbelief? Never. They will spring up and yield a harvest you will not care to garner.

In the day when every man is rewarded according to his works, God will look at the hearts which have been deceived by your doubts, and will say, "An enemy hath done this." [Matthew 13:28.] Your heart is not in the truth because the truth is not in your heart.

But while mercy still lingers, go to God for repentance. Seek Him night and day, never relaxing your efforts. You are working out your own destiny, but you must work in opposite directions to that in which you have been working, if you are [to be] saved. Repent and be converted. Do all that you can to counteract the effects of your past work.

God has given you moral powers and religious susceptibilities, but you have not sought to cooperate with Him. To make a propitiation for your sins, and to reconcile you to Himself, He has given the life of His only begotten Son. He has manifested the light, the truth, the way to you, but you have resisted the Spirit of God, and have chosen to walk in the light made by the sparks of your own kindling. The words spoken by Christ to Nicodemus apply to you: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [John 3:3.]

God has given you the privilege of receiving Him, the Light of the world; but for years you have resisted the Holy Spirit of God, and the truth leaked out of your heart as water out of a leaky vessel. You have turned your back upon Jesus, saying, not only in your thoughts, but in your words and works, "My Lord delayeth His coming." [Matthew 24:48.] Yes, your seeds of unbelief have been dropping here and there, and sad is the thought, you cannot gather them up again; you cannot counteract your influence.

You have so long loved the world and the things of the world that everything else has been made secondary. The influence that your family has had over you has been wrong, and you have had a

wrong influence over them. Your faith has been indistinct, and you have refused the help God has sent you, with which you could, if you chose, subdue your own nature. Co-operating with the help God has given you, and using His help, you could render to Him wholehearted, effectual service. But you have been dealing with strange fire. It is your duty to employ your God-given powers in your Creator's service, improving every opportunity diligently and conscientiously. God will accept nothing but consecrated service.

Your wife and children have not the love of God abiding in their hearts. Their love of selfish indulgence is so strong that they are stumbling blocks in the way of others. Those with whom they associate are not made better, but worse, by the association. Are you, as a family, living epistles of God, known and read of all men? The spiritual life of the soul is quenched by the love of things of the world. Practical truth is not desired by you, Brother Lindsay, or by your family; therefore God cannot preside in your hearts. As human agents, we are probationers, fitting for eternity. In giving you Jesus, God has given you all heaven. If you receive Him, you will have moral power to overcome all evil, and you will be a partaker of the divine nature. God calls upon you to eat of the Bread of life, and drink of the water of life, by which He designs that you shall receive strength to be co-workers with God.

God holds you and your wife accountable for neglecting to properly train and educate your children, in order that their lives shall not be superficial and without the solid acquirements that will make them what God intends they should be. Sister Lindsay will have a fearfully solemn account to render to God for her neglect to live a Christian life. Has she taught her children to deny self, and has she practiced self-denial? You will not long stand where you are. The message of God to you as a family is a decisive one. "Today, if ye will hear my voice, harden not your hearts." [Hebrews 4:7.] Sister Lindsay needs to study the instruction given in the Word of God, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, and 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.]

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" [1 Corinthians 3:9-16.]

As a family, what have you done for the Master? What are you putting into your character-building? In that day when all that is worthless shall be burnt up, will it be found that you have brought to your foundation "wood, hay, stubble"? [Verse 12.] Brother Lindsay, your record is far worse in the

sight of God than that of your family, for talents of a high order have been committed to you. Had you improved your talents and walked in the counsel of God, you would have exerted an influence which would have led your wife and children in the right way. What will you answer to God in that day when the case of every one is revealed just as it is?

My brother, I appeal to you as one who loves your soul. While mercy still lingers, fall on the Rock and be broken, that Jesus Christ may build you up into His own likeness. Please read and study carefully the second chapter of first Corinthians, and if your discernment is not wholly perverted, you will obtain a glimpse of your present condition. You will cease to lead other souls in false paths.

My brother, why do you cherish such bitterness against Elder A. T. Jones and Elder Waggoner? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God and followed His will, Cain killed him. God has given Brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the Giver of the message. Why will you encourage the attributes of Satan? Why will you and Brother Henry despise God's delegated ministers, and seek to justify yourselves? Your work stands revealed in the sight of God. "Turn ye, turn ye, for why will ye die?" [Ezekiel 33:11.]

The Lord has appealed to you again and again, rebuking your stubborn, unbelieving spirit, but rather than fall on the Rock and be broken, you become the graft of a strange vine, which in the end will be gathered up and burned. It is difficult for you to throw off the religious faith you have so long professed, but you are not a Christian at heart, for you do not bear the fruits of the Spirit of Christ. A power is working in you, seeking to extinguish the bright beams of Christ's righteousness, which for so many years you have refused to receive. Judas might have been disciplined by the lessons of Christ, as were the other disciples, but he refused to receive and to practice the words of Christ. Though he was thought by the other disciples to be a faithful follower of Christ, he was not transformed in character. He had a formal connection with the little church of disciples, but he had not heart-connection with Christ.

God is long-suffering to usward, not willing that any should perish, but the day of His judgment will come at last. "Blessed is that servant whom his Lord when He cometh shall find watching." [See Matthew 24:46.] O that you may awake before it shall be everlastingly too late, and prepare to meet your God. Often the Spirit of God has taken of the things of God, and shown them to you, but you have refused to accept them, and by your refusal you have despised the truth, and have placed yourself in the path of the unrepentant Jews. Have you forgotten that God who is strong to save is also strong to smite the rejecters of His law? This may be the last appeal the Lord will make to you, for there is a line beyond which the forbearance of God does not pass.

By continual resistance the sinner places himself where he knows nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark is placed over his doorway, "Ephraim is joined to his idols; let him alone." [Hosea 4:17.] Jesus grieves over you, saying, "How often would I have gathered you as a hen gathereth her chickens under her wing; but ye would not." [See Matthew 23:37.] No longer grieve the Saviour by your resistance. "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer

than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." [Romans 13:11, 12.]

Lt 52, 1895

McCullagh, S.

Hobart, Tasmania

December 6, 1895

Elder S. McCullagh

Paddington, Sydney, N. S. W.

My dear Brother:

I am very sorry to learn of your affliction, and sorry that you could not come to the meeting that is now in session. We are having good meetings, and we feel that they must be continued a week longer. There is a very good outside interest.

We have had smart rain showers and then sunshine. One day it rained nearly all day. This rain was much needed and is a great blessing to the fruit, and products of the ground generally.

I feel deeply as I consider how much work there is to be done in many places. I must tell you that your sister and her husband were present at the meeting Wednesday afternoon. I had a good assembly and much freedom in talking upon faith and trust in God, and His mercy and compassion and love. Your sister seemed to be interested. They had a babe in her arms. I did not speak with her, as I left while they were singing the last hymn, for I was very weary.

I have very solemn feelings as I consider the condition the world is in—O, how careless, how full of crime and disobedience and sin! How sad, how terribly sad, is the fact that the world does not recognize the love of God in giving Jesus Christ as our Redeemer—Jesus Christ, who was equal with God. "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.] Sin has for ages disturbed, or I might say, impeded the great work of divine benevolence by obstructing the channel through human agencies that refuse to receive the heavenly gift and therefore cannot impart the same.

God is calling for men and women to become consecrated as laborers with Jesus Christ. Although sin and wickedness have disturbed for ages the flow of rich grace, yet this flow has not been cut off from earth. Its course is earthward, and if men would only co-operate with God, if the channel of communication was kept open, unrestrained, to communicate to the world, the light of heaven would be shining in all parts of the world, scattering the moral darkness.

I am satisfied that we must work in earnest. The ministers are not the only ones who are to shine, but workers are to be raised up in all the churches, and as these who receive the truth shall maintain humility and contrition, they are the very ones God will use to bless their fellow men, by doing whatever they can in their supposed humble capacity. It is not the most learned, not the most eloquent of the human family, through whom the Lord will reveal Himself. "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 who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the humble ones." Isaiah 57:15. "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Isaiah 66:2.

The Lord calls for us to render back to Him the endowments He has given to men, whereby they can use all their powers of intellect, and all their strength, physically and morally, in His service to do good and bless others. A crisis has arrived in the government of God on earth. Divine compassion has been flowing to the people, notwithstanding that the heavenly current has been beaten back by stubborn hearts. But the time has come when a vast number are passing the boundaries, and a terrible alternative is to be realized, for Omnipotence keepeth a reckoning of the sum of guiltiness of every nation upon the globe. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." [Nahum 1:3.]

The forbearance of the Lord is wonderful; He putteth constraint upon His own attributes. Omnipotence exerted over Omnipotence. Why hath God kept silence? Why hath He forbore so long in looking for centuries upon a people who despised His goodness and forbearance and patience? He sees His holy law prostrated, broken, trampled under foot, by a rebellious confederate people, who give themselves to work evil, co-operating with evil angels. The whole apostasy of evil angels has conspired with evil men, and gathered in strong armies to destroy the champions of God and the truth. The Lord will come out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and no more cover her slain.

The hostility to Heaven will go on to still greater lengths. War, bloodshed, rebellion against God's law, will reach an aggravating pass that many do not think possible. So deep and increasingly strong is the infernal enmity and hatred to God, which has struck deep its roots into human depraved hearts throughout the mass of humanity, that anyone who shall show any inclination to return to God and keep His commandments, will be denounced as treacherous to the governments of earth.

The first turning away from this impious, rebellious warfare against the law of Jehovah will be detected by a sharp, wakeful, intense impiety. The accused will be dealt with as a traitor in the camp. Vice will be concentrated in all its forms. Men have turned away from God and accepted satanic attributes. The only tie which will keep man in union and harmony with his fellow men is the trampling down of the law of God. This is the principle—hatred to God, and it is the only bond of affinity in the great mass of transgressors. The hearts of the sons of men are fully set in them to do evil, exactly as was revealed in the inhabitants of the old world.

What can we say to make the wicked, the transgressors of the law of God, understand that they are at enmity to the forbearance of God? How shall we make them hear that they are surely presuming on His mercy, and that to exhaust it? The Psalmist marks the time in which he lived as that of great depravity, but what has it reached now? Centuries have been ripening up the harvest of the world for the sickle. "They have made void Thy law." [Psalm 119:126.] They refuse to respect God's law, while they make human laws supreme. A more than common contempt is placed upon the holy law of Jehovah. Men are fast exceeding the bounds prescribed by God. His interference must come, when He will vindicate His honor. Men are rushing on, to outrun the limits of His grace. God will not

long delay. The swellings of unrighteousness have come to such a fearful pass that all the plagues that are prepared as revealed in Revelation will come upon a godless world.

Dear Brother and Sister McCullagh, in reference to meeting houses to be built, we see the necessity, and we will be with you now soon. Wait patiently, and keep praying for the help which God alone can give me in the way of means. We need means so much. There is a positive necessity for a meeting house to be built here in this place, Hobart. The Lord knows all our necessities. He is acquainted with our poverty, and the Lord will help His own cause and His own works. Now let us trust Him with all our hearts, and be determined that faith shall be mingled with all our prayers.

Let all who love and fear God call upon Him in sincerity of soul that He will work in behalf of His people, and He will not be solicited in vain. Ways and means will certainly be provided whereby His people shall have a place where they can worship Him. Let not Satan depress any of you. Watch unto prayer. O, has not our Lord made us the repository of sacred truth? Will He not open the way that it shall come to the people?

Lt 53, 1895

Olsen, O. A.

Norfolk Villa, Granville, Australia

September 10, 1895

Dear Brother:

For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A. R. Henry and Harmon Lindsay with so much responsibility in the work, and send them hither and thither to all parts of the field? They are not by precept and example giving the third angel's message. The atmosphere which surrounds their souls, and which is revealed in spirit and influence, shows that they have lost the Spirit of God out of their hearts and their experience. They are made responsible for many, many things, while they do not feel their accountability to God.

Brother [J. N.] Nelson who is in the office cannot be regarded as in exactly the same position as these men, but he needs a different mold of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing these principles is such as to make a disagreeable impression upon the minds of those associated with him. His words [and] his manner of expression create thoughts and feelings that are very objectionable.

A good man is to manifest his principles, but he can do this in a way that will not make such a disagreeable impression upon those with whom he does business. God requires Brother Nelson to learn his lessons more perfectly in the school of Christ. His principles should be kept more vividly before his own mind, that they may bring forth in him the peaceable fruits of righteousness. His unfortunate manner of expression, and his spirit of criticism destroy his influence that, if sanctified, might be of real value.

The Lord wants Brother Nelson to clothe himself with the garments of righteousness, and to bring into his practical life the sweetness and fragrance of the character of Christ. This brother possesses qualifications of mind and character that if sanctified daily for the Master's use would enable him to become a vessel unto honor. But he needs the molding and fashioning of Jesus. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But then, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." [1 Timothy 6:10-12.]

I would say to Brother Nelson, Let your heart be joined to the heart of infinite love. Let your life be knit by hidden links to the life of Jesus. Let your life be hid with Christ in God; then because Christ liveth, you will live also. God wants you to let Him manage you, that you may be a lovable Christian. The Lord would have the natural and hereditary traits of character come under the pruning knife. Look steadfastly unto Jesus, that you may catch His spirit and cherish the qualities of Christlike character. Then it will be recognized by all who have any connection with you that you have learned of Christ His meekness, His affection, His tenderness, His sympathy.

Never rest satisfied until you possess a loving and lovable spirit. Your words may come from the good treasure of the heart to strengthen, help, bless, and win all around you. True conscientiousness will make the religious life attractive. But your religion has altogether too much acidity to be palatable. You sour your influence by a stubborn, set determination; your critical censoriousness sets the teeth on edge. God help you, my brother, for you need melting.

Others catch your spirit. The seeds we sow will bear harvest in goodness, patience, kindness, and love, or exactly the opposite. It is not your purpose to do wrong acts, but you do not see the necessity of doing pleasant acts, so that from you men receive a better impression of the Christian character. More of the spirit of the beloved disciple John would make you more fragrant and lovable, and a far better example of what constitutes a true Christian life.

Many, many, need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of putty, but He does want you to be in principle as sound as a rock, yet with a healthful mellowness. Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in His life were mingled gentleness, meekness, benignity, sympathy, and love. The poorest were not afraid to approach Him; they did not fear a rebuff. What Christ was, every Christian should strive to be. In holiness and winsomeness of character He is our model.

"Learn of me," says Jesus, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] We should all learn of Christ what it means to be a Christian. Let us learn of Him how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy. Thus the character becomes lovable and attractive. The beauty of holiness will disarm scoffers.

The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their characters reflect the character of Christ. The heart must receive the divine current, and let it flow out in rich streams of mercy and grace to other hearts. All who would win souls to Christ must be winsome. A word to the wise is sufficient.

Lt 54, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

September 19, 1895

Elder O. A. Olsen

Battle Creek, Michigan, U. S. A

Dear Brother:

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work. Matters are being shaped so that every other institution is following in the same course. The General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled at Battle Creek for a long time.

Christ said of the Jews, "In them is fulfilled the prophecy of Isaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxen gross, and their ears are dull of hearing, and their eyes have they closed." [Matthew 13:14, 15.] Thus it is with some men who are connected with the great and important interests in our institutions.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme.

So it is today. Men connected with the work of God have been dealing unjustly, and it is time to call a halt. The holy principles God has given are represented by the sacred fire; but common fire has been used in place of the sacred. False propositions have been assumed as truth and righteousness, and everything has been managed in such a way as to carry out these propositions, which are a misrepresentation of God's character. Plans contrary to truth and righteousness have been introduced in a subtle manner, on the plea that this must be done, and that must be done, because it is for the advancement of the cause of God. Men have taken advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. This devising leads to oppression, injustice, and wickedness. There will be no material change for the better until a decided movement is made to bring in a different state of things.

The plea some are so ready to urge, "the cause of God," "working in behalf of the cause of God," to justify themselves in presenting robbery for burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to Him. Let men deal with men upon the principles of the ten commandments, bringing these principles into their business transactions, for the great and holy and merciful God

will never be in league with dishonest practices; not a single touch of injustice will He vindicate. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God.

Let all bear in mind that the Lord's eye is upon all their works, and that He expects fidelity from His servants. When the four Hebrew youth were receiving an education for the court of the Babylonish king, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they discerned that through the grace of God, their destiny depended on their own will and action. They knew that they were to bring all their ability to their work, and by close, severe taxation of their powers, make the most of their opportunities for study and labor.

He who has created men, and has given them talent and intellect, seeks to bring their minds into association with the divine. When this is done, goodness, love for their fellow men, will be their natural instinct. He would have men love God supremely, and their fellow men impartially. It is His purpose that we should be closely attached to God and tenderly attached to one another.

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race [was] created. Adam and Eve fell.

And cannot men who have the history of the fall, the workings of the wily foe since Adam's day, see how the same principles are still at work, and what will be the end thereof? We are all on trial during probationary time. Satan is playing the game of life for every soul; Christ is at work for every soul. Those who consent to receive the moral image of God become like Him in character. But if they refuse the character of Christ, heaven is lost to them. When we have so gracious an opportunity of working out our own salvation through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive His merits, and perfect a character like His?

The Lord Jesus Himself has bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man. "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 1:14.] Infinite wisdom is revealed in Christ. He suffered in our stead, that men should have another test and trial to prove whether they would be safe subjects for His kingdom. His blood was our ransom; His death brings life and immortality within our reach. He has risen from the dead, and has ascended on high to intercede for the fallen race. He is now at the right hand of the throne of God—our representative before the Father.

Whatever was given to Christ—the "all things" to supply every need of fallen man—was given to Him as the Head and representative of humanity. In and through Him we are complete in every grace. We share His throne. "To as many as received him, to them gave he power to become the sons of God, even to them which believe on his name, which were born, not of blood, nor of the will of flesh, but of God." [Verses 12, 13.]

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, and oppression, for those that overcome. Then I entreat you who have a heaven to gain

and a hell to shun, Do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity.

All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in Him fulfilled its righteousness, will have eternal life. They will be one in character with Christ. His prayer for His followers will be fulfilled: "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 17:22, 23.] Shall we not strive to form characters after the divine similitude? Shall we not here be conformed to the image of Christ? O that God would give us divine perception to comprehend the breadth and length, the depth and height, and to know the love of Christ that passeth knowledge, that we might be filled with all the fullness of God! Then would man look upon his fellow men as God's own purchased possession. He would keep his own soul in the love of God, and would not undertake to lord it over God's heritage.

It was a wonderful thing for God to create man, to make mind. He created him that every faculty might be the faculty of the divine mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. The Lord Jesus is the Author of our being, and He is also the Author of our redemption, and every one who will enter into the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are redeemed will be overcomers; they will be elevated, pure, one with Christ.

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was no withdrawal of divine influence from Lucifer. Not in the slightest particular was there a deficiency in God's government that would afford a cause for disaffection in heaven. So in the administration of affairs in connection with God's work on earth, He requires that those who bear the responsibility of the work are to give no cause for disaffection. The principles that are according to heaven's order must be maintained.

Everything in our world is in agitation. Coming events cast their shadows before. The signs of the times are ominous indeed. There is assurance in nothing human or earthly. There are but two parties in this world. Satan works with his crooked, deceiving power, and through strong delusion he catches all who do not abide in the truth, who have turned their ears away from the truth, and have turned unto fables. Satan himself abode not in the truth, and he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

Rapidly men are ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. Some are watching and waiting and working for our Lord's appearing, but the greater part of the world are rapidly falling into line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth that they will accept the counterfeit, and humanity will be hailed as God.

Satan's skill is exercised in devising plans and methods without number to accomplish his purpose. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles, bearing on their race the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day belongs to the methods of the prince of evil.

We are warned in the Word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. The winds are held by the four angels; a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow man. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren.

God expects His workers to be tender-hearted. How merciful are the ways of God. See Deuteronomy 10:17-20; 2 Chronicles 20:5-7, 9; 1 Peter 1:17. But the rules God has given have been disregarded, and strange fire has been offered before the Lord. The spirit of domination is extending to the presidents of our conferences. But if a man is sanguine of his own powers, and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. "All ye are brethren." [Matthew 23:8.] Those in authority should manifest the spirit of Christ. They should deal as He would deal with every case that requires attention. They should go weighted with the Holy Spirit.

A man's position does not make him one jot or tittle greater in the sight of God: it is character alone that God values. The high-handed power that has been developed, as though position made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of authority cannot be trusted to mold and fashion other men's minds and characters. The result will be a loss of

confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness apart from Him.

Let men be connected with God's work who will represent His character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind, they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-16. The whole chapter is an eye-opener, if men wish to open their eyes.

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God, ignore His parental character, and depart from honor and righteousness in dealing with their fellow men, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. But when men are forced to follow the prescriptions of other men, an order of things is instituted that overrides sympathy and tender compassion, blinding the eyes of men to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under feet.

The righteousness of Christ by faith has been ignored by some, for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action; and Satan has had an opportunity to represent himself through them. When one who professes to be a representative of Christ engages in sharp dealing, and presses men into hard places, those who are thus oppressed will either break every fetter of restraint, or will be led to regard God as a hard master. They cherish hard feelings against God, and their souls are alienated from Him, just as Satan planned it should be. This hardheartedness on the part of men who claim to believe the truth, Satan charges to the influence of truth itself, and thus men become disgusted, and turn from the truth.

For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Such men may think they are representing the justice of God, but they do not represent His tenderness and the great love wherewith He has loved us. Their human inventions, originating with the specious devices of Satan, appear fair enough to the blinded eyes of men, because they are inherent in their nature. A lie, believed and practiced, becomes truth to them. Thus the purpose of Satan, that men should reach these conclusions through the working of their own inventive minds, is accomplished.

Men fall into error by starting with false premises, and then bringing everything to bear to make the error true. In some cases the first principles have a measure of truth interwoven with the errors, but it does not lead to any just action, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and profess to stand as representatives of God. These are false gods.

Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to

the life of the soul. We are warned not to trust in man nor to make flesh our arm. A curse is pronounced upon all that do this.

“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 like 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. ... O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water.” [Jeremiah 17:5-10, 13.]

Let no plans or methods be brought into any of our institutions that will place mind or talent under the control of human judgment, for this is not in God’s order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements, one man’s mind is ruled by another man’s mind, and the human agent is separated from God and exposed to temptations. Satan’s methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man’s faith in God, and in the principles which are to control his work, to purge from guilt and from every species of selfishness and hypocrisy.

The Lord of heaven who made our world, and who created man, guards the interests of every soul. To every man He has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for the talents he has never had; none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. One talent well used, will gain other talents, and these still others. The man with a few pence can serve God faithfully with his pence. If he does this, he is judged as faithful in the sight of God as the one who has improved pounds.

All are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little as possible of these talents, according to their human estimate of God’s entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God’s gifts to him, and faithfully trade upon them. No man is to merge his individuality in that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God’s entrusted goods. Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work He has given us to do. That work is our own, the accountability is our own; it cannot be transferred to

another. Let not human agents interpose to take another's work out of the hands of God into their own finite hands.

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to Him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing houses or the conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled.

The efforts that have been made to turn all the profits derived from the talents of writers into the hands of the conference or the publishing house will not prove a success, for the plan is not just and equal. From the light given me by God, the efforts made in this direction by those at the heart of the work are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business make decisions and transact business as they have done and propose to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan.

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to whom God has given talents to use to His glory. He never designed that any man should sell his stewardship, as if he was not capable of managing the talents given him. The ideas which prevail that in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, is an error.

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men took into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for their own appropriation. But the very persons whom God has entrusted with His goods are held responsible to trade upon them, and thus develop talent.

Every soul who has become the servant of God through the grace of Jesus Christ has his own peculiar sphere of labor. He is not to be bought or sold, but he is to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [1 Peter 1:18-22.] Who have greater need to be doers of this inspired injunction than have those who are living at the very close of this earth's history?

It is not our property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord's goods and multiplying the talents given us, we shall invest this gain for the Master, praying for wisdom that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world.

Some men or councils may say, That is just what we wish you to do. The Conference Committee will take your capital, and will appropriate it for this very object. But the Lord has made us individually His stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God; ask him for yourself, and then work with an eye single to His glory.

By exercising your judgment, by giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act in building a humble house for the worship of God. Have an interest in the work in all parts of the field.

While it is not your own property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council of men whether you shall use your means as you see fit to advance the work of God in destitute towns and cities and impoverished localities. If the right plan had been followed, so much means would not have been used in some localities, and so little in other places, where the banner of truth has not been raised. We are not to merge our individuality in judgment in any institution in our world. We are to look to God for wisdom, as did Daniel.

Age after age Jesus has been delivering His goods to His church. At the time of the first advent of Christ to our world, the men who composed the Sanhedrin exercised their authority in controlling men according to their will. If that will were always submerged in God's will, this would be safe, but when men are separated from God because their will, their wisdom, is made a controlling power, the souls whom Christ had given His life to free from the bondage of Satan, are brought under bondage to him in another form.

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We are to administer the trust committed to us by God as in the view of the heavenly universe. Our own hearts are to be sanctified and stirred, our hands are to have something to impart, of the income that God entrusts to us, as occasion demands. The humblest of us are entrusted with talents and we are to be agents for using our gifts for His name's glory. It is the duty of everyone <to sense his own responsibility and> to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. He who improves his talents to the best of his ability may present his offering to God as a consecrated gift that will be as fragrant incense before Him, <a savor of life unto life.>

The change which must come to the natural, inherited, and cultivated tendencies of the human heart is that change of which Jesus spoke when He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [John 3:3.] Nicodemus was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, a man whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He had heard the teaching of Jesus, and his mind had been aroused by the wonderful words. He desired to hear more, but he would not go to Jesus by day; <he was not prepared to meet the jealousy of the scribes and Pharisees, and> it would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. He sought Him at night, thinking, I will ascertain for myself the mission and claims of this teacher, and see whether He is indeed the light to lighten the Gentiles, and the glory of Israel. "Rabbi," he said to Jesus, "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." [Verse 2.]

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [Verse 3.] He virtually said to Nicodemus, It is not controversy that will help your case. Arguments will not bring light to your soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action. You must be born again. Until this change takes place, until all things are made new, the strongest evidence that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.

To Nicodemus this was a very humiliating statement, and with a feeling of irritation he took up the words of Christ, saying, "How can a man be born again when he is old?" [Verse 4.] He was not spiritual minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He pressed home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. 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 is everyone that is born of the Spirit." [Verses 5-8.]

Some gleams of truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, "How can these things be?" With deep earnestness, Jesus answered, "Art thou a master in Israel, and knowest not these things?" [Verses 9, 10.] Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven.

Christ's words conveyed the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, Nicodemus should have a far more humble opinion of himself because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love, that Nicodemus was not offended as he realized his humiliating position. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?" [Verses 11, 12.]

I present this lesson to Nicodemus as highly applicable to those who today are in responsible positions as rulers in Israel, and whose voices are often heard in council, giving evidence of the spirit that Nicodemus possessed. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying responsible positions in our churches. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [Verse 3.] Will the lesson given to the chief ruler have the same influence on their hearts and lives as it had on his?

Nicodemus was converted as the result of this interview. In that night conference with Jesus, the convicted man stood before the Saviour under the softening, subduing influence of the truth which was shining into the chambers of his mind and impressing his heart. Jesus said to him, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." [Verses 12, 13.]

Jesus not only told Nicodemus that he must have a new heart in order to see the kingdom of heaven, but He told him how to obtain this new heart. He read the inquiring mind of the seeker after truth, and presented before him the representation of Himself: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Verses 14-16.] Good news, good news, let it ring throughout the world!

Nicodemus caught the meaning of Christ's words. He received his lesson and became a true believer. He searched the Scriptures in a different way; he could say, Old things have passed away, and, behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit. His voice was heard in the Sanhedrin council, opposing the measures for compassing the death of Christ. "Doth our law judge any man before it hear him?" he asked. The scornful answer was returned, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." [John 7:51, 52.]

The lesson given to Nicodemus is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible, this alone would be a guide to the soul. Especially to every man who accepts responsibilities as a counselor, every one who is dealing with human minds, is this grand, beautiful truth to be a bright and shining light. It is no credit to the one who has the Word of God in his possession to say, I have no experience; I do not understand these things. He never will be wiser until he becomes of much less consequence in his own estimation and a diligent student of the Word of God.

The change of heart represented by the new birth can be brought about only by the effectual working of the Holy Spirit. If it molds and fashions your heart daily, you will have divine insight to perceive the character of the kingdom of God. But pride and self-love have resisted the Spirit of God. Every natural inclination of the soul opposes the change from self-importance and pride to the meekness and lowliness of Christ. It is only through receiving divine light, only through the co-operation of heavenly intelligences, that we can discern the spiritual character of the kingdom of God. Only thus can we have a lively sense of the duties due to all with whom we are brought in contact.

We are under contract to God, in His divine service, to work as Christ worked, not in accordance with natural inclinations, but in accordance with the Spirit of God. But man has woven into the work of God his own defects of character, devices that are human and earthly, delusions, ensnaring to himself and to all who accept them. He must make it his first duty to understand the work of God in the regeneration of the soul. He must learn this lesson as a little child. This change should take place in every man before he accepts a position as leader or ruler in connection with the work of God. If he has not a vital connection with God, his own spirit and sentiments will prevail, and he will offer strange fire in the place of the sacred.

Consider the incident which Christ presented before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night, Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget his great care over them, the Lord Jesus gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, but in His great mercy He did not leave them to perish.

Moses was bidden to make a brazen serpent and lift it on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live. They recovered health at once. Suppose ye that this life-giving message, the invitation to look upon the representation of Christ, was given in whispered tones? Suppose ye that there were meetings for discussion as to how the symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation, but no light was given. They must accept the words given by Christ to Moses. It was proclaimed with the trumpet, and by the leading men of every tribe throughout the encampment. The word obeyed would bring life and healing.

What a strange symbol of Christ was that likeness of the serpent which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the Sin-bearer. Under the symbol of the uplifted serpent, He was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person, men might recognize His mission, and co-operate with Him in the saving of humanity. He was crucified at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, was given in the most decided manner.

The same healing, life-giving message is now sounding. It means hope, courage, faith, pardon, and life. It points to the Saviour, uplifted on the shameful tree. Those who have been bitten by the old serpent, the devil, are bidden to look and live.

Through the Saviour's lesson, Nicodemus was brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as He had spoken to him; then they would no longer remain in unbelief. O, that today men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." [John 3:3.] The explanation of the plan of salvation may today be presented to men who act as rulers and counselors; and yet, having eyes, they see not, and having ears, they hear not; they have no experimental knowledge of what it means to believe in

Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? and what it means to cease from sin? what it means to have the righteousness of Christ, to bear the divine similitude?

Look only to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be healed. Then there will be no more of self; you will have peace with God through Jesus Christ. Open the door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent you by the Holy Spirit, because He loves you and is loath to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul dead in trespasses and sins. The men in responsible positions, <above all others,> need the converting power of God daily, <sanctifying themselves that others may be sanctified.> If they would co-operate with God, looking to Christ every moment, believing in Him as it is their privilege to do, their eyes would be opened, and their hearts would be made new.

“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.” [Verse 16.] O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against His law, He gave Jesus to bear our sins, that pardon may come to all who believe on Him.

The only hope of the world was for One who knew no sin, One equal with God, to come to our earth, and live the law, testifying that in His humanity He could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He is not willing that any shall perish but that whosoever will, may come to Him through Christ, and live.

Lt 55, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

September 19, 1895

See also Lt 54, 1895.

Dear Brother:

With this letter I send you other important manuscripts. You will see that I have written largely, but as the dates show, not all has been written recently. For three mails some of these writings have been ready, but were not sent. Sister Bolton has not been able to do this work. Again and again I thought that I would send the [manuscripts] without copying, and had had them enveloped, but I was dissuaded from doing this. Well, I thought, next mail they will be ready, but there was no more prospect of having them prepared. This mail I am separated from Fannie; she is at Cooranbong, and I here; but Marian is giving the matter such preparation as is possible under the circumstances, and reading it for the typewriter.

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o'clock. I think we will institute at

least once each day a season of prayer for the Lord to set things in order at the center of the work. Matters there are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time.

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme.

The holy principles that God has given are represented by the sacred fire; but common fire has been used in place of the sacred. Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that this must be done, and that must be done, because it is for the advancement of the cause of God. But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is [to be] free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books.

The case of Frank Belden has been presented to me. The office of publication has treated him unjustly, as it has also Edson White. The plea which some are so ready to urge, "the cause of God," "working in behalf of the cause of God," to justify themselves in presenting robbery from burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to Him. Men connected with His work have been dealing unjustly, and it is time to call a halt.

Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of His character.

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things.

Cannot men who have the history of the fall, the workings of the wily foe since Adam's day, see how the same principles are still at work, and what will be the end thereof? He who has created men, and has given them talent and intellect, seeks to bring these minds into association with the divine; then goodness, love for their fellow men, will be their natural instinct. Infinite wisdom is revealed in Christ, and He suffered in our stead, that men should have another test and trial to prove whether they would be safe subjects of His kingdom. Christ has risen from the dead and ascended on high to intercede for the fallen race. This is now His work before the throne of God. He would have men to love God supremely, and their fellow men impartially. It is His purpose that we should be closely attached to God, and tenderly attached to one another.

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race was created. Adam and Eve fell. And now the Lord Jesus has Himself bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man.

We are all on trial during probationary time, and those who consent to receive the moral image of God become like Him in character. But if they refuse the character of Christ, heaven is lost to them. And when we have so gracious an opportunity of working out our own victory through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive His merits, and perfect a character like His? Satan is playing the game of life for every soul; Christ is at work for every soul. "As many as received him, to them gave he power to become the sons of God, even to them which believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." [John 1:12-14.] These words are written of Christ. He is our representative before the Father. Whatsoever was given to Christ—the "all things" to supply every need of fallen man—was given to Him as the head and representative of humanity. Who will be the receivers of eternal life? All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in Him fulfilled its righteousness. We are to be one in character with Christ. He said, "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 17:22, 23.] Mark these words.

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, oppression. Then I entreat you who have a heaven to gain and a hell to shun, Do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity. That character which expresses the glory, the character of Christ, will be received into the Paradise of God. A renovated race will walk with Christ in white, for they are worthy. The likeness of Christ's character is revealed in every soul. There is a new heaven, and a new earth, wherein dwelleth righteousness. O shall we not here form characters after the divine similitude? Shall we not become transformed into the likeness of God? If Christ died to destroy the works of the devil, it is essential for us to understand what these works are.

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was not withdrawal of divine influences from Lucifer. There was not in the slightest particular a deficiency in God's government that would afford a cause for disaffection in heaven. So in the administration of affairs in connection with God's work on earth, He requires that those who bear the responsibility of the work give no cause for disaffection. Those principles must be maintained that are according to heaven's order.

It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is

the Author of our being, and He is also the Author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ.

Christ's blood was our ransom, His death brings life and immortality to light. In and through Christ we are complete in every grace. We share His throne. O that God would give us the divine perception to comprehend the breadth, and length, and depth and height, and to know the love of Christ that passeth knowledge, that we might be filled with the fullness of God! Then would man look upon his fellow man as God's own purchased possession. You would keep your own souls in the love of God, and would not undertake to lord it over His heritage.

Christ said of the Jews, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxen gross, and their ears are dull of hearing, and their eyes they have closed." [Matthew 13:14, 15.] Thus it is with some men who are connected with the great and important interests in our institutions.

Let all bear in mind that the Lord's eye is upon all their works, and that He expects fidelity from His servants. When the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor.

September 24

Everything in our world is in agitation. "Coming events cast their shadows before." The signs of the times are ominous indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels, a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work designed us for our fellow men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay.

Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing, while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth that they will accept the counterfeit. Humanity is hailed as God.

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. ... That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." [John 1:4, 5, 9-12.]

There are but two parties, Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth; he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that spiritualism, theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

We are warned in the Word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles, bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery.

Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh-day Adventists, who claim to have advanced truth.

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness and equity and impartial judgments, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

God will not vindicate any device whereby men shall in the slightest degree rule or oppress his fellow man. The only hope for fallen man is to look to Jesus, and receive Him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God and maintains a vital connection with Him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.

Let no plans or methods be brought into any of our institutions that will bind minds or talents under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to Him alone, and no greater dishonor can be done to God than for one finite

agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God and exposed to temptations. Satan's methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings are the result. Such a course destroys man's faith in God, and in the principles which are to control, to purge from guile and from every species of selfishness and hypocrisy.

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore His parental character, and depart from honor and righteousness in dealing with their fellow men, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character step from the Bible platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men are instituting an order of things that overrides sympathy and tender compassion, that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot.

The righteousness of Christ by faith has been ignored by some, for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing and pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from Him, just as Satan planned it should be.

This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Men think they are representing the justice of God, and they do not represent His tenderness and the great love wherewith He has loved us. Their human invention, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature.

A lie, believed, practiced, becomes as truth to them. Thus the purpose of the satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds. But how do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to just actions, and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods.

"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. ... O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water." [Jeremiah 17:5-10, 13.]

Elder Olsen, the present state of things has continued long enough. Your spiritual eyesight has become imperfect. You link up with men whom God is not leading. You accept as sound the propositions of men, who in some things start you on a wrong track, for you sanction these propositions and give them authority and power. I am not sorry that these things, which have been so long brewing in unsanctified minds have become more pronounced, that you may the better discern their true character before some other agent shall come in to preside over the conference your place. I now beg of you to arise in the name of the Lord, and He will help you to retrieve the errors of the past that are leading to serious results.

The lack of consecration and self-denial on the part of leading men, their spurious devotion, has been made manifest in the grasping of the high wages, and in their resistance to the messages that God has sent. They have continually and persistently turned from these warnings, and yet you have given them influence, you have linked up _____ and _____ together, and sent them to different localities to transact business, giving the impression that they were the reliable men upon whom you depended. How could you do this, when it is too apparent that they need to be born again before they can see the kingdom of God? They need the work of the truth upon the heart to make them men of opportunity.

While they have been very ready to accept benefits for themselves, they seek to wrest every advantage from their brethren, and say that it is for the cause. What is the cause? God demands an altogether different record. He expects His workers to be tender-hearted. How merciful are the ways of God. See Deuteronomy 10:17-20; 2 Chronicles 20:5-7, 9; 1 Peter 1:17. The rules that God has given have been disregarded, and strange fire has been offered before the Lord.

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to Him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house or the conference, know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled.

The Lord God of heaven who made our world, and who created man, guards the interest of every soul. To every man He has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents he has never had; none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. One talent, well used, will gain other talents, and these still others. The man with a few pence can serve God with his pence; if he does this, he is in God's sight judged as faithful as the one who has improved five talents.

But all are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little of these talents as possible, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God's gifts to himself, and faithfully trade upon them. No man is to merge his individuality in that of any other man. No man should be urged to make another man his steward. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods, and the efforts that have been made to turn all the profits from the talents of writers into the hands of the conference or the publishing house will not prove a success, for the plan is not just and equal.

From the light given me of God, the efforts made in this direction by those at the heart of the work are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business make decisions and transact business as they have done and fully proposed to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan.

Let men be connected with God's work who will represent His character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-16. The whole chapter is an eye-opener, if men wish to open their eyes.

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do. They belittle men to whom God has given talents to use to His glory. He never designed that any man should sell his stewardship, as though he was not capable of managing the talents God has given him. The idea which prevails that in order to give to the cause of God, a writer, must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, is an error.

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men were taking into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for themselves to appropriate. But the very persons whom God has entrusted with his goods, are held responsible to trade upon them, and thus develop character. Can any more striking demonstration be required to open the eyes of men and councils to this matter than the history of the past few years?

Every soul who has become the servant of God through the grace of Christ has his own peculiar sphere of labor. He is not to be bought or sold, but to understand that "ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your

faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [1 Peter 1:18-22.] Who have greater need to be doers of this inspired injunction than have those who are living in the very close of this earth’s history?

It is not our own property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord’s goods and multiplying the talents, we shall invest this gain for the Master, praying for wisdom from God that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world.

Some men or councils may say, That is just what we wish you to do. The Conference Committee will take your capital, and will appropriate it for this very object. But the Lord has made us individually His stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God; ask Him for yourself, and then work with an eye single to His glory.

By exercising your own judgment, giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act, in building a humble house for the worship of God. Have an interest in the work in all parts of the field.

While it is not your property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council if you shall use your own means as you shall see fit, to advance the work of God in destitute towns and cities and impoverished localities. If the right plan had been followed, there would not have been so much means used in some localities and so little in other places where the banner of truth has not been raised. We are not to merge our individuality in any institution in our world.

The high-handed power that has been developed, as though positions had made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God’s heritage will create such a disgust of man’s jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mold and fashion other men’s minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without special help from God.

Age after age Jesus has been delivering His goods to His church. At the time of the first advent of Christ to our world the men who composed the Sanhedrin exercised their authority in controlling

men according to their will. Thus the souls whom Christ had given His life to free from the bondage of Satan were brought under bondage to him in another form.

Do we individually realize our true position that as God's hired servants we are not to bargain away our stewardship? We have an individual accountability before the heavenly universe to administer the trust committed us of God. Our own hearts are to be stirred, our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be an agent for God, using our gifts for His name's glory. He who improves his talents to the best of his ability may present to God his offering as a consecrated gift that shall be as fragrant incense before Him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it.

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul and imperil the souls of others. "All ye are brethren." [Matthew 23:8.] This disposition to lord it over God's heritage will cause a reaction unless these men change their course. Those in authority should manifest the Spirit of Christ. They should deal as He would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values.

Nicodemus sought an interview with Jesus at night saying, "Rabbi, 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." All this was true, as far as it went, but what said Jesus? He "answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [John 3:2, 3.] Here was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene.

Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether He is indeed the light to lighten the Gentiles, and the glory of Israel. Jesus virtually says to Nicodemus, It is not controversy that will help your case. It is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action; you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God.

This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ, saying, "How can a man be born when he is old?" [Verse 4.] He was not spiritual minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising His hand in solemn, quiet dignity, He presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born

of the Spirit is Spirit. 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 is very one that is born of the Spirit." Nicodemus said unto him, "How can these things be?" [Verses 5-9.]

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the inquiry, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" [Verses 9, 10.] His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him, that he was not offended as he realized his humiliating position.

Surely one entrusted with the religious interests of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" [Verses 11, 12.]

This lesson to Nicodemus I present as highly applicable to those who are today in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [Verse 3.] "A new heart also will I give you." [Ezekiel 36:26.]

If you have the Holy Spirit molding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ and became a true believer. His voice was heard in the Sanhedrin council in opposition to their measures for compassing the death of Christ. "Doth our law judge any man before it hear him?" he said. The scornful answer was returned, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." [John 7:51, 52.]

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influence of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, "If I have told you earthly things, and ye believed not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." [John 3:12, 13.]

Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of himself: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Good news, good news, ring the good news throughout the world! "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." [Verses 14-16.] This lesson is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible this alone would be a guide for the soul.

Especially to every man who accepts responsibilities as a counselor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the Word of God in his possession to say, I have no experience. I do not understand these things. He will never be wiser until he becomes of much less consequence in his own estimation. He must learn his lesson as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and sentiments will prevail. These may well be represented as the strange fire offered in place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them.

Consider the incident that Christ presents before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget His great care over them, the Lord gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, yet in His great mercy He did not leave them to perish.

Moses was bidden to lift the brazen serpent on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live. They recovered health at once. Suppose ye that this life-giving message, the invitation to look upon the representation of Christ, was given in whispered tones? Suppose ye there were meetings for discussion as to how that symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation of the representation, but no light was given. They must accept the word given <of Christ> to Moses. It was proclaimed with the trumpet, and by the voices of the leading men of every tribe throughout the encampment. The word obeyed would bring life and healing.

Nicodemus caught the meaning of Christ's words. He received his lesson, and carried it with him. He searched the Scriptures in a new way; he could say, Old things have passed away, and behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit.

What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the Sin-bearer. Under the symbol of the uplifted serpent, He was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person, men might recognize His mission and co-operate with Him in the saving of humanity. Christ was to be lifted on the cross, and this cross is to call the attention of all people. He was crucified at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, had been given in a most decided manner, and it meant hope, courage, faith, pardon, and life.

The same healing, life-giving message is now sounding. It points to the uplifted Saviour upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live.

Through the Saviour's lesson, Nicodemus was brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as He had spoken to him; then they would no longer remain in unbelief. O that today men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." [Verse 3.] The explanation of the plan of salvation may today be presented to men who act as rulers and counselors, and yet, having eyes, they see not, and having ears, they hear not; they have no experimental knowledge of what it means to believe in Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? what it means to cease from sin? what it means to have the righteousness of Christ, to bear the divine similitude?

Look alone to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be healed. Then there will be no more of self; you will have peace with God through our Lord Jesus Christ. Open the door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent to you by the Holy Spirit, because He loves you and is loath to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul dead in trespasses and sins. The men in responsible places need the converting power of God daily. If they would co-operate with God, looking to Christ every moment, believing in Him as it is their privilege to do, their eyes would be opened and their hearts would be made new.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Verse 16.] O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against His law, He gave up Jesus to bear our sins, that pardon may come to all who believe on Him. The only hope of the world was for One who knew no sin, One equal with God, to come to our earth and live the law, testifying that in His humanity He could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He was not willing that any should perish, but that whosoever will, should come to Him through Christ, and live.

Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work He has given us to do. That work is our own, the accountability is our own and cannot be transferred to another. Let not human agents interpose to take another's work out of the hands of God into their own finite hands.

Lt 56, 1895

Olsen, O. A.

North Fitzroy, Melbourne, Victoria, Australia

May 27, 1895

Dear Brother:

On Sabbath, May 25, we had a most precious meeting in the hall where our people meet at North Fitzroy. For several days before the meeting, I knew that I was expected to speak in the church on Sabbath; but unfortunately I had a severe cold, and was quite hoarse. I felt inclined to excuse myself from this appointment, but as it was my only opportunity, I said, "I will place myself before the people, and I believe the Lord will answer my earnest prayers and remove the hoarseness so that I can present my message to the people." I presented to my heavenly Father the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened ... If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Luke 11:9, 10, 13.] Again Christ says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [John 14:13.]

The Word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the first chapter of Second Peter. The Lord gave me special freedom in presenting the value of the grace of God. How much is His grace to be appreciated! The apostle says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Verses 2-4.]

I was enabled by the aid of the Holy Spirit to speak with clearness and power. At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation for all those to come forward who desired to give themselves fully to the Lord. Those who felt the need of the prayers of the servants of God were invited to make it manifest. About thirty came forward. Among these were the wives of the Brethren Anderson, who for the first time made manifest their desire to come near to God. My heart was filled with unspeakable gratitude because of the movement made by these two women.

I could then see why I was so earnestly moved to make this invitation. At first I had hesitated, wondering if it were best to do so when Willie and myself were the only ones whom I could see who would give us any help on that occasion. But as though someone had spoken to me, the thought passed through my mind, "Cannot you trust in the Lord?" I said, "I will, Lord." Although my son was much surprised that I should make such a call on this occasion, yet he was equal to the emergency. I never heard him speak with greater power or deeper feeling than at that time. He called upon Brethren Faulkhead and Salisbury to come forward and we knelt in prayer. Willie took the lead, and the Lord surely indited his petition, for he seemed to pray as though in the presence of God. Brethren Faulkhead and Salisbury also presented fervent petitions, and then the Lord gave me a voice to pray. I remembered the Sisters Anderson, who for the first time were taking a public stand for the truth. The Holy Spirit of God was in the meeting, and many were stirred by its deep movings.

At the close of the meeting, many pressed their way to the platform, and taking me by the hand, requested me with tears in their eyes to pray for them. I answered heartily, "I will." The Sisters Anderson were introduced to me, and I found that their hearts were very tender.

I will tell you a little more definitely about the situation of these Anderson brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of Brother Starr in giving them Bible readings, and through these influences they were led to come upon the Brighton campground. They were delighted with the cotton city, and decided to have a tent for their families, and thus be able to receive the benefit of the meetings. The wives could be on the ground whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music store on the Sabbath.

The father was very much troubled over their course, but they not only refused to do business themselves, but would not allow him to open their music store to do business on the Sabbath himself. It was a very trying experience for them, but through the help of the Lord the matter was adjusted, and the brothers went on with their business without leaving the truth. They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth has been a most bitter opposer, and has threatened that if her daughter did become a Sabbathkeeper, she would not allow her to enter her home, for the mother looked upon her as a disgrace to the family. A short time ago Brother and Sister Anderson lost a little child, but this mother would not attend the funeral.

Mrs. Anderson had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of Sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one said that she was determined that she would not move forward, but the Spirit of the Lord so forcibly impressed her mind that she dared not refuse.

When the Brethren Anderson saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true, for in asking they have received, and their faith has been greatly increased in Him who has made every promise sure in Jesus Christ.

My faith also was rewarded, and although difficulty was brought upon me by the prevailing epidemic, still the Lord sustained me, and lifted upon me the health of His countenance. I feel so grateful to my heavenly Father for His loving kindness in bringing these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath school. They brought the little children with them, that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought.

This Sabbath day was a precious day. Was there not joy in heaven over these two souls who had received Christ? John 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. And the Word was made flesh, and dwelt among them, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and peace ... And of his fulness have all we received, and grace for grace." [John 1:12-14, 16.]

This precious experience is one of the results of the Brighton camp meeting. The influence of that meeting is far-reaching. The people have not yet forgotten it, but far and near it is spoken of in decidedly favorable terms. Should another camp meeting be held in the vicinity of Melbourne, we have no doubt but that it would accomplish great good. It would be the means of aiding many, who have received light and have not yet acknowledged the truth, to take their position in the ranks of commandment keepers.

Today I have been in a council meeting where a resolution was offered to the effect that the next camp meeting should be held in Ballarat, but before the vote was taken, I said, I fear you are making a mistake in deciding to hold our camp meeting in Ballarat this year. The Brighton camp meeting was successful far beyond our expectations, and from the light I have received concerning that meeting, I know that none of us have had a proper estimate of its wide-spreading influence. Impressions have been made upon minds that nothing has been able to efface. The efforts of ministers and people to undo the work of that camp meeting has to a large degree been unavailing. Hundreds are reading their Bibles with heartfelt desires to know the truth. The Spirit of the Lord is drawing them to Himself, though at present they are confused by the conflicting opinions of men.

The Lord has wrought since the camp meeting in Brighton. One season has passed since it was held, and should another season pass by, it would result in great loss. There were many who are far from Melbourne, who may not be able to be present at the camp meeting should it be held there, but the Lord has done much for His people.

As an outgrowth of the Brighton camp meeting several churches have been raised up. I visited the church in Williamstown and rejoiced to see that many have had moral courage to manifest their loyalty to the commandments of God in spite of the continual opposition and contempt that has been heaped upon them and upon God's holy law. They had sought earnestly for truth, and the feelings of the earnest seeker after truth are expressed in the words of the Psalmist where he says, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple." [Psalm 119:126-130.]

A church has also been raised up in Hawthorn, and another in Brighton. About sixty belong to these two churches. A large number of new members have been added to the Prahran church and to the church in North Fitzroy. A number of members have also moved away; but persons are continually coming in who heard the truth at the Brighton camp meeting. The Lord is drawing, and some are responding to His drawing. It would be a mistake to take the camp meeting to Ballarat. Let the meeting be held where the people are, that they may not only attend, but sustain it. Let it be held where persons who have had their minds exercised may have the benefit of hearing again the

reasons of our faith. The truth may be presented also to a class who have never before heard it. Were the tents pitched in a new locality, a new class of hearers would be reached.

Some will say that these camp meetings are very expensive, and that the conference cannot afford to support another such meeting, but when we look at the three churches that have been organized and are prospering in the faith, can we hesitate in answering the question, Will it pay? Shall we not raise our voices in decided affirmation? It will pay.

Lt 57, 1895

Olsen, O. A.

Hobart, Tasmania

May 1, 1895

Elder O. A. Olsen

Battle Creek, Michigan

Dear Brother:

I am deeply burdened; but what shall I say? I am troubled for you, my much-respected brother. I am bowed down with anguish of spirit, for the situation is becoming more and more perplexing.

A net has been spread to involve the Conference, a net that the people know not of, and that very few suspect the existence of. The condition of things is binding your hands and hindering the work. The crisis will soon be reached. The state of things is not fully revealed to me, but this much I know: to a great degree, the management of finances has been conducted on wrong principles. While all is supposed to be prosperous, there is peril.

You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there should be an explosion. This is why I feel so sad. I have written out matters that I dared not send to you, unless there were persons of a firm, decided character who would stand by your side as true yoke fellows to sustain you. The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines. If they were to see themselves as God sees them, and fall upon the Rock and be broken, a decided change would appear in them. Confessions would be made to free their souls from every corrupting influence.

These men are saying in their hearts, "My Lord delayeth his coming;" and the thought is not only expressed in action but in words. "Be not deceived in regard to Christ's speedy appearing," these false guides are saying. "Peace and safety. The time is not yet. All things continue as they were from the beginning." [1 Thessalonians 5:3; 2 Peter 3:4.] They are denying the truth in their spirit, in their works, and in their words. They come under the denunciation of Christ: "But and if that evil servant shall say in his heart, My lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his

portion with the hypocrites: there shall be weeping and gnashing of teeth.” [Matthew 24:48-51.] See also Luke 8:12, 13; Matthew 11:23-25.

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, “My Lord delayeth His coming,” they have beaten their fellow servants. [Matthew 24:48, 49.] They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms.

Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was torture to the high spirit of Cain. Being the eldest, he thought that Abel should follow his example. When Abel’s offering was accepted of God, the holy fire consuming the sacrifice, Cain’s anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God showed him favor. He became so angry that he slew his brother.

The Lord has a controversy with all who by their unbelief and doubt have been saying that He delayeth His coming, and who have been smiting their fellow servants, and eating and drinking with (working from the very same principle as) the drunken. They are drunken, but not with wine; they stagger, but not with strong drink. Satan has controlled their reason, and they know not at what they stumble.

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and he will begin to oppress his fellow men. An influence goes forth from him that is contrary to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of the workers to one another, but in the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. See Matthew 12:22-29, 31-37. Warnings have come from God again and again for these men, but they have cast them aside and ventured on in the same course.

Read the words of Christ in (Matthew 23:23): “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.” These denunciations are given as a warning to all who “outwardly appear righteous unto men, but within ... are full of hypocrisy and iniquity.” [Verse 28.] They say, We are delivered to do all these things. They say also, “If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

“Wherefore,” said Jesus, “ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.” [Verses 30, 31.] What lessons are here; how fearful and decisive! Jesus said, “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city

to city.” [Verse 34.] This prophecy was literally fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent them. Will men in these last days follow the example of those whom Christ condemned?

These terrible predictions they have not as yet carried out to the full; but if God spares their lives, and they nourish the same spirit that marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was upon the earth.

The perils of the last days are upon us. Read Matthew 25:14. Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right.

They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. Captain Eldridge and Frank Belden acted a prominent part, but it was a mercy to them they disconnected themselves from the office. Since their separation the work has been going on after the same order. It is time that there was a change.

Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy’s sweet voice will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism. But if there is anything upon the earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus; it is the grand, great work of redemption. It is Christ, made unto us wisdom and righteousness, and sanctification and redemption.

The Lord has often made manifest in His providence that nothing less than revealed truth, the Word of God, can reclaim man from sin or keep him from transgression. That Word, which reveals the guilt of sin, has a power upon the human heart to make man right and keep him so. The Lord has said that His Word is to be studied and obeyed; it is to be brought into the practical life. That Word is as inflexible as the character of God—the same yesterday, today, and forever.

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew Him not.” [1 John 3:1.] “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.] Christ is to be accepted, believed in, and exalted. This is to be the theme of conversation—the preciousness of Christ.

There is in Battle Creek a class that have the truth planted in the heart. It is to them the power of God unto salvation. But unless the truth is enthroned in the heart, and a thorough transition takes place from darkness to light, those who handle sacred responsibilities are ministers of darkness, blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." [Jude 12.] God requires that every soul that names His name shall have the truth enthroned in the heart. The time in which we live demands it. Eternity demands it. Pure religion demands it.

Worldly Amusements

While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of his name? Was Jesus invited to preside over them? Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts; when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing His work and doing good to their fellow men.

When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. "Then they that feared the Lord spake often one to another; and the Lord hearkened, 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." [Malachi 3:16, 17.]

But there has been a class of social gatherings in Battle Creek of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings.

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance.

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, the impression is they do their best to forget God. The scene of pleasure is their paradise. And heaven is looking on, seeing and hearing all.

Turn to another scene. In the streets of the city is a party gathered for a bicycle race. In this company also are those who profess to know God and Jesus Christ whom He has sent. But who that looks upon the exciting race would think that those who were thus exhibiting themselves were the followers of Christ? Who would think they realized the value of their time and their physical powers as gifts from God, to be preserved for His service? Who thinks of the danger of accident, or that death may be the result of their wild chase? Who have prayed for the presence of Jesus, and the protection of the ministering angels? Is God glorified by these performances? Behold Satan is playing the game of life for these souls, and he is well pleased with that which he sees and hears.

The once earnest Christian who enters into these sports is on the downgrade. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog. It may be that some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. The words he hears are not congenial; for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. But there is unmistakable evidence that God is forgotten. He is not in all their thoughts. These parties of pleasure and gatherings for exciting sport, made up of those who profess to be Christians, are a profanation of religion and the name of God.

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven, and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin.

Satan has been multiplying his snares in Battle Creek, and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gathering for pleasure or sport, and their influence attracts others.

Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, and [to] prevent them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind.

In these exciting gatherings, carried away by the glamor and passion of human influence, some youth even that have been carefully instructed to obey the law of God are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves to a lifelong bondage. As long as they live, they must be hampered by their union with a cheap, superficial character, one who lives for display, but who have not the precious inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. When sickness and death shall come to those who have lived to please themselves merely, they find

that they have provided no oil in their vessels with their lamps, and they are utterly unfitted to close their life's history. This has been; this will continue to be.

We ask of those who have had great light in Battle Creek, Has the truth of God lost its hold upon the soul? Has the fine gold become dim? What has been the cause of this fanaticism and enthusiasm? A fearful accountability rests upon world-loving, selfish parents, for sin lies at their door. How much more favorable it would be if the school buildings that are now in Battle Creek were far off from the city, and separated from so large a colony of professed Sabbathkeepers.

The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings. Families in Battle Creek are departing from God in planning contracts of marriage with those who have no love for God, with those who have lived a frivolous life, who have never practiced self-denial, and know not from experience what it means to be laborers together with God. Strange things are being transacted. False phases of Christianity are being received and taught, which bind souls in deception and delusion. Men are walking in the light of the sparks of their own kindling. Those who love and fear God will not descend to the world's level in choosing the society of the vain and trifling. They will not become charmed with men or women who are not converted. They are to stand up for Jesus, and then Jesus will stand up for them.

Some of those who know the truth but do not practice it are trampling upon the law of God in their business transactions. We should have no intimate association with them, lest we catch their spirit and share their doom. The patriarch Jacob, when speaking of certain deeds of his sons, which he contemplated with horror, exclaimed, "O my soul, come not thou into their secrets; unto their assembly, mine honor, be not thou united." [Genesis 49:6.] He felt that his own honor would be compromised if he associated with sinners in their doings. He lifts the danger signal, to warn us away from such associations, lest we become partakers of their evil deeds. The Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." [Ephesians 5:11.]

The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight.

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the Word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the Scriptures concerning Himself.

How few realize that Jesus, unseen, is walking by their side. How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side calling them to be reconverted, that the holy atmosphere of His presence was surrounding them, and they were

feeding on the Bread of life! How pleased the Saviour would be to hear his followers talking of his precious lessons of instruction, and to know that they had a relish for holy things! When the truth abides in the heart, there is no place for criticism of God's servants or for picking flaws with the message He sends. That which is in the heart will flow from the lips. It cannot be repressed. The things that God has prepared for those that love Him will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams that bring life and gladness wherever they flow.

Rejecting the Light

God says to His servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Isaiah 58:1.] But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despised this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly, at an instant. ... For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in confidence and in quietness shall be your strength: and ye would not." [Isaiah 30:10-13, 15.]

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. What is the message to be given at this time? It is the third angel's message. But that light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth. Be careful how you tread. Take off the shoes from off your feet, for you are on holy ground. Beware how you indulge the attributes of Satan and pour contempt upon the manifestation of the Holy Spirit. I know not but some have even now gone too far to return and to repent.

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others, by whom these great and solemn realities are unappreciated, and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful.

The Word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the Word of the living God. In obedience to that Word, the church have duties to perform which it has not done. They are not to flee from the post of duty, but in trial and temptation they should lean more heavily upon God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God.

The Spirit of God is departing from many among our people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current of truth which the Lord has sent to those who have simple faith in His Word.

The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed themselves between the heaven-sent light and the people. They have trampled upon the Word of God, and are doing despite to His Holy Spirit.

I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith and lose your relish for communion with God. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them. ... There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you any more, unless ye destroy the accursed from among you." [Joshua 7:10-13.] Christ declares, "He that gathereth not with me scattereth abroad." [Matthew 12:30.]

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold on its merits. As the high priest sprinkled the warm blood upon the mercy seat while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven fragrant with the

merits of Christ's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking at man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines.

John's words are [to be] sounded by God's people, that all may discern the light and walk in the light. "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into his hands. He that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him." [Verses 31-36.]

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See Romans 5, and 1 John 3:9) to the close of the chapter. These precious scriptures will be impressed upon every heart that is opened to receive them. "The entrance of Thy words giveth light; it giveth understanding to the simple"—those who are contrite in heart. [Psalm 119:130.] "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.] These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, "Of His fulness have all we received, and grace for grace." [Verse 16.]

"He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." [1 John 4:8-13.]

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves. There was but little love for God or man, and God gave to His messengers just what the people needed. Those who received the message were greatly blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope

sprang up in their hearts. They were beholding Christ. "Fear not," is His everlasting assurance; "I am he that liveth and was dead, and behold, I am alive for evermore." [Revelation 1:18.] "Because I live, ye shall live also." [John 14:19.] The blood of the spotless Lamb of God the believers apply to their own hearts.

Looking upon the great antitype, we can say, "It is Christ that died; yea rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us." [Romans 8:34.] The Sun of Righteousness shines into our hearts to give the knowledge of the glory of Jesus Christ. Of the Holy Spirit's office He says, "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." [John 16:14.] The Psalmist prays, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me by Thy free Spirit. Then will I teach transgressors Thy way, and sinners will be converted unto Thee." [Psalm 51:7, 10-13.]

The Lord would have these grand themes studied in our churches; and if every church member shall give entrance to the Word of God, it will give light and understanding to the simple. "Who is among you that feareth God, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks which ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." [Isaiah 50:10, 11.] See Isaiah 29:13-16, 18-21. "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.]

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. "The Lord is well pleased for His righteousness sake; He will magnify the law, and make it honorable." What does God say in regard to His people? "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore." [Isaiah 42:21, 22.] See also Isaiah 43. These are prophecies that will be fulfilled.

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the Word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high has been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts.

Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto

reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just, zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. Go on a little longer as you have gone in rejection of the light from heaven, and you are lost. "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation." [Numbers 19:20.]

I have no smooth message to bear to those who have been for so long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation, kept before you for years, despise this glorious offer of justification through the blood of Christ, and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence. Say unto the Lord, "Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance." Praise His holy name, there is forgiveness with Him, and you can be converted, transformed.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" [Hebrews 9:13, 14.]

Lt 58, 1895

Olsen, O. A.

Glenorchy, Tasmania

May 7, 1895

Dear Brother:

Sister May Lacey and myself left Granville, March 14th [April 11?], going by train to Melbourne on our way to Tasmania. It was necessary that I should be in Melbourne over the Sabbath. I had freedom in speaking to the people assembled on the Sabbath, and was urgently requested to again address them in the missionary meeting on Sunday afternoon. The hall was well filled on these occasions, and the Lord blessed me in speaking to the people. An appointment was made that I should again speak to the people on Tuesday evening and present important matters before them.

We expected to leave for Tasmania on Thursday evening, but learned that the steamer was not going out until Friday afternoon, and would bring us into Launceston after the Sabbath had begun. I could not consent to go on this steamer when we should thus have to trespass on the Sabbath if there was any way possible by which we could avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided that it would be much better to go on this early boat than to travel on the Sabbath. From the light which the Lord has given us in regard to the manner in which the Sabbath should be observed, I fear that we are becoming careless, and often travel on the Sabbath when we might avoid it. We should be more careful about traveling on the boats or in cars

on the Sabbath day. Even if it involves some difficulty, we should make every possible effort so to arrange about our traveling, that we need not arrive at our destination on the Sabbath.

Many are becoming careless and irreverent concerning the Sabbath; but if we would have the blessing pronounced that is to be pronounced upon the obedient, it will be necessary that we observe the Sabbath more strictly. Even in traveling upon the cars and steamers, we are to set the right example before our children and youth. It may be necessary for us to travel on the Sabbath in order to reach the churches who need our help, and to give to them the message that God would have them hear, but we should secure our tickets, and make all other arrangements on some other day if it is unavoidable and we must travel upon the cars or steamboats.

When traveling on the cars or boats on the Sabbath day, we should withdraw ourselves from undesirable company, and commune with God. But if through the providence of God we have an opportunity to speak a word in regard to the truth to those who are in our company, we should improve the opportunity. If any one is suffering, and we can relieve their pain, we should put into exercise the wisdom and knowledge God has given us in doing it. But we need not engage in conversation concerning business matters. We need to be always learning in the school of Christ in order that we may be teachers. Every day our obligation is proportional to our ability. God requires heart service. He requires that we should be consecrated to Him at all times and in all places.

We had a pleasant passage on the steamer, and were not at all sick. On Wednesday morning we drew near Launceston, but on account of the low tide we were obliged to anchor out ten miles from the city. While thus anchored a small ferry boat drew up alongside. We were pleased to see on board the ferry Brother and Sister Teasdale. They had been holding some meetings twenty miles from Launceston, and we met them providentially as we lay anchored. We had our baggage placed on the ferry, and boarded it ourselves, and arrived in Launceston about noon. We took a cab to Sister Rogers' house, and there visited with Brother and Sister Teasdale and Sister Baker for about two hours. Brother Baker is visiting and laboring about seventy-five miles from Launceston, but his wife and Brother and Sister Teasdale live with Sister Rogers in her rented house.

About three o'clock we took the cars for Hobart. We had a first class compartment to ourselves most of the way, and at about nine o'clock in the evening we arrived at Hobart, and were heartily greeted by Brother Lacey and several members of his family. We were conducted to the hospitable home of Brother and Sister Lacey. On the Sabbath we went to a small church in which were assembled a much larger number of Sabbathkeepers than I supposed would be found there. The Lord gave me freedom as I spoke to the people.

On Sunday night I spoke in a large Temperance Hall where quite a goodly number were assembled. They have made an arrangement that no meeting can begin in the Temperance Hall until half past eight o'clock. The Wesleyan Chapel is close by, and our meeting in the temperance hall did not begin until their meeting was closed. It was not a favorable time to hold the people, yet all listened with deep attention. I spoke under the auspices of the Temperance Band of Hope Society. We were not charged anything for the hall. The first of the week W. C. White arrived, visited Bismark, which is about eight miles from Hobart, held a meeting, and made arrangements for holding other meetings during the week.

Brother and Sister Corliss went to Bismark one evening and held a meeting, and the next day returned with a conveyance in which we all took passage for Bismark. The whole party, excepting myself, walked up the high graded road over the mountains. We hired a small, furnished cottage in Bismark, and I spoke in the meetinghouse on Tuesday evening and Wednesday afternoon. The little church was filled with our brethren and sisters who seemed hungry to come in to receive the Bread of life. Brother Colcord spoke Wednesday evening. On Thursday we visited some of our brethren who live upon small farms among the hills or in the woods. Many of them cultivate fruit for a living. We saw that many of them had to travel several miles in order to attend the meetings and return again to their homes.

On Thursday evening I again spoke the message of truth to the people, especially dwelling upon the truth that is appropriate to these last days. Believers and unbelievers seemed greatly interested. There were those listening who were children of God, who were seeking to obey His commandments. They came from their humble homes, bringing their little children with them; but not one eyelid drooped in slumber. Every eye was directed toward the speaker, and they manifested wholehearted interest. I addressed words to the children and youth that were especially adapted to them, and I believe that many of the little ones understood the invitation of Jesus. I spoke to them from the words that Jesus addressed to His disciples when the mothers brought their little ones to Him, and when they rebuked them for troubling Christ with the children. Christ had said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." [Matthew 19:14.] He took the little children in His arms and put His hands upon them and blessed them.

The Holy Spirit of God was in that little assembly. There were several outsiders in the meeting, among them the school teacher of the place, and a mother with a large family of boys. We hope that the seed sown may spring up and bear fruit to the glory of God. I presented the keeping of the commandments of God as an evidence of our love for Jesus Christ, for He plainly told His disciples that if they loved Him they would keep His commandments. John writes, "This is the love of God, that we keep his commandments, and his commandments are not grievous." [1 John 5:3.]

I linked these sayings of Jesus with the testimony of John on the Isle of Patmos, who says that he is our "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ," and "was in the isle called Patmos for the word of God and the testimony of Jesus Christ." [Revelation 1:9.] John has voiced the words of Christ for our benefit. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they which do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:12-14.] The people seem to have received a solemn impression. After the meeting closed, a woman came up to the stand, and with a Bible open in her hand began to declare that we were not under the law but under grace. "Yes," I said, "if we keep the commandments of God we are not under the bondage of the law, but we are free."

We received and read your letter with interest. I was relieved that you expressed yourself as you did in regard to the question of receiving gifts. Times are growing hard, and money is difficult to obtain, but God will open the way for us from sources outside our own people. I cannot see how any one can take exception to the receiving of gifts from those not of our faith.

They can only do so by taking extreme views and by creating issues which they are not authorized to do. This is God's world, and if God shall move upon human agents so that the land which has been in the hands of the enemy may be brought into our hands, so that the message may be proclaimed in regions beyond, shall men block up the way with their narrow notions? Such conscientiousness as this is anything but healthful. The Holy Spirit does not lead men to pursue such a course.

Let all be careful how they interpose themselves between God, the great Master Worker, and His people. We should see and acknowledge the workings of His providence, and bow to His authority. Let every messenger of God attend to his own specific work, and not rush into a work that is simply after his own wisdom and devising. Let the Lord's messengers seek unto the mercy seat, that they may receive wisdom and grace to know God, to understand His workings. Knowledge of God will give them well-balanced minds and sound judgment, and they will not move impulsively at this critical, important time of earth's history.

It is not the will of God that any of His servants should move hastily and take shortsighted views. He would have them wait patiently and manifest due consideration. Every movement should be made with judicious thoughtfulness, and after much prayer. Then our brethren will have a more even, tranquil experience, and will be able to be a greater benefit to the people, for the glory of the Lord will be their reward.

Our only safety will be found in constantly seeking wisdom from God, in carefully weighing every matter with much fear and trembling, lest there shall be brought into the work not the light of heaven, but the weakness of man. But the Lord has promised to give light to those who seek Him with a whole heart. If we will wait patiently and prayerfully upon God, and not follow our own impetuous plans, He will guide our decisions and open many doors of hope and labor.

The great General of armies will lead in every battle for the advancement of His cause. He will be the guide of His people in the perilous conflicts in which they have to engage, if the under leaders and undershepherds will do their appointed work and listen to the voice that says, "This is the way, walk ye in it;" "they that follow me shall not walk in darkness." [Isaiah 30:21; John 8:12.] What a great comfort this promise should be to us! We may walk in the light as He is in the light. Let the men to whom God has entrusted great responsibilities be perfectly sure that they are following their great Leader, even Christ, and are not moving under the impulse of their own natural tempers.

We shall be safe only as we consecrate ourselves to God and look unto Jesus, earnestly longing to work out His plan. Men may follow many kinds of lights, but there is only one Light that will be safe for them to follow. Be sure that you are following Jesus whithersoever He goeth. Let none run ahead of Christ, but wait for the word of command, "Follow Me." Let our leaders be distrustful of their own counsel, of their own ambitious fancies. Let them not suppose that the sparks of their own kindling are the true light, or after a while they will find that, instead of following the heavenly guiding Star, they are following an uncertain leader.

I am grieved as I see men seeking to mark out the precise course that missionaries in far off lands shall pursue. We must give matters more into the hands of Him whom we profess to follow, that He may work through His appointed agents as He shall see fit. We should not think that everything must be brought under the jurisdiction of a few finite men, who need to look constantly to God for wisdom or else they will make grave blunders. The Lord does not design to have everything center in

Battle Creek. He would have men stand aside, and not feel that His work depends wholly upon them, and that every question must be referred to their judgment. It is difficult for me to express what I desire to, but in the name of the Lord I lift the danger signal. Responsible men need to fear and tremble for themselves. They should not feel competent to run ahead of Him who has said, "Follow Me."

God is not pleased that men in distant lands should have to wait for orders from Battle Creek before they can venture to make a move. We should believe in the power of the Lord to guide, for He has the ordering of His own work. He will give wisdom and understanding to His representative men in every part of His great moral vineyard. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." [John 15:16.] To my brethren in Battle Creek I would say, The Lord does not need to send His orders to His messengers in all parts of the world through Battle Creek. He does not lay this responsibility upon all those who assume to say to His workers, "Do this," and "thou shalt not do that." God is dishonored when men are led to look to Battle Creek to so large a degree.

The people of every country have their own peculiar, distinctive characteristics, and it is necessary that men should be wise in order that they may know how to adapt themselves to the peculiar ideas of the people, and so introduce the truth that they may do them good. They must be able to understand and meet their wants. Circumstances will arise that demand immediate action, and it will be necessary that those who are right on the field should take hold of the interest, and do the thing that is necessary to be done under the guidance of the Holy Spirit. Should they wait in a time of crisis for direction to come from Battle Creek as to what they should do, they might lose much. The men who are handling the work should be faithful stewards of the grace of God. They should be men of faith, and they should be encouraged to look to God, and to trust in Him.

Let God's workmen study the sixth chapter of Isaiah and the first and second chapters of Ezekiel. To the prophet the wheel within a wheel, the appearances of living creatures connected with them, all seemed intricate and unexplainable. But the hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other.

I have been shown that human instrumentalities seek after too much power and try to control the work themselves. They leave the Lord God, the Mighty Worker, too much out of their methods and plans, and do not trust everything to Him in regard to the advancement of the work. No man should fancy that he is able to manage those things which belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand to his post of duty, to act his part for this time, and know that God is his instructor.

In the taking of Jericho the Lord God of Hosts was the general of the army. He made the plan for the battle and united heavenly and human agencies to act a part in the work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be with the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified. Please read carefully the third chapter of Ezekiel. We must learn to put our entire dependence upon God, and yet we must ever bear in mind that the Lord God has need of every agency that holds the truth in righteousness. As workers for Christ we are to stand in view of the cross of Calvary, proclaiming to the world, "Behold the Lamb of God which taketh away the sin of the world." [John 1:29.] We are to

proclaim the third angel's message with our human voices, and it is to go to the world with power and glory.

When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble, and our confidence one in another altogether too meager.

Christ breathed upon His disciples, and said, "Receive ye the Holy Ghost." [John 20:22.] Christ is represented by His Holy Spirit today in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit.

Let there be more dependence upon the efficiency of the Holy Spirit, and far less dependence upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not abide in Christ; they have no vital connection with Him. They are not directed by the wisdom of Christ through the impartation of His Holy Spirit. Then I ask you, "How can we regard these men as faultless in judgment?" They may be in responsible positions, but they are living separated from Christ. They have not the mind of Christ and do not learn daily of Him. Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God.

When human agents choose the will of God and are conformed to the character of Christ, Jesus acts through their organs and faculties. They put aside all selfish pride, all manifestation of superiority, all arbitrary exactions, and manifest the meekness and lowliness of Christ. It is no more themselves that live and act, but it is Christ who lives and acts through them. They understand the precious words of the Saviour's prayer, "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.]

God would have every individual look less to the finite, depend less upon men. We have counselors who make manifest that they have not a knowledge of the grace of Christ and do not understand the truth as it is in Christ.

Those who are co-operating with God have humble opinions of themselves. They are not boastful, self-sufficient, and self-exalted. They are long-suffering, kind, full of mercy and good fruits. Human ambition takes the background with them. The righteousness of Christ goes before them, and the glory of the Lord is their reward.

In counselling for the advancement of the work, no one individual is to be in controlling power, a voice for the whole, unless it is evident to all that the counsel given is the right one. All methods and plans are to be carefully considered so that all may become intelligent in regard to their relative merits and decide which one will be best to be followed in the missionary work that is to be done in the fields that open before us. It will be well not only to consider the fields that duty seems to call us to, but the difficulties that will be encountered. Committees of councils, as far as possible, should let the people understand their plans, that the judgment of the church may sustain their efforts. Many of the church members are prudent and have many other excellent qualities of mind. It is proper that their wisdom should be exercised, and that others may become aroused in reference to the great questions to be considered. Many may be awakened to the fact that they should have deeper insight into the work of God.

Some are convicted that they are far behind in their knowledge of the message, but God will help those who earnestly seek Him for wisdom. None ever seek His mercy seat in vain. We should earnestly seek wisdom from above, realizing that souls are perishing for the Word of life, and that the kingdom of Christ is to be extended. Men and women of noble minds will yet be added to the number of those of whom it is said, "Ye have not chosen me, but I have chosen you ... that ye should go and bring forth fruit." [John 15:16.]

From the beginning of our missionary work we have been much perplexed to know how we could secure funds adequate to the support of missionary enterprises in the fields which Providence has opened before us. Missionary work is to be widely extended, and those who believe the truth should avoid using their means in purchasing that which is unnecessary. We are not to study our convenience, but rather our necessities. We shall have to bind about our wants in order that there shall be means in the treasury to raise the standard of truth in new territory.

Seek God; believe in Him who has infinite resources. If we move wisely, putting our ability into the work, the good hand of God will be upon us. We must push forward the work, not waiting to see the funds in the treasury before we undertake it. God forbid that when His providence summons us to enter the fields white already to harvest, our steps should be retarded by the cry, "Our treasury is exhausted. We have no means to sustain the workers that are already in the field, and it is impossible for us to enlarge our operations."

We thank God that our Sabbath schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies that like little rivulets have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial.

The fields nigh and afar off belong to God, for the world is His. Usurpers have taken possession of God's earthly property, but He will make a way so that the truth may be presented in the dark corners of the earth. If men will only follow the leadings of the Holy Spirit they will find ways and means by which the message may go forth and gain a glorious victory.

The servants of God who live in obedience to His requirements, who speak the truth in humility, will carry an influence with them which will work for the salvation of many souls. But we must not allow the people to hang helplessly upon us. We are human and finite. We must direct them to Christ, saying, "Behold the Lamb of God which taketh away the sin of the world." [John 1:29.] Jesus pleads the case of His co-laborers, but every hour they need to feel humble dependence upon the Captain of their salvation, and through the intercession of Christ our Advocate, many souls will be saved unto eternal life.

The Lord has provided for the descent of the Holy Spirit upon His workers, and everyone who sincerely seeks God will find Him. We are to come boldly to the throne of grace, and seek the footstool of mercy. We are to believe that the Lord hears and answers our prayer. Our great High Priest who has passed into the heavens says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." [John 14:16.] The Holy Spirit abides with consecrated laborers who in any locality are seeking to advance the cause.

I beg of you for Christ's sake, let there be no hasty, rash expressions fall from your lips, let no extravagant language be used, let nothing be uttered that will savor of railing, for all this is human. Christ has no part in it. Let the ready writers be careful how they use their pens lest they may seem to cast ridicule upon the positions of believers or of unbelievers. We shall find our only safety in preserving the lowly spirit of Christ, in making straight paths for our feet, lest the lame be turned out of the way. The meekness and lowliness of Christ must take possession of the soul.

Satan is putting forth his power in presenting masterly delusions, so that he may bring to pass that which is not in accordance with God's will. Let not those who believe the truth give occasion to our enemies to vindicate opposition, to give ground for the misrepresentations that men would use to oppose the advance of the truth. For the sake of Christ let every worker put forth efforts that will bring to naught Satan's assertions, and not engage in anything that God has not required at his hands. Under heavenly generalship we may work in accordance with God's will, and success will crown our efforts. But let no one get in the way of the work. Give God a chance to work, and leave men to do whatever He wishes them to [do to] advance His truth.

The question of religious liberty is very important, and it should be handled with great wisdom and discretion. Unless this is done there is danger that by our own course of action we shall bring upon ourselves a crisis before we are prepared for it. The burden of our message should be "the commandments of God and the faith of Jesus." [Revelation 14:12.] Our brethren should be cautioned not to make moves that will create and provoke the powers that be, so that they will make moves that will limit the work, and cut us off from proclaiming the message in different localities.

We need more of the working of the Infinite, and far less trust in human agencies. We are to prepare a people to stand in the day of God's preparation. We are to call men's attention to the cross of Calvary, to make clear the reason [why] Christ made His great sacrifice. We are to show men that it is possible for them to come back to their allegiance to God and to their obedience to His commandments. When the sinner looks upon Christ as the propitiation for his sins, let men step aside. Let them declare to the sinner that Christ "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." [1 John 2:2.] Encourage him to seek wisdom from God, for through earnest prayer he will learn the way of the Lord more perfectly than if instructed by some human counselor. He will see that it was the transgression of the law that caused the death of the Son of the infinite God, and he will hate the sins that wounded Jesus. As he looks upon Christ as a compassionate, tender High Priest, his heart will be preserved in contrition.

When he who is a co-laborer with Christ presses home the truth to the sinner's heart in humility and love, the voice of God speaks through the human instrumentality. Heavenly intelligences work with a consecrated human agent, and the Spirit operates upon the soul of the unbeliever. Efficiency to believe comes from God to the heart, and the sinner accepts the evidence of God's Word. Through the gracious influence of the Holy Spirit he is changed and becomes one with Christ in spirit and purpose. His affection for God increases, he hungers after righteousness and longs to be more like his Master. By beholding Christ, he is changed from glory to glory, from character to character, and becomes more and more like Jesus. He is imbued with love for Christ and filled with a deep, unresting love for perishing souls, and Christ is formed within, the hope of glory. "As many as receive

him, to them gave he power to become the sons of God, even to them that believe on his name.”
[John 1:12.]

Please read the second and third chapters of Philippians, and the first chapter of Colossians. There are lessons there that we all should study. Paul writes, “Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. ... Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

“Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain.” [Philippians 2:3-9, 12-16.] “I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus.” [Colossians 1:25-28.]

Our workers should use the greatest wisdom so that nothing shall be said to provoke the armies of Satan and to stir up his united confederacy of evil. Christ did not venture to bring a railing accusation against the prince of evil, and is it proper that we should bring such accusation as will set in operation the agencies of evil, the confederacies of men that are leagued with evil spirits? Christ was the only begotten Son of the infinite God, He was the Commander in the heavenly courts, yet He refrained from bringing accusation against Satan. Speaking of Him, Isaiah says, “Unto us a child is born; unto us a son is given; and the government shall be upon his shoulders; he shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.” [Isaiah 9:6.]

Let those who speak and write concerning the third angel’s message consider the fact that the Prince of Peace did not bring a railing accusation against the enemy, and let them learn the lesson they ought to have learned much earlier in their experience. They should wear Christ’s yoke, they should practice the humility of Christ. The Great Teacher says, “Learn of me (I am not boastful, I hide my glory), for I am meek and lowly of heart.” In learning of Me, “ye shall find rest unto your souls.” [Matthew 11:29.] Let such work be done by our missionaries as will lead to that repentance that needs not to be repented of. We need to learn much more of the meekness of Christ in order to be a savor of life unto life.

Let no one open the way for the enemy to do his work. Let no one help him to advance his oppressive powers, for we are not yet prepared to meet them. We need the softening, subduing, refining influence of the Holy Spirit, to mold our characters, and to bring every thought into captivity to Christ. It is the Holy Spirit that will enable us to overcome, that will lead us to sit at the feet of Jesus, as did Mary, and learn His meekness and lowliness of heart.

We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy and our souls be imperilled. There is constant temptation to exalt self, and we must watch against this evil. We need to be on guard continually lest we shall manifest the spirit of overbearing, criticism, and condemnation. We should seek to avoid the very appearance of evil, and not reveal anything like the attributes of Satan that will dishearten and discourage those with whom we come in contact. We are to work as did Christ—to draw, to build up, not to tear down. It is natural for some to be sharp and dictatorial, to lord it over God’s heritage; and because of the manifestation of these attributes, precious souls have been lost to the cause. The reason that men have manifested these unpleasant characteristics is because they have not been connected with God.

Those who occupy important positions, who are brought in contact with souls for whom Christ has died, should place upon men the estimate God has placed upon them and regard them as precious. But many have treated the purchase of Christ’s blood in a harsh manner, in harmony with the disposition of men instead of according to the mind and spirit of Christ. Of His disciples Christ says, “All ye are brethren.” [Matthew 23:8.] We should ever keep in mind the relation which we bear one to another, and remember that we must meet those with whom we associate here around the judgment seat of Christ. God will be the Judge, and He will deal justly with every individual.

John says, “I saw the dead, small and great, stand before God, and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works.” [Revelation 20:12.] Let every one who professes the name of Christ consider the fact that he must meet every act of injustice, give an account for every harsh word, at the judgment seat of Christ. It will not be pleasant to review the words that have been spoken that have wounded and bruised souls, to review the decisions that have worked against souls for whom Christ died.

Every action will come into judgment, and the spirit that prompted it will be made manifest. The fruit of every selfish, arbitrary exaction will be made plain, and men will see the results of their doings even as God sees them. They will see that they have turned precious souls out of the right path by dealing with them in an un-Christlike manner. We are living in the great Day of Atonement, and it is now time that every one should repent before God, confess his sins, and by living faith rest upon the merit of a crucified and living Saviour.

My brethren and sisters, will you bear in mind that in dealing with God’s heritage you are not to act out your natural characteristics? The people of God are Christ’s purchased possession, and what a price He has paid for them! Shall any of us be found aiding the enemy of God and man in discouraging and destroying souls? What will be the retribution brought upon us if we do this class of work? Every one of us should weed out of our conversation everything that is harsh and severe. We should not indulge in condemning others, and we will not do so if we are one with Christ.

We are to represent Christ in our dealings with our fellow men. We are to be laborers together with God in helping those who are tempted. We are not to encourage souls to sow seeds of doubt, for they will bear a baleful harvest. We are to learn of Christ, to practice His methods, to reveal His spirit. We are enjoined, “Let this mind be in you, which was also in Christ Jesus.” [Philippians 2:5.] We should educate ourselves to believe in the Word of God which is being so wonderfully and gloriously fulfilled. If we have the full assurance of faith, we will not indulge in doubting our brethren and sisters.

We are privileged to see Jesus as He is, to know Him as One who is full of compassion, courteousness, and divine politeness. He is good and merciful, and will forgive our sins. Of Him it is written, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." [Hebrews 2:17, 18.]

We should cherish love and gratitude, we should look unto Jesus and become transformed into His image. The result of this will be increased confidence, hope, patience, and courage. We shall be drinking of the water of life of which Christ spoke to the woman of Samaria. He said, "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 waters ... 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, 14.] This water represents the life of Christ, and every soul may have it by coming into living connection with God. Then blessed, humble, grateful confidence will be an abiding principle in the soul. Unbelieving fear will be swept away before living faith. We shall contemplate the character of Him who first loved us.

By contemplation of Christ's matchless love, we take upon us His nature. He was a representative before men and before angels of the character of the God of heaven. He demonstrated the fact that when humanity depends wholly upon God, men may keep God's commandments and live, and His law as the apple of the eye.

Those who inquire after the way of life need not be rich, need not be wise, learned or honored; yet God will quicken their perceptions so that they may understand what they must do to be saved. The light of heaven is shining upon the earth from the throne of God, and Christ says, "And I, if I be lifted up from the earth, will draw all unto me." [John 12:32.] His gracious invitation is going forth to all mankind, and those who respond to it will find life and salvation. Peter writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:2-4.]

Lt 59, 1895

Olsen, Brother and Sister [O. A.]

Launceston, Tasmania

April [May] 12, 1895

Dear Brother and Sister Olsen:

W. C. White, May Lacey White, and myself left the home of Bro. Lacey in Glenorchy about nine o'clock p.m. to take the cars for Launceston. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one

unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity.

Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars as I have stated, about nine o'clock that night, and in the morning arrived at Launceston, where Brethren Baker and Teasdale were waiting for us at the station. They had secured a room nearby for Mr. and Mrs. W. C. White. Brother and Sister Baker secured lodgings at a neighbor's, in order that I might have accommodation at the house of Sister Rogers. Willie said that for the first time in his life he would be pleased if he could have a vacation of two weeks; but he did not even have one evening to enjoy the company of his companion.

The evening before his marriage, he was obliged to attend a meeting, and we saw nothing of him until Thursday morning. There was no time for a recess, much [less] for days of leisure and pleasure. Months before his marriage, he planned to have a boat ride on this occasion, but his plan was not carried out.

All day Wednesday we had been very busy. We visited the elder of the church at Hobart. At his home we spread our lunch on the table, and enjoyed our simple fare of bread and fruit. We had a precious season of prayer with the family, and I know that the blessing of the Lord rested upon us. We then visited at Brother Shannon's house. He was not at home, but we had a little visit with his wife. The Malcolm family had moved to Hobart, and we called upon them. They were very glad to see us, and we had a profitable visit with them, engaging in a season of prayer that was much appreciated.

The next day was filled with preparing for the marriage and packing for our journey to Launceston. I was very glad when all the bustle was ended, and we were seated in the cars enroute for Launceston. On Sabbath I spoke to the little company in Launceston who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. I had much freedom in speaking from the first chapter of Second Peter. As the result of the labors of Brethren Baker and Teasdale, seventeen are keeping the Sabbath in this place. These persons with their children numbered about forty. Brother Colcord, who left for Melbourne sooner than we did, spoke twice to this small company. Brother Corliss also spoke once or twice, then W. C. White and myself spoke on Sabbath and Sunday to those who attended the meeting. The people gave good testimonies. On Sunday we had a larger room, and a little larger audience. I had great freedom in speaking on the love of God for the human family, and apparently all listened with deep interest.

After the meeting closed, a tall well-dressed lady hastened to the stand, grasped my hand, and said, "I am so glad to see you. I wish to thank you for writing the book, Great Controversy. It was the means of saving the soul of my son. He was sick, and we knew he could not live. He asked me to give him a book that would be a help to him religiously. I had purchased The Great Controversy, but had not read it myself, and I brought him the book. My son read it through with the deepest interest, and said, 'I have found in this book what I have not found in any other book in your library. Every

time I read it, I see the truth in a more beautiful light. Every time I open it, I find something that helps me. I am not afraid to die now, for I have found rest and peace in Jesus Christ.”

She told me that he had died in perfect peace. He was about thirty years of age at the time of his death, and he had requested that if ever she saw the author of the book, she should tell her how much good the work had been to him, making the path of salvation plain to his feet. She said, “I lend the book to one after another, and it is not at home hardly any of the time. Those who have read it say that they have never read a book that made the Bible so plain and clear to their understanding as this book.”

When I asked the lady her name, she spoke so indistinctly that I could not catch it. I thought that some of our brethren would be able to tell me who she was, but they had never seen her before. They think however that they can find out who she is. If they cannot find out, they will never know into what families The Great Controversy has gone, and what good it has done through her circulation of it.

The greatest trouble with the people in Tasmania is that they are more loyal to their ministers than they are to their God. They are a church-going people, and their ministers have warned them against listening to our ministers, and the result has been that only a few have come out to the tent meetings. The ministers declare that the presentation of any argument that is hard to meet is opposition to them. The work that has been done has sown good seed.

I believe that God has a people in this place, and that they must be warned. The first essential thing is to get the ears of the people; but if those who have ears will not hear, no one can compel them to listen. This is the great difficulty in this country. We cannot get the people to contemplate the cross of Calvary and the great plan of redemption. It is when men are willing to see wondrous things out of the law of God, that the soul is gained. We feel sorry that a protracted effort should bring forth such meager results; but we know that the few who have accepted the truth can teach others, and thus an army be raised up to rally round the standard. The Lord has a work for each and all to do, and not one is excused.

I read your letter in reference to my request not to receive wages for the past year. I have thought that I would give up writing for the papers entirely, and employ Fannie myself in getting out many things that need to be prepared. For a long time I have desired to have something prepared on the subject of Sanctification by Faith, for this subject has never appeared in the form that it should.

I also would like to get out another Testimony, also a book for Christian parents that would especially define the mother's duties, and revise a book on Christian Temperance, which needs to be done. I would also like to have a book prepared for the youth as this has long been urged upon me.

I have considered the question, and have thought that I would refrain from sending articles to the Review and Herald, the Signs of the Times, and other periodicals for the space of one year. But the first thing that needs our attention is the work on The Life of Christ. But no one seemed in favor of my plan, and therefore I furnished articles just as abundantly as I have in the past. I have had no one who could report my sermons, and have written articles to be prepared for the papers.

What do you think of my plan of dispensing with articles for the papers, so that Fannie, Marian, and I may all turn our minds to the making of books? We could get up a number of small books as I have

suggested, and then after the period of a year I could again take hold of the paper work. We could work in these lines of preparing books, and take no money from the conference. I started with a full determination to write this year on The Life of Christ, but such earnest calls have been made for my labor in other fields, that I dared not refuse them, and so have not done what I expected to do on the book.

I have written articles on different parts of the life and work of Christ, and after Fannie has prepared them, Marian has culled out of them matter that she could make use of in the book. But I have so many interruptions that I cannot write as I should. It is not much use for me to try to do this, and yet have the care of the churches, the responsibility of a household, and the work of a hotel-keeper, for comers and goers are continually creating an excitement at my home.

In my dreams I am writing books and calculating for their publication. The Life of Christ has dragged along a long time, because I have not had time to write on these things as I should. I am seeking counsel of God in order to know what to do.

I have never labored more earnestly for the churches than I have this past year, so I have no hesitancy in taking the same salary that I have in the past. In addition to all the labor that I have mentioned, I have also borne testimonies that have been very taxing to me, and have also had much work to do in feeding the hungry, clothing the naked, and in paying laborers who are employed in the cause. At the present time I am paying \$19 per week in sustaining laborers in Ashfield, Petersham, and Canterbury. In no period of my labors has there been so great a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant strain I am unable to say; but I am looking to Him whose resources are unlimited to supply every lack.

The reason that I have to pay these laborers is that our Australian conferences are not able to pay laborers who ought to be in the field. Their funds are very low; but I could not consent to have the workers sent away to other fields at a time when it seemed that it was essential for them to work in the suburbs of Sydney. The opposition to our work is waxing stronger and stronger. Five ministers inspired with the power from beneath are rallying all their powers against us; but souls are continually embracing the truth. One baptism is speedily followed by another, and it does not seem the time to diminish our efforts.

The Plymouth Brethren are in a white heat of indignation, and will not consent to let our brethren in Ashfield meet much longer in the hall where they have been accustomed to meet. Therefore we must do all we can to erect a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The converts at Ashfield have done their uttermost in purchasing a tent worth \$175, and we now have two tents where meetings can be held. I gave 5 pounds toward the tent, and shall probably have to give 40 pounds toward the house of worship. The people's enthusiasm is now kindled, and we must not let it die down.

After spending one week in Melbourne, we shall go on to Sydney. Elder Corliss and wife, W. C. White and wife, and myself will rally to the help of the brethren in the suburbs of Sydney. When some of the outposts about Sydney have had the message, we shall advance to Sydney, and put forth a protracted effort. We shall furnish two or three tents for different localities in the city, and will bring all the talent that we can command into the work. The Lord will give fitness for the work. We

ourselves must drink of the water of life, if we would refresh souls who are thirsting for the water of salvation. You can see what is before us. I see no let up in this warfare for me. May the Lord God of Israel plan our battle for us, and qualify us to do a work which will bear the signature of heaven.

We are glad that we held the convention when we did in Hobart. W. C. White gave 1 pound and I gave 3 pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismark and other places. We did this in order to remove every obstacle and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting if it had taken five times as many pounds as it did. The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances.

The brethren are purchasing land somewhere in Melbourne upon which to build a church. Since the close of the camp meeting in Auckland a church has been erected in one of its suburbs for those who have lately accepted the truth. In all probability we shall have to have a place of worship erected in Hobart. It is very difficult to secure a place in which meetings can be held on Sunday and Sunday evenings. The church in which the brethren now meet on Sabbath was built by a dissenting minister of the Wesleyan order. He preaches independent of the conference, and is free to do as he pleases about letting us have his church. How long he will be generous enough to permit the Seventh-day Adventists to occupy his church is rather uncertain. You can see that a great work is to be done in every part of the colonies.

My heart burns with desire to engage more fully in the work, but I find I am not able to do so. For four months I have been unable to obtain sufficient sleep. Last Friday night I passed through the most severe suffering that I have had for years. For months it has been impossible for me to sleep after the hours of twelve, one, two, and three o'clock in the morning. I rise at these untimely hours, light my fire, and begin writing. I work the entire day, and often speak three times in the week.

Last Friday night I awakened in severe pain, and felt that I should suffocate for want of breath. I could obtain no relief. I thought I might die, my pulse was very feeble, missing every third beat. I dared not close my eyes in sleep. I made my prayer unto God that he might bring me relief. After midnight I went to sleep; but next morning my countenance revealed the suffering hours through which I had passed. I dared not sit up, but lay in bed most of the time until it was time to dress for meeting. An appointment had been given out that I should speak at three o'clock in the afternoon. If I had consulted my feelings I would not have tried to fulfill the appointment; but the Lord helped me as I exercised faith, and the fearful, sensations in my heart ceased.

Scarcely able to stand, I took the cab to the meeting, but when I rose in the desk all my fear and trembling left me. I had not the slightest trace of feebleness. I spoke on the special love of God to His people, taking for a text, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." [1 John 3:1.] A goodly number were assembled, and I noted that men and women of intelligence were before me.

I spoke for over one hour, and felt that I could have spoken for still another hour without any inconvenience, but I thought it was best to close my discourse. All said that my voice was clear and strong, and that the words that I had spoken were the very words they needed to hear. I thanked

the Lord with heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed, and that they could go forward with better heart and stronger faith.

Last night on the steamer, although I was peaceful and free from pain, I could not sleep until toward morning. I am now writing in the "ladies saloon" while the passengers are taking their tea. I have not been able to write during the convention. I was made very comfortable at the home of Brother and Sister Lacey. I had all that I could do, though, in walking to and from the cars, in attending the early morning meetings, giving morning talks, and in speaking on Sabbaths and Sundays. I am glad I have visited Hobart and Bismark. We are now planning to keep the work alive in Tasmania, and we are looking about for laborers to send to this place. We have thought that Brother and Sister Wilson would make good laborers for this place, and are hoping that they will be inclined to come from New Zealand and take up the burden here. If anything is to result from our work in Tasmania, the people must have patient instruction, line upon line, and precept upon precept, here a little and there a little.

What precious light and clear evidences we have concerning the truth for this time! I had no other idea than that you would be selected as the president of the General Conference. We pray earnestly for you that the Lord will give you a healthful experience, and clear understanding of His mind and will, and that you may be constantly imbued with the Holy Spirit. Both Willie and myself understand your perplexities and difficulties. I have a most intense desire that you shall keep an eye single to the glory of God, and that you will not allow any man's judgment to control you. The Lord lives and reigns, and He is to be glorified in all those that come near unto Him. I have nothing but the most tender, pitying sympathy for you, my brother.

It has been hard for me to give the message that God has given to me for those I love, and yet I have not dared to withhold it. I have to make my face as flint against the faces of those who set themselves so stubbornly to carry out their own way and to pursue their own unrighteous course. I would not do a work that is so uncongenial to me if I thought that God would excuse me from it. When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I am again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest, or keep quiet.

I fear and tremble for the souls of men who are in responsible places in Battle Creek. If their works had no further influence than simply upon themselves, I could breathe more freely; but I know that the enemy is using men who are in positions of trust, and who are not consecrated to the work, and who know not what manner of spirit they are of. When I realize that men who are connected with them are also in blindness, and will not see the harm that is being done by the precept and example of these unconsecrated agents, it seems to me that I cannot hold my peace. I have to write, for I know that the mold that those men are giving to the work is not after God's order.

The faculty of speech is a precious gift, and if the noblest of our faculties, reason, is set to the task of knowing God, then the gift of speech may become a means of grace to others, a channel through which the knowledge of God may be communicated. But if we do not feel the need of knowledge, we do not obtain it, and cannot impart that which we do not possess. Christ came to our world to assume human nature, to come in connection with man. He used the gift of speech in making known the character of God. He came to speak the words that the Father had given Him. Jesus was the

greatest Teacher our world ever knew. His language was simple, clear, and plain. He longed to communicate many things to His disciples that He did not communicate to them because He knew that they could not comprehend them. He said, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.]

In the contemplation of the character of Christ, His humiliation, His agony in Gethsemane, His sentence in the judgment hall, His condemnation and scourging, His crucifixion and death, we can see what humanity will do when it is not under the control of the Spirit of God. When the question was asked, whether men would have Jesus, the innocent, holy Prince of heaven, or a base thief and murderer, they cried out, "Release unto us Barabbas." [Luke 23:18.] To the question, What shall we do with Jesus? the hoarse cry was raised by men who were inspired by Satan, "Crucify him, crucify him!" [Verse 21.]

In this scene is a representation of what those will do who stand under the black banner of the powers of darkness, and what will be the spirit of those whom we shall have to meet in the great crisis that is before us. If Christ had told the disciples all the details of these scenes of cruelty, they would not have comprehended them. Today we need greater faith in order that we may stand the test and the trial that is before us. Let us pray that the Lord will increase our faith.

Lt 59a, 1895

Olsen, Brother and Sister [O. A.]

Launceston, Tasmania

April [May] 12, 1895

Dear Brother and Sister Olsen:

We left Brother Lacey's home quarter before nine o'clock p.m. for this place, W. C. White, and May Lacey White, and the mother of W. C. W. The marriage ceremony was performed by a clergyman not of our faith, one who has favored our people by letting them have the use of his church free. All the day preparations went off without one unpleasant feature. We would all have been much better pleased if we could have had a minister of our faith tie the marriage knot, but it simply could not be without waiting and incurring considerable expense. Our brethren in N.S.W., I think, have qualified themselves to do this kind of work, but that would avail nothing in Tasmania.

The great desire of the large family was that Mary should be married at her father's house, and it was as it should be. At the special request of the family I offered a prayer after the marriage ceremony. There were entertained about eight beside the family of the ones we asked to come. Thursday night we rode all night on the cars, and found Brethren Baker and Teasdale waiting for us at the depot. They had secured a room for W. C. White and his wife in a home nearby. Brother and Sister Baker went to the neighbors and secured lodgings. I remained with Sister Rogers. Willie had said that for the first time in his life, he would be pleased to have a vacation of two weeks on the occasion of his marriage, but he could not arrange to have even one evening.

A meeting was appointed Wednesday night at Hobart, and we saw nothing of him until Thursday morning. There is no time, he thinks, for hardly a recess, much more days of leisure and pleasure. He planned months before to have a boat ride, but none of us entered a boat.

Wednesday we hired a horse and carriage to visit the elder of the church, Brother Large. We took our lunch, and spread it on the table, and then enjoyed our simple fare of bread and fruit. We then had a praying season which was very precious to us all. We felt we had the presence of God—Sister Lacey, Minnie Hawkins, her daughter, Willie and his mother. I know the blessing of the Lord rested upon us as we offered up our prayers to our heavenly Father. We then went to Brother Shannon's. He was not at home. We had a little visit with his wife; then evening had come. We called on the family of Malcoms. They were so glad to see us. They had just moved to Hobart. We had a profitable visit with them, and a season of prayer which all appreciated very much. The next day was Thursday.

The preparation of the marriage, mingled with the packing, made a very busy day, but every thing passed off smoothly, and I must say I was glad when it was all ended, and we were quarter before nine seated in the cars for Launceston. I spoke on Sabbath at 11 a.m. to the little flock who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. My discourse was [from] 2 Peter 1. I had much freedom in speaking. There are, I think, seventeen that are keeping the Sabbath in this place as the result of labor there. There were about forty assembled, children and all. Brother Colcord left first, and he spoke twice to those who came out to hear—which was but very few. Next Brother Corliss tarried here, and spoke once or twice. Then our party spent Sabbath and Sunday speaking to those who attended. We had a precious season. Good testimonies were borne. Sunday we had a larger room, and there were more out, and I had great freedom speaking from (1 John 3), the love of God to the human family. The Lord blessed me with freedom, and all [apparently] listened with deepest interest.

After the meeting closed, a tall well dressed lady hastened to the stand, and grasped my hand, and saluted me. "O," said she, "I am so glad to see you. I wish to thank you for writing that book, Great Controversy. It was the means of saving the soul of my son. He was sick. We knew he could not live. He asked for some book to read that could be a help to him religiously. I had purchased a book, The Great Controversy, but I did not seem to understand much about its contents. My son read it through with intense interest. He said, 'Here is this book. I have found that which I could not find in any book in your library. I find the more I read, the more beautiful are the truths that are brought out, and every time I read it, I find something that helps me. I am not afraid to die now. I have found rest and peace in Jesus Christ.' He died in perfect peace."

I asked his age. She said, "He was about thirty years old, but that book was everything to him. He told me if I ever saw the one who wrote that book that I must tell her what it had done for him. I said I would. I said, 'I will, for it will be an encouragement to her.' He said, 'Do so, Mother, for that book has made the way so plain I can walk in it. It is God's message carrying light and blessing to others.' I lend it to one and another, and it is not at home scarcely any of the time, and those who read it say they never read a book which made the Bible so plain and clear to their understanding." I asked her name. She told me, but not speaking it distinctly enough to be sure. I thought our brethren would be able to tell me, and what was my surprise to learn that they knew not the woman, and that they had never seen her before. They think they can find out who she is. If they do

not find the woman, they cannot know where that book so much prized has been traveling, and what it must have done in families.

The greatest trouble here has been the people are very much more loyal to their ministers than they are to their God. They are a church-going people, and they have been warned not to go out and hear, and the result has been small numbers have come out to the tent to hear. They say any argument that is hard to handle is an opposition [to them], but the work that has been done is the sewing of the seed.

I believe God has a people in this place, and they must be warned. Brethren Baker and Teasdale say that we had the largest number out that they have seen at any time. The first thing to do is to get the ears of people. But if those who have ears will not hear, no one can compel them to hear. This is the difficulty in this country. They have ears, but they hear not; eyes have they, but they see not. But if we can get them to contemplate the cross of Calvary, the great plan of redemption, then the soul is gained. The heart is willing to see the wondrous things out of His law. We feel so sorry when a long protractor effort has been made and yet there are so few souls as the result. But these few can teach others also, and there be an army raised up to rally around the standard. The Lord has work for each and all to do. Not one is excused.

I read your letter in reference to my request not to receive wages from the past year. I thought most earnestly of giving up the paper writing, writing not for any of them, and seeing if I could employ a worker for myself to get out the many things suffering to be done.

I have had the subject of sanctification by faith on my mind for a long time, genuine sanctification. It has never appeared as it should be. Testimony of the Church, No. 24 [34?], is a greatly needed book for Christian parents, especially defining [the] mother's duties; and revising the book on Christian Temperance which needs so much to be done, and a book for the youth has long been urged upon me.

I considered the question, and thought I could give the Review and Herald a resting spell for one year, and also the Signs, and other periodicals; and first of all urge on the work on The Life of Christ. But I could not get a word in favor of this, and therefore I have furnished articles just as abundantly as heretofore.

I have not had a reporter, therefore I have written the articles from my pen for Fannie to prepare, while I have never done more earnest labor working for the churches than the past year; so I have not any hesitancy in taking the same salary that I have done. And in addition to all the labor mentioned, there have been private testimonies very taxing to me, and also another class of labor I must do—to feed the hungry, cloth the naked, [and] invest money to employ laborers. I am at the present time paying nineteen dollars per week for workers in Ashfield, Petersham, Canterbury, and the suburbs about Sydney. So you see there has not, in any period of my labors, been so strong a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant strain, I am unable to say. I am looking to Him who has no limit to His funds to supply every lack.

We found our Australian Conference could not carry the laborers so essential at this time for want of funds, and I could not consent to have them sent away into other fields at a point of time when the

opposition was waxing stronger and stronger—five ministers rallying all their powers, inspired with a power from beneath—meanwhile, souls continually embracing the truth, and one baptism following another. How could we relax or diminish the efforts now?

The Plymouth brethren have warmed up to white heat, and taken away the hall, the place of meeting for our brethren in Ashfield. Therefore the next thing we must have is a meeting house. We must lift for all that we are worth, and get a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The new converts have done their uttermost to purchase a hundred and fifty dollar tent, and two tents are now running in the field in the suburbs of Sydney. I have five pounds towards the tent, and I shall probably have to give twenty pounds, maybe forty, for the house of worship. The enthusiasm is now up, and must not die down.

After spending one week in Melbourne, we go to Sydney—Elder Corliss and wife, W. C. White and his wife, and the mother to help them in this emergency. After the outposts about Sydney have had the message of warning, we advance to Sydney, and then will be a long protracted effort. Three or four tents will be furnished for different localities, and all the talent we can command will be brought into working order. The Lord gives fitness for the work. We must drink ourselves of the water of life before the well of water will be in us springing up into everlasting life, by refreshing souls thirsting for soul salvation. You see what is before us. I see no let up in this warfare for me. May the Lord God of Israel plan our battles for us, and qualify us to do a work which Heaven shall set its signature to. A great work is to be done.

We are glad we held the convention in Hobart. Willie and I made up a sum of four pounds, W.C.W. giving one pound, and I three, and prepared food for those who were living in the country in Bismark and other places. We would remove every obstacle from this people that it might be made possible for them to attend the convention. I would not have had them deprived of the instruction given at that meeting if we had had to pay five times as many pounds as we did. The poor must have the gospel message preached to them as well as those who are in well-to-do circumstances.

Now there is land being purchased for a building for a church to be erected in Melbourne. A new building has been erected in Auckland since the camp meeting in that place closed. There will, in all probability, have to be a meeting house built in Hobart. It is becoming very difficult to secure a place where there can be meetings held on Sundays and Sunday evenings. The church they now occupy was build by a dissenting minister of the Wesleyan order, I think, and how long he will favor us with his church remains to be seen. But it is very small. He built it himself to preach in it himself, and how long he will be so generous to let Seventh-day Adventists have it free, we cannot tell.

You see a great work is to be done everywhere in these colonies. My heart burns with a desire to engage more fully in the work, but this I learn I am not able to do. Last Friday night was the most suffering night I have had for years. It has been four long months since I have been able to sleep sufficiently. I rise, make my [fires], and write as early as 12 p.m., 1 a.m., and two o'clock in the morning, and work the entire day, and speak often three times in the week.

I was awakened in the night mentioned, and nearly suffocated for breath, and my heart felt very painful. I suffered much. I could obtain no relief. I thought I might die, but my prayer was made to God that He might give me relief. I dared not close my eyes in sleep. My pulse was very feeble, and missing every third beat. Past midnight I slept, and next morning my countenance revealed I had

suffered. But I dared not sit up. I lay in bed until time to dress for the meeting. Notice had been given that I would speak at three p.m. Had I consulted my feelings I could not have gone forward. By faith the Lord helped me, and the pain and fearful sensations in my heart ceased. I was scarcely able to stand. The cab took me to the meeting, and when I stood up all my fears and trembling left me. I had not the slightest trace of feebleness. I spoke upon the special love of God as expressed in (1 John 3), "Beloved, what manner of love," etc. There were a goodly number assembled, and there were men and women [of intelligence] before me.

I spoke above one hour, [and felt that I could have spoken for an] hour longer, but thought it not best. All said my voice was full, and the words spoken were just what they needed to hear. I thanked the Lord with my heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed, and that they could go forward with better heart and stronger faith.

Last night I had no fears, and felt in no peril from heart difficulty. I was peaceful and free from pain, but sleepless until toward morning. I am now writing in the ladies' saloon while the passengers are at supper. I have not been able during the convention to write. I have had my home at Brother Lacey's, and have been comfortable. The walking to and from the cars, and speaking Sabbaths and Sundays, and attending early morning meetings, and giving morning talks, have been all I could do. But I am glad I have visited Hobart and Bismarck. Now we are planning how to keep the work alive in these places, and we must have some one or ones to labor in Tasmania. We have thought of Brother Wilson and wife now in New Zealand, and we hope that they will be inclined to come to Tasmania and work here; for if anything is expected of this people, they must have patient education, line upon line, precept upon precept, here a little, and there a little.

I ask you, what think you of my plan of laying aside all writing articles for papers, and Fannie, Marian, and I turning our minds and powers to book making—getting our small books as I have suggested in this letter. Then I can take hold again after one year's period. That is, working in another line to prepare books, and taking no money from the Conference. I have, the past year, had such constant labor, after starting with such full determination to carry through the writing of *The Life of Christ*. Then such earnest calls have been made, I have not dared to refuse them, so I have done next to nothing on that book. Marian's chance is to search every article and cull out all she can, and make the best use of it she can. I have so many interruptions. It is not much use to have the care of churches, and incur the responsibilities of the household, and keep a hotel with comers and goers creating excitement, and I still be able to write book. But I am in my dreams writing books and calculating for their publications. I am seeking counsel of God. *The Life of Christ* has dragged along fearfully, and the people need it. "The Sermon on the Mount" has been a long time in preparation, and the people need this book. I must be of an understanding mind and have a pure heart, else I can do nothing.

What precious light and clear evidences we have of the truth of this time. I had no other idea but that you would be selected as president of the General Conference. We pray for you most earnestly that the Lord would give you a healthful, clear understanding of His mind and His will, and then that you shall be worked by the Holy Spirit. I can understand, so also can Willie, your perplexities and your difficulties; and for this reason I have felt most intense desire that you should keep an eye single to the glory of God, that not a man's mind or judgment shall have control over you. The Lord lives and reigns. "I will," He says "be glorified in them that come near Me." [Leviticus 10:3.] I have

naught but the most tender, pitying sympathy for you, my brother. [I have had] great difficulty in giving to those [I love the message that God has given] me, and yet I dare not withhold it. [I have to make my face as flint] against the faces of those who are so firm and so stubborn in their own way and in their own unrighteous course. I would not do this work so uncongenial to me if I thought God would excuse me. And when I have written, I have thought that is the last, I shall not have to write more, and then again I am in travail of soul, and I cannot sleep, I cannot rest. I am speaking and writing in the night season clear and admonitory letters, and I awaken with so great a burden, I am, as it were, driven again to take up my pen. I have things opened before me in various ways, and then I dare not keep quiet.

I fear and tremble for the souls of the men who are actors in responsible places in Battle Creek. If their works went no farther than their individual selves, then I could breathe more freely. But when I know that the enemy is using unconsecrated men in positions of trust, and these men do not know what manner of spirit they are of, and those who are in connection with them are also in blindness as to the harm that is being done by precept and example, it seems I cannot hold my peace. I have to write, knowing that a mold is given to the work that will not be in God's order. Just there is the danger of some connecting with him who will receive the impressions which he makes upon their minds.

The faculty of speech is precious gift. It is a wonderful means of grace, and if the noblest of the faculties, reason, is set to the task to learn God, the highest practical employment of his speech is to communicate to others that which God has communicated to him. If we do not feel the need of knowledge, we do not obtain it, and we cannot impart that which we do not acquire. Christ came to our world to assume human nature, and to come in connection with man that He could use His faculty of speech in making God known as He is. He says, "It is not my words which I speak, but the words which the Father has to give me." [See John 14:24.] Jesus was the greatest teacher our world ever knew. He imparted knowledge. How simple, clear, and plain, was His speech. How He longed to communicate many things to His disciples, but He fully understood that they could not comprehend them; and He said, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.]

We need to contemplate Jesus and His self denial, His great humiliation; His rejection of men, His suffering in Gethsemane, in the judgment hall, His condemnation, His scourging while pronounced innocent tell us what is the spirit of man and what humanity will do when not under the control of the Spirit of God. When the question was asked, "Whom shall I release unto you?" [there was] the choosing of a base thief and murderer Barrabas, before the innocent, pure, and holy Prince of Heaven. To the question, "What shall we do with Jesus?" was the hoarse cry from men inspired of Satan, "Crucify him, crucify him." [Matthew 27:17-22; Luke 23:21.]

Here is the party who is standing under the black banner of the powers of darkness, and [here] is a revelation of what such ones will give themselves to [in the] great crisis before us. Had the disciples had a [view of the details of these] scenes of cruelty, they could not have comprehended them. [Today we] need greater faith in order to stand [the test and trial that is before us. Let] us pray that the Lord will increase [our faith.]

Olsen, O. A.

Bismark, Tasmania

April 22, 1895

Dear Brother Olsen:

I have written largely with reference to students spending an unreasonably long time in gaining an education, but hope I shall not be misunderstood, in regard to what is essential education. I do not mean that a superficial work should be done that may be illustrated by the way in which some portions of the land are worked in Australia. The plough was only put in the depth of a few inches, the ground was not prepared for the seed, and the harvest was meager, corresponding to the superficial preparation that was given to the land.

God has given inquiring minds to youth and children. Their reasoning powers are entrusted to them as precious talents. It is the duty of parents to keep the matter of their education before them in its true meaning, for it comprehends many lines. They should be taught to improve every talent and organ, expecting that they will be used in the service of Christ for the uplifting of fallen humanity. Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work. Parents should understand their responsibility, and help their children to appreciate the great blessings and privileges that God has provided for them in educational advantages.

But their domestic education should keep pace with their education in literary lines. In childhood and youth practical and literary training should be combined, and the mind stored with knowledge. Parents should feel that they have a solemn work to do, and should take hold of it earnestly. They are to train and mold the characters of their children. They should not be satisfied with doing a surface work. Before every child is opened up a life involved with highest interests, for they are to be made complete in Christ through the instrumentalities which God has furnished. The soil of the heart should be pre-occupied; the seeds of truth should be sown therein in the earliest years. If parents are careless in this matter, they will be called to account for their unfaithful stewardship. Children should be dealt with tenderly and lovingly, and taught that Christ is their personal Saviour, and that by the simple process of giving their hearts and minds to Him, they become His disciples.

Children should be taught to have a part in domestic duties. They should be instructed how to help father and mother in the little things that they can do. Their minds should be trained to think, their memories taxed to remember their appointed work; and in the training to habits of usefulness in the home, they are being educated in doing practical duties appropriate to their age. If children have proper home training, they will not be found upon the streets receiving the haphazard education that so many do. Parents who love their children in a sensible way will not permit them to grow up with lazy habits, and ignorant of how to do home duties.

Ignorance is not acceptable to God, and is unfavorable for the doing of His work. To be ignorant is not to be considered a mark of humility, or something for which men should be praised. But God works for people in spite of their ignorance. Those who have had no opportunity for acquiring knowledge, or who have had no opportunity and have failed to improve it, and become converted to God, can be useful in the service of the Lord through the operation of His Holy Spirit. But those who have education, and who consecrate themselves to the service of God, can do service in a greater

variety of ways, and can accomplish a much more extensive work in bringing souls to the knowledge of the truth than can those who are uneducated. They are on vantage ground, because of the discipline of mind which they have had. We would not depreciate education in the least, but would counsel that it be carried forward with a full sense of the shortness of time, and the great work that has to be accomplished before the coming of Christ.

We would not have the students receive the idea that they can spend many years in acquiring an education. Let them use the education that they can acquire in a reasonable time in carrying forward the work of God. Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of His blood. Parents should seek to represent this Saviour to their children, to establish in their minds the plan of salvation, how that because of transgression of the law of God Christ became our Sin-bearer.

The very fact that the only begotten Son of God gave His life because of man's transgression, to satisfy justice and to vindicate the honor of God's law should be constantly kept before the minds of children and youth. The object of this great sacrifice should also be kept before them; for it was to uplift fallen man degraded by sin that this great sacrifice was made. Christ suffered in order that through faith in Him our sins might be pardoned. He became man's substitute and surety, Himself taking the punishment, though all undeserving, that we who deserved it might be free, and return to our allegiance to God through the merits of a crucified and risen Saviour. He is our only hope of salvation. Through His sacrifice we who now are on probation are prisoners of hope. We are to reveal to the universe, to the world fallen and to worlds unfallen, that there is forgiveness with God, and through the love of God we may be reconciled to God. Man repents, becomes contrite in heart, believes in Christ as his atoning sacrifice, and realizes that God is reconciled to him.

We should cherish gratitude of heart all the days of our life because the Lord has put on record these words: "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.] The reconciliation of God to man, and man to God, is sure when certain conditions are met. The Lord says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [Psalm 51:17.] Again He says, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [Psalm 34:18.] "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." [Psalm 138:6.]

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." [Isaiah 66:1, 2.] "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give 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.]

The Psalmist writes, "He healeth the broken in heart, and bindeth up their wounds." [Psalm 147:3.] Though He is the restorer of fallen humanity, yet "he telleth the number of the stars; he calleth them all by their names. Great is our Lord and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God ... The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem: praise thy God, O Zion." How precious are the lessons of this Psalm. We might well devote study to the last four Psalms of David.

The words also of the prophet are very precious: "Will a man leave the snow of Lebanon which cometh down from a rock in the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from their ancient paths, to walk in paths, in a way not cast up." [Jeremiah 18:14, 15.] "Thus saith the Lord: Cursed is the man that trusteth in man, and who 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." [Jeremiah 17:5-8.]

Lt 61, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

February 2, 1895

Dear Brother:

I thank you for writing to me so fully. I am pleased to hear from you, and appreciate your letter because I know your time is limited. We present your case before God in our seasons of prayer.

Fearing that something will arise that will bring burdens upon me and make it impossible for me to answer your letter, I will go at the matter at once. For the past week we have had our house full of people. One night we lodged seventeen. Sometimes we have more, and sometimes less company. But company has been the order of things ever since we came to New South Wales. They began to come even before we were properly settled. I love to entertain my brethren, but it does greatly hinder me in my writing. This much company makes it necessary to hire extra help at different occasions, and brings perplexity upon me. People frequently come at an inopportune time, just when I need strength to write out important matter.

I need to enlarge my working force, and I wish I could procure the right kind of help to prepare books which are being called for by Dr. Kellogg and others. But it is difficult to procure this class of help. I could now use a good consecrated worker to the very best advantage in selecting and preparing matter for these books. My workers do all that they can, but I could use more help in the

line of preparation of books for the present. This class of work requires tact, wisdom, and experience; and when you find a worker that can do this manner of work, please remember my need.

You speak of the instruction that the Lord has given in regard to moving from Battle Creek, and you say you feel anxious over the way in which this matter has been handled in the past. Now, my brother, I also have been very much burdened over this matter, and have waked up at twelve, one, and two o'clock at night with heavy burdens upon me.

One night I was in Battle Creek, and was bearing a decided testimony to the church. I was invited to attend a committee meeting, but I said, No, I cannot trust my message to your committees. Not all of those who compose your committee have a vital connection with God, and they will not comprehend the message that God has given me to bear. The church must hear my message, and I must speak in language that cannot be misinterpreted, in the same way that messages have been misinterpreted again and again in Battle Creek, so that men have been led to turn from the counsel of God, and to follow their own ideas and imaginations. You have evaded the true meaning of the message. You have not heeded the warnings, and this has made it necessary that additional messages should be sent to you, in order that you may avoid evil and accomplish the plan that God would have you [accomplish].

I stood before the church and presented matters in the light in which God has presented them to me. I said, Warnings have been sent to Battle Creek, reproving them for continually adding building to building, but His instruction has been interpreted in such a way as to mean just what those wanted it to mean who determined to carry out their own ideas. They were determined to have the testimony in harmony with their plans. They continually wrested and misinterpreted the word sent them. The money which was invested in enlarging the Battle Creek College to accommodate the ministers' school would better have been invested somewhere else, for no more buildings were needed there. There were ample facilities provided for the education of students. It was not best that more students should come to the school for there was only talent and wisdom to manage a certain number.

The ministerial institutes and schools could have been held in buildings that were already erected in Battle Creek, and the money used in enlarging the college, could have been invested to better advantage in erecting school buildings in other localities, and would have given character to the work that needed to be done in regions beyond. New buildings in Battle Creek meant encouragement for families to move to Battle Creek in order to educate their children in the college. But it would have been a far greater blessing to the children and to all concerned to be associated in some other locality, and in much smaller numbers. It would have been a far greater blessing to have erected smaller schools, that could have been conducted upon the plans more after the order that the Lord has presented. The congregating of people in Battle Creek is as much the fault of those who are in leading positions as it is the fault of those who have moved into this place.

If the college in Battle Creek was broken up into smaller companies, and schools located in various places, improvement might be made, in physical, mental, and moral culture. Wherever schools are located there should be a primary department. The Lord has not said that there should be fewer buildings, but that there should be more buildings. The point is that these buildings should not all be centered in one place. The large amount of means invested in a few localities should be invested in

providing facilities for a wider field, so that many more students could be better accommodated. The time has come for lifting the standard of truth in many places, for arousing interest, and extending the missionary field. The time has come when many more should have the message of truth brought to their attention.

I have been bearing a testimony from God to you that there are better fields for missionary enterprise than Battle Creek, and yet you have been planning to have everything of the most convenient order in that field. There are better fields to be entered and worked than those on which you are expending so much means and labor. I have no more testimony to give to the people in Battle Creek to encourage them to move out, so long as there are so many counteracting agencies. Your large facilities are saying to the people, "Come to Battle Creek; move here with your families, and educate your children here."

But it would be far better if these families would remain where they are. If these people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they could accommodate their own children within their borders. There are men and women of talent who could be used in these limited schools, who would not know how to work after the manner in which they work in Battle Creek, and it is not essential that they should know how to work in this way. In these smaller schools they could bring good talent, and a condition of things could be brought about [in a] far less objectionable [way] than that which exists in Battle Creek.

In these smaller schools a far more favorable condition of things could be brought about than that which exists at Battle Creek. The students would have fewer temptations to meet, and they could acquire an education that would be of value both in this life and in the future life. God would work with those who were consecrated to Him, who were patient, kind, and loving, and who would watch for souls as they that must give an account. Under the name of discipline, most painful manifestations have been called forth. Impressions have been left upon hearts and minds and characters, that are of an offensive order, because men who administered what they called discipline carried out their own unsanctified desires. The teacher cannot be acceptable to God who is unregenerated, who has not a living connection with heaven. He must be created anew in Christ Jesus, and place himself daily upon the altar, a living sacrifice.

In your letter you express true sentiments. You say that "a people enjoying the great privileges and opportunities we enjoy here in Battle Creek, who have opportunities for instruction, information and training that we have, should certainly be in a condition to work in the Lord's vineyard." If the families who have moved into Battle Creek had possessed the true missionary spirit many of them would have felt that they had a work to do in the smaller churches from which they came. If they had been laborers together with God, they would have made proper use of their faculties in these small churches and in their home neighborhood. They would have been willing to make any sacrifice in order that they might enlighten and bless others around them.

Those who rush into Battle Creek, leaving the churches that need their help to struggle along in feebleness, do it without directions from the Lord. Those who fail to work intelligently in their home churches, who are not living stones in the temple of God where they are, will not be likely to be any help in the church at Battle Creek. They will rather be a hindrance, dead weights that drag down the living machinery. If, after living in Battle Creek for years, it is found that they have made no

advancement, how can it be thought that they will know better how to work if they remain years longer? In this way they learn to be slothful servants, and bury their talents in the earth instead of improving them.

Those who are members of churches in scattered regions, or members of new churches in our cities, should be set to work at once. They should be entrusted with some responsibility in missionary lines as soon as they become believers in the truth. If Saul, who had been a persecutor of the church, could say that the primitive churches glorified God because of the revelation of His love in him, in turning him from Saul the persecutor, to be Paul the apostle, may not those who accept of the truth in our day be trained and educated to become missionaries wherever they may be located? If a church numbers only half a dozen, they should study their Bibles and know how to work for others.

Those who appreciate the truth will reveal to others the fact that everyone ought to know God and to believe in Christ. But because everyone does not know God, because there are so many who are in error, it is incumbent upon the newly converted souls to reveal to others the goodness and mercy of God. Guilt is upon every soul who, having the knowledge of the truth, fails to impart that knowledge and does not represent the truth as it is in Jesus by both precept and example. He who does not act in accordance with the truth he has received, acknowledge divine superintendence, not trusting in himself, will fail of doing the work of God. But he who trusts in God will find a field of work prepared to his hand.

Humble, simplehearted, trusting souls may do a work which will cause rejoicing in heaven, among the angels of God. Their work at home, in their neighborhood, and in the church will be in its results as far-reaching as eternity. It is because this work is not done that the experience of young converts never reaches beyond the ABC in divine things. They are always babies, always needing to be fed upon milk, and never able to partake of true gospel meat.

Large gatherings in Battle Creek are a great mistake. Do you think the Lord can be well pleased to have still larger preparations made to accommodate a larger number of students, when such definite light has been given upon this subject, and instead of distributing the light into many places of the earth it is concentrated at Battle Creek, and many do not appreciate or improve the light that is given them? If they would go into missionary fields, and work in a small way, God would give many His Holy Spirit, who are now destitute of His grace.

Parents can labor for the conversion of their children, and keep the spiritual interests fresh and wholesome in the home by bringing up their children in the nurture and admonition of the Lord. Wherever there are a few Sabbath schools, let the parents unite together in providing a place for a day school, where the children of the various Sabbath schools can come together. Let them employ a Christian teacher who as a consecrated missionary shall educate the children in such a way to lead them to become missionaries themselves. Work, work while it is day, for the night cometh in which no man can work.

Parents must gird on the armor, and by their own example they must teach their children to be missionaries. Let parents put forth unselfish efforts, and the Lord will work with their efforts as they perseveringly teach their children to bear responsibilities. As the children practice the Bible lessons, they will receive an education of the highest value. Wherever there are Sabbathkeepers there is a missionary field. If parents are not able to send their children to school, let them hire an exemplary,

religious teacher, who will feel it a pleasure to work for the Master in any capacity, who will be willing to cultivate any part of the Lord's vineyard.

Let mothers and fathers co-operate with the teacher and devote an hour daily to study, becoming learners with their children. Make the educating hour one of pleasure and importance, and your confidence will increase in this method of seeking for the salvation of your children. Your own spiritual growth will be more rapid as you learn to work for them. As you work in a humble way, unbelief will disappear. Faith and activity will impart to your experience ardor, assurance, and satisfaction, which will increase day by day as you follow on to know the Lord, and to make Him known. Your prayers will become earnest. You will have some real object for which to pray.

The prevailing monotony of the religious round of service in our churches, needs to be disturbed. The leaven of activity needs to be introduced, that our church members may work along new lines, and devise new methods. The Holy Spirit's power will move upon the hearts when this dead, lifeless monotony is broken up, and many will begin to work in earnest who never before thought of being anything but idle spectators. A working church on earth is connected with the working church above. God works, angels work, and men should work for the conversion of souls. Efforts should be made to do something while the day lasts, and the grace of God will be revealed that souls may be saved to Christ. Everywhere souls are perishing in their sins, and God is saying to every believing soul, "Hasten to their help with the message that I shall give you."

The Lord has made men his agents, and with heart filled with the love of Jesus, they are to co-operate with Him in turning men from error to truth. God blesses the earth with sunshine and with showers. He causes the earth to bring forth its plenteous treasures for the use of man. The Lord has made man His almoner to dispense His heavenly gifts by bringing souls to the truth. Will my brethren in America inquire how the precious, saving truth reached them when they were in darkness? Men and women brought their tithes and offerings unto God, and as means filled the treasury, men were sent out to advance the work. This same process must be repeated if souls in darkness are reached in this day.

I have seen that there are many who are withholding their tithes altogether, and others are withholding a part, and yet the great missionary work increases year by year. We should learn to economize in our household expenditures. No needless expense should be incurred, because want and wretchedness, poverty and misery, of every description press upon our notice, and we are called upon to help those who are needy and distressed. We must see that those who need food and clothing are supplied, that those who are in soul-poverty may understand the goodness of salvation.

It is when we engage in earnest work, working according to our several ability that God manifests Himself to us, and gives us grace for grace. A working church in travail for souls will be a praying church, a believing church, and a receiving church. A church whose members are found upon their knees before God, supplicating His mercy, seeking Him daily, is a church that is feeding upon the Bread of life, and drinking of the water of life. The promise, "Whatsoever ye shall ask of the Father in my name, he may give it you," will be verified to them. [John 15:16.]

Christlike activity pursued with persevering zeal will bring large returns. There will be an enlarged experience in love, and the human agent will have elevated views as to what God would do through him as he stands at his post of duty. Then will the church arise and shine, realizing that the glory of

God has risen upon her, and that the darkness is receding. Missionary success will be proportionate to wholehearted, thoroughly consecrated effort. Every departure from true missionary effort, every failure to cherish the missionary spirit, has reacted upon the church, and there has been a decline of spirituality. But every earnest effort that has been made in missionary lines has brought spiritual health to the church, and has not only increased the membership of the church, but has increased its holy zeal and gladness.

The commandment-keeping people of God ere long will be placed in a most trying position; but all those who have walked in the light, and have diffused the light, will realize that God interposes in their behalf. When everything looks most forbidding, then the Lord will reveal His power to His faithful ones. When the nation for which God has worked in such a marvelous manner, and over which He has spread the shield of Omnipotence, abandons Protestant principles, and through its legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in His own power for His people that are true. The tyranny of Rome will be exercised, but Christ is our refuge.

Many have been altogether too long in a sleepy condition. While some have worked intently, and have manifested unflinching energy, others have stood as spectators, and have been ready to make remarks of a critical character as to methods and results. This they are ready to do though they have never exercised their minds in originating any plans whereby precious souls might be saved for Christ. They stand ready to find fault with those who do something. When these indolent souls awake, and show some signs of returning consciousness, they are disappointed if others do not at once find them pleasant places in the work. It is a great shock to them to find out that work cannot be done without painstaking, self-denying, self-crucifying efforts.

They expect success, and think that they must have the same order of success as did the apostles on the day of Pentecost. This success they will have when they go through the same experience of humble, self-denying sacrifice as did the apostles. When they present as earnest supplications from broken, contrite hearts as did the apostles, then the same proportion of success will attend their labors. "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.] "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [Isaiah 66:2.]

The home missionary spirit is little known among us, and its manifestation is greatly needed in every line of the work. A portion of the church has begun to exhibit some activity along missionary lines. But if we do not awake more generally and fully, then those who know not the truth for this time will advance before us, and block up our way. How long will it require to wake up the idlers who for years have loitered in Battle Creek? When will they become faithful witnesses for God? How long will it be before they yoke up with Christ? How much time each day is set apart for the worship of God? How many have seasons for contemplation and for earnest prayer?

How many have educated themselves in economical habits, so that they may have gifts and offerings for the Lord's house? How many have had their heart warmed by the practical exercise of benevolence? How many have made earnest efforts to inspire others to work for the Master? To work at home successfully will need a spirit, faith, and perseverance that will not fail nor be

discouraged. There is no one inactive in heaven, and no one will enter the mansions of bliss who has failed to show love for Christ, who has put forth no efforts for the salvation of others.

Who can tell the work that might have been done in our churches if those who advocated the truth had not left these feeble churches, to crowd into Battle Creek? If all our people had been faithful, diligent, God-fearing servants of Christ, and had put forth efforts to make their influence as far-reaching as possible at home where they are, how many souls might have been saved! One taper kindled in one place might have been the means of kindling many others, and the result would have been that the voice of praise and thanksgiving would have been heard, and many would have said, "What hath God wrought! He has done exceeding abundantly above all that we asked or thought." [Numbers 23:23; Ephesians 3:20.]

Lt 62, 1895

Olsen, Brother and Sister [O. A.]

Norfolk Villa, Prospect St., Granville, Australia

April 11, 1895

Dear Brother and Sister Olsen:

I cannot sleep past one o'clock a.m., and so arise and begin writing. I received your letters in which you speak of Willie's children coming in company with Brother and Sister Palmer. I had supposed that Mary Mortensen might have made one of the party, but after reading your letter, I agreed with you that the case was rather a complex one and that, should she come more or less perplexity would be the result. I shall ever respect Mary. I have an interest in her for the way in which she has cared for, and devoted herself to, the dear children.

It is a remarkable fact that not one who knows May Lacey has one word of criticism to offer concerning her. They say that she will be a true helpmeet for Willie, and be kind, tender, and true to the children. But I am sorry indeed that Mary Mortensen has to be separated from the children. I am sure the Lord will comfort and bless her. I am thoroughly convinced that the Lord's hand is in the marriage that is contemplated. From the first intimation of this matter, I felt relieved. Willie needs a companion such as May Lacey is, a woman of well balanced mind.

I have not seen Willie for three months. He is still in New Zealand, and we have heard from him only occasionally, but we expect to meet him at the convention in Tasmania.

It would be a great treat to me to have a long social conversation with you both; but this may never be in this world. I am advancing in years and know not how soon I may lay off my armor. God grant that I may be ready. I have been engaged in writing with deep interest. Of late I have been speaking at Ashfield and Petersham. The Lord has blessed me with great freedom and my soul has been strengthened and encouraged. The interest in Ashfield has not abated. The work moves slowly in Petersham. Five ministers have, of late, been manifesting fierce opposition and the bitterest hatred against the law of God. Mr. Picton, the man who was worsted in the discussion with Brother Corliss, seems to carry a spirit of intense revenge, and his mode of attack is of a very low order. He stands on the corner of the street near the tent on Sunday afternoon, and while the meetings are in progress

he bellows forth words that he will not care to meet in the judgment. We think his opposition is doing some good, for respectable citizens will not unite themselves with such a man. He studies Canright's book and uses his arguments freely.

Dr. Porter, a minister from Ballarat, began his attack on the truth in a very roughshod manner. The character of his remarks were of a fierce order, but when he saw that his words were placed in writing, and that [when] repeated they did not sound very well as the product of the mind of a minister of the gospel, he somewhat changed his method. When he was reviewed by Brother Hare, he denied that he had said some of the things he had uttered. There were voices in the congregation from outsiders who had heard him, saying, "Yes, you did say it, Dr. Porter." Those who sat next to him say that he trembled like a leaf as Brother Hare vindicated the law of God. Dr. Porter had made proud boasts that he would make it so hot for the Adventists that they could not stay in Petersham, and that the people would soon see the last of them. The Lord has heard these proud boasts, and He will work to sustain those whom He has set for the defense of the truth. The Lord can bring to naught the boasts of this proud defyer.

Dr. Watts, a Disciple minister, and a man of considerable influence, has also commenced a tirade against the law of God. Two more ministers are in the ring, and all are manifesting the dragon spirit. The last symbol of opposition against the law of God is spoken of as having two horns like a lamb, and as speaking like a dragon.

There has been an urgent call for work to be done in Canterbury, and a new tent, costing \$175 has been purchased for this location. The money was raised among those who have newly come to the faith. We shall have meetings in these three localities only two miles apart.

Brother McCullagh carries on the meetings at Ashfield. The atmosphere surrounding his soul is discerned and appreciated by those who are interested in the truth. He wins souls to make decisions. The Holy Spirit manifestly attends his labors. Brother Hare is zealously at work in Petersham. I have spoken in Ashfield and Petersham four evenings with great freedom. Last Sunday night there was a moderately good attendance at the tent, but we could not have the presence of a minister. Brother Semens opened the meeting on one evening and Brother Collins on another.

The Lord gave me much of His Spirit. Last Sunday night the people listened with intense interest. Brother McCullagh was preaching to an interested audience in Ashfield, two miles from Petersham. Brother Hare was attending a meeting in the Baptist church where Mr. Porter was putting forth vain efforts to do away with the law of God. Maggie Hare was there also, taking notes of the discourse. Dr. Watts intended to speak Wednesday night, reviewing the review that Brother Hare gave of Dr. Porter's discourse on Sunday evening; but a sudden thunderstorm came up, and as a very few were out, the discourse was postponed for a week.

Tonight (Thursday) Brother Hare reviews a second discourse of Mr. Porter's in the Town Hall. I sometimes wish that Brother Corliss could be on the ground and take his turn with these ministers. Brother McCullagh's whole soul, and mind, and heart, are in the work, but he has many interests that require his attention, and that too greatly tax him, so that he cannot take part in these debates. But the Lord can work by His power to sustain His servant, and I am sure He will work, and none can hinder Him. Brother Hare is working well, and through these men God can bring glory to His name. These brethren have also labored in Parramatta and Kellyville. Last Sabbath they had quarterly

meeting at Parramatta, and Brother McCullagh spoke words. They were as precious as gold, making manifest the fact that the Spirit of God was upon him. Brother Hare has also spoken in Parramatta with good effect. The church is slowly advancing. Brother Hughes and family have moved to Cooranbong, and seem to be well pleased, and are doing well.

There is quite a company now gathered at Cooranbong, who are working under the direction of Brother Rousseau and Brother Metcalfe Hare. The young men who have entered the industrial department of the college put in six hours a day in physical labor and spend the remainder of the day in study. Brother Rousseau has not been well since camp meeting at Ashfield, but has been greatly afflicted with boils. But the work is moving slowly forward. Fannie Bolton was up at Cooranbong one month to prepare matter for an educational pamphlet that is about to be issued.

We must all have courage in the Lord. I have trials, but the Lord helps me to bear them or else I should lose courage. Two more have embraced the truth at Pennant Hills. Brother Schowe has built a house in which Brother James and family are to live while working his farm. He has also built a large room to be used for a meetinghouse, and it is to be dedicated next Sunday. The seven families at Pennant Hills who have embraced the truth will thus have a place in which they can assemble together for the worship of God, and will not need to travel such a long distance on the Sabbath to attend service. Some are entertaining great hopes that souls in that vicinity will embrace the truth. God grant that their expectations may be fulfilled.

This is another portion of the field that must be worked, and the burden will fall still heavier upon the ministers. May the Lord give them physical and mental power sufficient for their day. I have hesitated a long time in reference to leaving this field and visiting Tasmania. The call is very urgent for me to attend the convention to be held in Hobart. Brother Foster is at work in his old place as tailor at Hobart, and Satan is working through him with his deceptive influence of error and delusion. The meetings may be a help to the little church at Hobart.

I take the cars accompanied by May Lacey for Tasmania by way of Melbourne. May the presence of the Lord go with me is my most earnest prayer. "Send me not up without thy presence, O God." [See Exodus 33:15.]

Elder Olsen, my mind has been so burdened in the night season that I could not sleep after twelve o'clock. The night before last it was nearly one o'clock before I could get to sleep. It is getting to be quite a common thing for me to have pen in hand at one, two, and three o'clock in the morning. I have had much burden in regard to meetings that I have been present in, in spirit, in Battle Creek. I have been talking with the Battle Creek people, the school managers, and responsible men in the sanitarium and office. It has been a mistake to detain students in the college and sanitarium. The article I send is the result of the light given me in regard to this matter. I also send a testimony written for the college when Elder Stone was connected with the school, and also when Professor Bell was acting a part.

My guide presented the matter in the light that I have presented it to you, as near as I can express it. Most decisive words were spoken to the effect that time and money were being unnecessarily used, and that the Lord's cause was being deprived of talent in various branches, because of the tedious procrastination that was the result of retaining men in Battle Creek who could obtain far more knowledge in imparting that which they had already received in some other place. If the workers

were sent forth, the Lord would have a chance to work with His agents. If the workers moved out in His name, young men and women would attain to greater advancement than if they stayed in Battle Creek to perfect an education. Time is short, and we ask you to talk with those concerned in order that the name of the Lord may be glorified by sending workers to their posts of duty where they can gain a better education than at Battle Creek.

Lt 63, 1895

Olsen, O. A.

Glenorchy, Tasmania

May 7, 1895

See Lt 58, 1895.

Dear Brother Olsen:

In company with May Lacey we left Granville March 14th [probably April 11] by train. It was necessary that we should be in Melbourne over the Sabbath. I had freedom in speaking on the Sabbath to a crowded hall, and urgent request was made that I address them in the missionary meeting Sunday afternoon. The hall was again full, and the Lord gave me freedom in speaking to the people. An appointment was given out that I would again meet with them in the hall Tuesday evening and present important matters before them. We expected to leave on the boat Thursday evening, but we learned the boat would not leave for Launceston until Friday afternoon, which would bring us in after Sabbath had commenced, and I could not do this if we could any way avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided this was much better than traveling on the Sabbath.

From the light the Lord has given me we are becoming careless in our arrangements to travel on the Sabbath. We should be more in earnest in this matter, to avoid traveling in boats or cars on the Sabbath if we can possibly avoid it; and there should be, even if it is difficult, more earnest efforts made, if possible, to not go on to boats or cars on the Sabbath, or arrange to arrive at our destination on the Sabbath. We should avoid traveling on the Sabbath if we can possibly make arrangements to do so, and avoid going on or leaving steamers on the Sabbath day.

Many are getting careless and irreverent on this subject. We should be more strict if we would have the blessing pronounced upon us for obedience. We are to set the children and youth an example in Sabbath observance even in the traveling on cars and steamers. If we do our best to secure tickets on the cars and steamers to avoid traveling on the Sabbath, it is all we can do; for if we shall reach the churches who need help, and those who are to receive the message from God's messengers, we must need to be on steamships and on cars sometimes on the Sabbath; but then we can, if obliged to be in undesirable company on boats and cars, seek most earnestly to shut the gate and enclose ourselves in with the Lord.

When in God's providence opportunities open for us to speak a word in season or to relieve suffering humanity we are to improve it; then we may exercise wisdom and seek to relieve it. We need not engage in conversation on temporal business matters, but we can close the gate and

commune with God. We need to be always learners in the school of Christ that we may be teachers. Every day return is charged with the amount of obligation proportioned to our uttermost means of usefulness. God requires heart service, whole consecration.

We had a pleasant passage on the steamer, and were not sick. The next morning we found we must anchor ten miles from Launceston, and a small ferry boat came alongside. We were pleased as it drew near to recognize Brother and Sister Teasdale who were on board. They had been holding some meetings twenty miles from Launceston, and providentially we met on the boat. Our effects were placed on the steamer, and we arrived in Launceston about noon. We took a cab for Sister Rogers', and remained about two hours visiting with Sister Baker and Brother and Sister Teasdale. All were living in Sister Rogers' rented house. Brother Baker was visiting and laboring some seventy-five miles away.

We took the cars about three o'clock for Hobart. We were highly favored to have a first class compartment to ourselves most of the way. About nine o'clock Brother Lacey and several of the family were at the depot awaiting the arrival of the train, and we received a hearty welcome to the hospitable home of Brother and Sister Lacey.

Sabbath we met in a small church a much larger number of people than I supposed could be represented. The Lord gave me freedom and His blessing as I spoke to the people.

I also spoke Sunday night upon temperance in the large Temperance Hall to quite a good number assembled. The hour appointed for the meeting was late, half past eight. The Wesleyan church was close by the Temperance Hall, and an agreement had been made that no meeting should be held in Temperance Hall until half past eight. After the meeting closed in the Wesleyan chapel was not a favorable time to hold the people, but all listened with deep interest. I was under the auspices of the Temperance Band of Hope Society. We had naught to pay for the hall that night. The first of the week W. C. White visited Bismark, eight miles from Hobart, and held a meeting and made arrangements for meetings during the week.

Brother and Sister Corliss held meetings in Bismark one evening. The next day Brother Corliss returned, and we went back with the same conveyance. All but myself walked most of the way up the high grade. We hired a small furnished cottage, and myself spoke Tuesday night and Wednesday afternoon. We had the little church filled with hungering souls to receive the Bread of life. Brother Colcord spoke Wednesday evening. Thursday we visited some of our brethren dwelling among the hills in the woods—little cultivated farms bearing fruit. We considered how far these people have to travel on foot, miles, to attend meeting and return to their homes.

Thursday evening I again gave the message of truth to the people, dwelling especially upon the truth in these last days. All present, believers and unbelievers, seemed deeply interested. There were those listening who were children of God, seeking to obey His commandments. They possessed humble homes. Although it was evening they had brought their children from eight years old and upwards, but not one eye dropped in slumber; every eye was riveted upon the speaker, and they manifested a wholehearted interest.

I addressed words especially to the children and the youth, and I know that many understood the message of God, and invitation from Jesus to these children, as I told them that Jesus received

children that the mothers brought unto Him, and was much displeased with His disciples because they forbade the mothers coming to Christ to disturb Him as He was teaching. But Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." [Matthew 19:14.] And He took little children in His arms and put His hands upon them, and blessed them.

The Lord gave us in that assembly His Holy Spirit. There were present the school teachers of Bismark, and there was a woman with a large family of boys in attendance—unbelieving, and we hope that the seed sown may spring up and bear fruit to the glory of God. I presented the keeping of the ten commandments of God as the sure evidence of our love to Jesus Christ as is plainly specified in John 14. Then I linked these sayings of Christ to John on the isle of Patmos, "who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle of Patmos for the word of God, and for the testimony of Jesus Christ." [Revelation 1:9.] John has voiced the words of Christ for our benefit. Revelation [22]:12-17. A very solemn impression was upon the people. After the meeting closed a woman came up and began to declare, with the Bible in her hand, we were not under the law but under grace. "Yes," I said, "If we keep the commandments of God, we are not under the bondage of the law, but we are free."

We received your letter and read it with interest. I was relieved that you express that you have felt troubled in regard to the question of receiving gifts. I merely touched upon that subject. More is to be said. The times are growing hard and close enough in the money line, and God will open ways to us from some source outside of our people. I cannot see how anyone can take exception to this, only by taking extreme views and creating issues which they are not authorized to do. This is God's own world, and His means and the land in His territory which is in the hands of our enemy, over which Satan has had control to work out his attributes and authority and power. [And if] God shall move upon the human agents, and bring about through His own providence circumstances that will open fields that can be worked, and He sets in operation a series of circumstances that will bring the message to regions beyond, shall finite men set up their human conjectures, and notions to block the way?

This is a species of conscientiousness that is not healthful or sound. It is not the Holy Spirit that is working them in pursuing this course. Let all be careful how they interpose themselves between God, the great Master Worker, and His people. We must see and acknowledge the workings of His providence, and bow to His authority. Let every messenger of God attend to his own specific work, and not be rushing into a work after their own wisdom and devising. If the Lord's messengers will diligently seek the mercy seat most earnestly, then they will receive wisdom and grace to know God and understand His workings. This knowledge will give them well balanced minds, and sound judgment, and they will not move impulsively at this very critical, important period of our earth's history.

God wills not that any should move hastily with shortsighted views, but let them wait patiently, let there be due consideration. Every move is now to be made after most thorough and judicious thoughtfulness and much prayer. Then there will be seen a more even and sure current of experience to leave behind them, which will be of great help to others, for the glory of the Lord is their reward. Our only safety will be in constantly seeking wisdom of God, in carefully weighing every point with much fear and trembling, lest human judgment shall be brought into the work in

the place of light from heaven, which is promised to all those who seek the Lord with the whole heart.

God will open many doors of labor, and also of hope, if we will patiently, prayerfully wait for Him to guide our decisions, and not become rash in our own impetuous plans. The great General of the armies of heaven is in every battle in His cause, and He will lead His people in these perilous conflicts if under-leaders and under-shepherds will do their appointed work and listen to the voice saying, "They that follow me shall not walk in darkness." [John 8:12.] What a comfort should this promise be to us all that we can walk in the light as He is in the light. Let the men to whom He has entrusted great responsibilities be assured that they are following their appointed leader, Jesus Christ, and that they are not under the impulse of their own natural temperaments.

Our only safety is in looking unto Jesus with consecrated heart, earnestly longing to work out His plans. There are many kinds of light which men follow, but there is one Light which may direct their steps in perfect safety. Be sure that we are following Jesus whithersoever He goeth. Let none run ahead of Christ, but wait patiently for the word of command, "Follow Me." Let them be distrustful of their own counsel, their own ambitious fancies, supposing that this is the true Light, and they find after a time that they have not been following the heavenly Guiding Star, but an uncertain meteor.

Satan is nigh with all the strength of his powers, putting forth masterly deceptive delusions to bring to pass acts that are not in accordance with God's will, and let not those who believe the truth give occasion which will be used to vindicate the opposition and strivings and misrepresentations which Satan has set in operation to oppose the advance of truth. For the sake of Jesus Christ, let every worker put forth his efforts in such a way that he shall not make Satan's assertions truth, by making movements that God does not require of him. Under the heavenly generalship, we can do a great work for the Master in accordance with God's wish, and success will mark our endeavors. Do not let anyone get in the way of the work of God. Give God a chance to do something, and to work upon human minds to lead and direct human efforts himself.

I am grieved as I see men desirous to precisely mark out the course others should pursue even in far-off lands, when if we believed this work of proclaiming the truth is of God, we must give matters more into His hands for Him to work His appointed agents, and not wanting ourselves to be masters as though everything is under the special jurisdiction of a few men in certain localities, who are finite men, and need to look to God constantly for wisdom, else they will make grave blunders. God does not design that everything shall center in Battle Creek, and the Lord would have men stand aside and not feel that the work of God depends wholly on them, and every question must be referred to them.

I know what I am talking about although it is difficult for me to express. It may seem Greek to you, but in the name of the Lord I lift the danger signal. I tell you, men need to fear and tremble for themselves, and should not feel competent to run ahead of Jesus, for He has said, "Follow me."

God is not pleased to have men in far distant lands wait for the word from Battle Creek before they venture to make a move. God has the ordering of His work. Let us believe in His power to guide. He will give wisdom and understanding to His representative men in the localities of His great moral vineyard. "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit." [John 15:16.] I have to say to my brethren in Battle Creek, The Lord does not have

to send His orders and His message, which He gives to His messengers in all parts of His world, around through Battle Creek, to be sent to different workers in the regions beyond. And the Lord does not lay every responsibility upon all those who assume this, to say, Do this, and, Thou shalt not do that. When men are educated to look to Battle Creek so largely, God is dishonored.

Christ breathed upon His disciples upon one occasion, and said, "Receive ye the Holy Ghost." [John 20:22.] Christ is represented by His Holy Spirit today in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit. Let there be more dependence upon the Holy Spirit's efficiency and far less dependence upon human agencies. I am sorry to say some at least have not evidenced that they have learned the special lesson of meekness and lowliness in the school of Christ. They have not an abiding Christ, and have not a vital connection with Christ. Therefore they cannot be inspired with the wisdom of Christ in counsel through the transfusion of His Holy Spirit.

Then I ask you, How can the judgment of these men be considered faultless? They may be in responsible positions, but living a divided life from Christ. They do not learn daily of Christ. They have not the mind of Christ. Yet these very men are in some cases trusted in and relied upon, and [their] counsel is considered to be as the wisdom of God.

The Lord Jesus, living through the faculties of the consecrated human agent, will act through their organs, and they will depend on and choose His will, and will conform to His character. All selfish pride, all superiority, all arbitrary exactions will be put away, for they will have the meekness and lowliness of Christ. It is no more themselves that live and act, but Christ liveth in them, while these precious words will be understood in the prayer of our Saviour, "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 lovest them as Thou hast loved me." [John 17:23.] The eternal Father is Himself waiting for every individual soul to look less to the finite, and depend less in men who are counselors, but who evidence that themselves have not a knowledge of the grace of Christ and the truth as it is in Jesus.

The living human agencies, co-operating with God, will have humble opinions of themselves. They will not be boastful, self-sufficient, self-exalted. They will be long-suffering, kind, and full of mercy and good fruits. They will place human ambition in the background. The righteousness of Christ will go before them; the glory of the Lord will be their reward. For Christ's sake I beg of you to consider; there can now be no hasty, rash expressions falling from our lips, no extravagant language used, nothing uttered that shall savor of railing. That is all human. Christ takes no part in it.

Let the ready writers be careful how they use their pens to reflect upon or ridicule the position of unbelievers or believers. Our only safety is in keeping the true humble spirit of Christ, and making straight paths for our feet lest the lame be turned out of the way. The meekness and lowliness of Christ must positively take possession of the soul. In councils for the advancement of the work, the process pursued of investigation will often be an exhaustive one; but ever bear in mind, not one individual is to be a controlling power, a voice for the whole, unless that whole shall have counseled and decided that matter.

The relative merit of positions advanced by pen or voice is not to be [decided] with a rush, but carefully consider every method and plan, that minds may become intelligently acquainted with the merits of the missionary work that is to be done in all parts [of the world] that seem to open before

us. It will be well that the difficulties to enter a certain path, which seem to be forbidding, be considered, while on the other hand duty seems to demand it. In some cases, committees of counsel should let the people of God, as far as possible, understand you mean to have them know your plans and have the judgment of the church to sustain your efforts.

The church members have, many of them, the blessing of prudence, and excellent qualities of mind, and their wisdom is to be called out, and to be exercised, and others of the church will become aware of their own ignorance in reference to the great questions to be considered. Right impressions will be made upon their minds, and awaken many to feel that they must have a deeper insight and knowledge of the work. They are convicted that they are far behind, but they are to seek God most earnestly [for Him] to help with His wisdom. His mercy seat is never sought in vain. We have now to settle in earnest to seek for wisdom from above while we intently study how much is at stake—souls perishing for the Word of life, the kingdom of Christ to be extended. There are men and women of the noblest minds who will be added to the number of those of whom it will be said, “Ye have not chosen me, but I have chosen you that ye go forth and bear fruit.” [John 15:16.]

A question of great importance which has from the first of our mission work perplexed the missionary workers is, How can we secure funds adequate to the support of the missionary enterprises in the new fields which Providence now opens before us? The work is to be widely extended. Every unnecessary utilizing of means should be avoided. Convenience is not to be studied, but positive necessities, in order to raise the standard of truth in new territories. Seek God. Believe in Him who has infinite resources. If we move wisely, putting our every ability in the work, the good hand of God will be upon us. We must be more anxious to lay hold and push the work, than to see the money in the treasury before we undertake the work. God forbid that the opening providences of God should summons us to enter upon the widening and whitening fields already for the harvest, and the backward movement is made to the call, saying, Our treasury is exhausted, we have no means for enlarging or scarcely sustaining the workers in the fields already opened.

We thank God that the little rivulets opened in our Sabbath schools have given an earnest energy to the children and youth to help supply the stream of beneficence to advance many a precious enterprise. There is much children can be educated to do in missionary lines which will create in their minds and characters a growth of unselfish acts which Heaven rejoices to see. These young missionaries are being trained to understand how to work when the dew of youth is upon them, and do service to Jesus Christ. Here is taught self-denial. Every territory nigh and afar off are the Lord's. The World is His, and although usurpers have come in to take possession of God's earthly property, God will work to make a way for truth to be presented in the dark corners of the earth.

If men will only follow the leadings of the Holy Spirit of God, they will find ways and means to work for the salvation of souls in every part of God's great moral vineyard, for the message of warning is to go forth, and the third angel's message will go forward to a glorious victory. All God's servants who will live in obedience to God's requirements, speaking in all humility of mind to those who know not the truth, will carry an influence with them which will work for the salvation of many souls. We must not allow the people to hang helplessly upon us. We are human and finite. We must direct them to Jesus Christ as did John, saying, “Behold the Lamb of God, who taketh away the sin of the world.” [John 1:29.]

Those who are in far distant lands need to move every hour in humble dependence upon the Captain of our salvation, for through the intercession of Christ our Advocate, many souls will be saved unto eternal life, and Jesus pleads the case of His co-laborers. He has provided that the Holy Spirit shall descend upon His workers, and every sincere seeker after God shall find Him. Let everyone seek the footstool of mercy. What encouragement is given to come boldly to the throne of grace! We are to believe that the Lord hears, that He answers our prayers. In no case let us dishonor Him by placing man in God's position as a guide and counselor.

We have a great High Priest who has passed into the heavens, Jesus the Son of God. He says, I will pray the Father, and He shall give you another Comforter that He may abide with you forever. [John 14:16.] His dwelling place is in every location where there are those who are seeking with consecrated hearts to do His work in that special locality. Every country has its own education and peculiar distinction of character, and it requires wise men to know how to adapt themselves to the peculiar ideas of the people, and introduce the germ of truth, and do them the good that is their privilege. Their necessities and wants must be met and handled with all wisdom.

Providences and possibilities will arise demanding immediate action, and those handling these interests are to be dependent upon the Holy Spirit of God to guide them as faithful shepherds of the flock. Should they wait, in a crisis, for the voice and dictation to come from Battle Creek, they might lose much. The men handling the work should be faithful stewards of the grace of God. They should be men of faith, and should be encouraged to look to God and trust in God. Chapter six of Isaiah has a deep and important lesson for every one of God's workmen. Let them study this with deep interest and humility and most earnest prayer. The first and second chapters of Ezekiel should be carefully studied.

The representation of the wheels and all connected with this divine symbol was inexplicable and intricate, and seemed to the prophet of God a mass of confusion, in the wheels and the appearances of human beings connected with them. But a hand of infinite wisdom is seen at work among the machinery, and perfect order in response to that hand is brought out of the confusion, and every wheel is working in its true order in perfect harmony with every part of the grand center.

I have had matters presented to me that individual human instrumentalities desire too much power and control and to dictate themselves. The Lord God, the mighty Worker, is left altogether too much out of the methods and planning and movements in the advancement of His work and of His workmen. No living man should fancy himself able to manage those things which belong to the control of the great I AM. God in His providence is preparing the way for a work to be done by the living human agency. Let every man stand at his post of duty, acting his part in the living interest for this time, and know that God is [his] instructor.

In the taking of Jericho the Lord God of hosts was the Mighty General of armies to command the plan of battle both for the heavenly and human agencies in such a way that not one human hand should be set to take down the walls of Jericho, lest man should take credit to himself of achieving victories when God was the One to be glorified. So it shall be in the work in which we engage. No glory is to be given to human agencies, but the Lord God alone is to be magnified. Please read carefully the third chapter of Ezekiel. The Lord God must be our entire dependence and trust. Ever bear in mind also: the Lord God of Israel has need of every agency that holds the truth in righteousness; as human living agents we are to stand in full view of the cross of Calvary, and raise

our voice in earnest proclamation and invitation, "Behold the Lamb of God who taketh away the sin of the world." [John 1:29.]

The third angel's message is to be voiced by the living human agent. It is to go forth with great power and glory.

When men shall cease to trust in man, and shall make God their efficiency, then they will have far more confidence in their fellow laborers. We have altogether too small faith in God and too little confidence in one another. The religious liberty question is a very important subject, and requires to be treated with great wisdom and discretion, lest by mismoves there is brought about a crisis before we, as a people, are prepared for it. The burden of our message for this time is to voice the message of the third angel, "the commandments of God and the faith of Jesus." [Revelation 14:12.]

There should be special cautions to our workmen to be careful and not create opposition, and provoke the powers that be to exact that which would limit the work in the many places where it should go. We want more of the infinite workings and far less trust in the human agents. Our work is to prepare a people to stand in the day of God's preparation. When we shall engage the attention of any human being to fix his eye upon the cross of Calvary, and in the words of heavenly wisdom relate [that] the reason of this great sacrifice was to make it possible for man to come back to his allegiance to the holy commandments of God, the sinner will look upon Christ as the propitiation for our sins; then man may step aside, and bear in mind, and repeat it over and over to the sinner—not a propitiation for our sins alone, but for the sins of the whole world.

Encourage the human agent to look to and seek for wisdom from God in most earnest prayer, then he will learn as no human voice or human counsel can teach him the way of the Lord. He will see [how] the transgression of the law caused the price of the blood of the Son of the infinite God to redeem him. He will hate the sins that wounded Jesus. He will preserve a contrite heart as he views Jesus as a compassionate tender High Priest. Please read Ephesians the second and third chapters. Here is a lesson for us all to study. Philippians 2:1-16; Colossians 1:25-29; Hebrews 2:17, 18. This whole chapter is of great importance.

There should be the greatest wisdom used that nothing be said to provoke the armies of Satan and all his united confederacy of evil, that they be set in operation as agencies leagued with deceived, deluded human agencies, by bringing against them railing accusations, for Christ has not ventured to do this. And who was Jesus? He was the only begotten Son of the Infinite. He was the High Commander in the heavenly courts. Isaiah declares Him, "Unto us a child is born; unto us a Son is given: and the government shall be upon his shoulders; He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." [Isaiah 9:6.]

Let finite man consider that [that] which Christ did not venture to do will men undertake. The holy record states the Prince of Peace does not bring against Satan a railing accusation, although He had every chance and abundance of material, but He did not do it. [Jude 9.] Will speakers and writers who know these facts, who are acquainted with these grand truths concerning Christ's dealing with the powers of darkness learn the lessons they ought to have learned much earlier in their experience—to wear Christ's yoke, to practice the humility of Christ, "Learn of me," says the Great Teacher. "Take my yoke upon you, and learn of me." [Matthew 11:29.] (I am not boastful, I hide my glory,) for I am meek and lowly of heart. In learning of me ye shall find rest to your souls. Sanctified

tongues, sanctified pens will do a work that will lead to repentance, and that will not need to be repented of.

Much more of the meekness of Christ will need to be cultivated, and will be a savor of life unto life. Do not open the way for the enemy to do his work, thereby helping him to bring in all his oppressive powers which we are not ready for. We all need to be daily subdued and softened and refined by the Holy Spirit, molding our characters, ever bearing in mind we are not to mold the Holy Spirit, but the Holy Spirit is to mold and fashion the thoughts of the mind, that they shall be brought into captivity to Jesus Christ. The Holy Spirit's working power will overcome our unconsecrated and self-exalted defects, and will find us, like Mary sitting at the feet of Jesus and learning humility of Him.

We need the sanctification of the Holy Spirit every hour of the day, lest we shall be taken in some snare which will imperil our souls. There is such a temptation to the exalting of self that we must watch against this evil. We need to constantly guard ourselves that we shall not exercise toward one another a spirit of overbearance, of criticism, and of condemnation. We must shun strenuously every appearance of evil and the revealing of attributes that Satan manifests to dishearten and to discourage. Our work is to draw in the same lines with Christ, to build up and not to tear down.

The masterly spirit which is natural with some, to control, to be sharp and dictatorial, comes under the lording over God's heritage, and has lost to our cause precious souls. This is because the finite human agent was not in connection with God. Those who occupy a position of important stewardship which has brought them in connection with the souls for whom Christ has died, precious in the sight of the Lord, should be precious to all who have connection with them, corresponding with the estimate in which God regards them. Many have been treated in a harsh manner, according to the disposition of men, and not according to the mind and spirit which dwelt in Jesus Christ. His Word declares, "All ye are brethren" [Matthew 23:8], and the consideration is never to be absent from the mind, we must all meet these again with whom we associate around the judgment seat of Christ. Then God and not men will be the Judge of all. He will deal justly with the cases of every individual.

"I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books according to their works." [Revelation 20:12.] Would it not be well for all who profess the name of Christ, and especially for those who are in responsible positions who can do a great deal of hurting and wounding and bruising by their works and their decisions, of human souls whom Christ has died to save, [to] consider that they must meet every act of injustice again, when their words, which were calculated to hurt and to destroy, will not be pleasant to review.

What a revelation will each man have to review in the great day of final retribution! Every act with the spirit that prompted it, will be seen in its true character and its true bearing, and the fruit of every selfish arbitrary exaction will be seen as plain as the sun at noonday; the burden of the words, and the results upon the precious souls, will be seen as God sees it. These precious souls might have been saved had they not been turned out of the right path by being dealt with in an un-Christlike manner. Let every one repent before God, for we are now living in the great day of atonement when every soul should be confessing [his] sins and afflicting [his] soul before God, and resting by living faith upon the merits of a crucified and risen Saviour.

Will my brethren and sisters ever bear in mind that they are not to act out their natural traits of character in dealing with God's heritage? They are Christ's property, His own purchased possession, and what a price He has paid for them! Shall any aid the great enemy of God and man to discourage and destroy souls, helping Satan in his work to overcome them to their ruin? What will be the retribution brought upon them for thus doing? We are in great need to weed from our conversation all severity and harsh words. We are not to indulge in condemning, because our feelings prompt us to do these things. We are to be one with Christ.

We are to represent Christ in all our dealings with our fellow men; we are all to labor with our God-given powers to dispel questioning doubts in the minds of the tempted. We are not to encourage them to sow the seeds of doubt and unbelief which will spring up and bear its baleful fruit. We are children of God, to be learners of Jesus Christ first, then to practice His methods and reveal His Spirit.

"Let that mind be in you which was also in Christ Jesus our Lord." [Philippians 2:5.] You are to educate yourself to believe in all the Word of God which are being wonderfully and gloriously fulfilled. Our doubts will vanish before true discernment, and the doubts of others will be dispelled through the assurance of faith.

It is our privilege to see Jesus as He is, full of compassion, amiable, courteous, divinely polite, full of goodness and mercy and forgiveness of our sins. "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 unto God, to make reconciliation for the sins of the people, for in that he himself suffered being tempted, he is able to succor them that are tempted." [Hebrews 2:17, 18.]

Let gratitude and heavenly love be encouraged in our souls, and practiced because we are looking unto and beholding Jesus, and being transformed into His image. What is the fruit of this? Confidence, hope, patience, and courage is constantly increasing in our hearts, as Christ represented to the woman of Samaria; "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. ... Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him will be in him a well of water springing up unto everlasting life." [John 4:10, 14.] This life represents the life of Christ, and every soul may enter into it, and may have a living connection with God. Blessed, humble, grateful confidence becomes an abiding principle. The soul is drawn out in contemplation of Christ's character who first loved us. Unbelieving fears are swept away before living, trusting faith. We can in truthfulness say from a living, rich experience, "if our gospel be hid, it is hid to them that are lost." [2 Corinthians 4:3.]

Viewing Christ, contemplating His matchless love for us, [how] in taking upon Himself our nature He demonstrated to the worlds unfallen, to all the universe of heaven, and to fallen humanity, the character of the Lord God, [we see] the truth as it is in Jesus. The Lord Jesus demonstrated that humanity depending wholly upon the divine nature could, through the moral power given to humanity, keep God's commandments and live, and His law as the apple of the eye. All humanity can obey God. The wonderful perceptions of man are not dependent upon man, upon riches, upon earthly wisdom or learning. The Lord God of heaven quickens the perceptions of all who will inquire and come, that they may understand perfectly the way of life. The true Light of heaven is shining into all places from the throne of God.

Christ said, "If I be lifted up, I will draw all men unto me." [John 12:32.] The Spirit of Christ is drawing all men, and the gracious invitation goes forth to all. The knowledge of God and Jesus Christ whom He hath sent is life and salvation to all who respond to it. Peter writes, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord according as His divine power has given unto us all things that pertain unto life and godliness, through the knowledge of Him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature (as was Jesus Christ when humanity was upon Him) having escaped the corruption that is in the world through lust." [2 Peter 1:2-4.]

It is the privilege of every human being on the face of the earth, if they will seek God with all the heart, to find Him. When the heart of the co-laborer with Jesus Christ in humility and in love presses the truth home to the sinner's heart, it is the voice of God speaking through the human instrumentality, the heavenly intelligences working with the human consecrated agent, and he indeed becomes a partaker of the divine nature. The true light shineth. The Spirit operates divinely upon the soul. Directly from God comes the efficiency to believe, if the human agent will accept of evidence. The gracious influence of the Holy Spirit produces in the mind the likeness of Christ, the oneness of purpose with Christ. In all his works there is an intense and increasing longing affection for Christ.

There is a soul-hunger for His righteousness, to be like Christ in character, and by beholding Jesus, by contemplating His character, he is changed from glory to glory, from character to character, in likeness to the object his eyes and his face are fastened upon. The soul is imbued with the love of Christ, and becomes one with Him in His deep unresting love for perishing souls; and Christ is being formed within, the hope of glory. Christ lives in and works through the living human instrumentality, and [he], through receiving Christ by faith, become one with Him.

"To them that receive him gave he power to become the sons of God." [John 1:12.] This is the great privilege of the people of God everywhere, in all places, and God has been and continues speaking to our people who believe that they shall not corrupt their simplicity, or their faith and perfect trust in God by sinking their individuality in any finite person, whatever their calling or profession.

Lt 64, 1895

Olsen, O. A.

"Norfolk Villa," Prospect St., Granville, Australia

June 20, 1895

Dear Brother:

In behalf of Australia and New Zealand I feel it to be my duty to address you, that you may talk with our brethren in regard to sending men around the world in such haste that money to transport them is almost lost. If there is sufficient reason for our brethren to go long journeys, which means the expending of large monies, then do not plan to keep them the largest share of their time on steamer and cars, giving them such short periods of rest that they are not in the most favorable condition to

obtain the necessary intelligence in regard to the country and its possibilities and probabilities, and the working of the cause.

I plead for time, that the messengers who visit foreign fields shall not take in such a large territory that they cannot obtain a correct idea of the countries that they visit. That which is of large moment to them is to take time to move with that moderation, that they shall not have a fever of excitement, and [shall be] able to see the individuality of each locality that it is thought essential to visit. The traveling messenger must take time to rest, time to be hospitable and entertained; and advantages must be given him to learn the bearings of the field, if it is to be of any real advantage to him. To see some of the churches that have been raised up, and then have no time to converse fully in regard to the different points, would be a mistake.

When it was decided that we should go to Europe, it was arranged that we should remain three months; but the light was given to me that a few months would be time and money spent to very little purpose. We would obtain by this rapid traveling a confused surface idea, but could not possibly obtain a correct, intelligent knowledge of the field—the Lord’s domain, His vineyard—and nothing would stand out distinct or be appreciated. We would judge altogether too much after the rapid glance of the eye, and the impression made upon the senses would be very much in accordance with our physical and mental condition.

The visits of Brethren Butler and Haskell and others to Europe, who rapidly passed through so many places, left but little impression upon the people, and they received but very dim, imperfect ideas themselves. It was not wise calculation to rush from place to place, and not be qualified by their brief visit to communicate a store of knowledge that would be of such value that others would not be required to go over the same ground in a short time. The money thus absorbed in making such rapid visits had better be used in supporting an intelligent missionary in the field one, two, or three years, as the providence of God may appoint. If he is the messenger of God, he will himself understand by the presentation of the field the duration of his stay, and will work, not for his own interests, but for the interests of the people. The conference may send a man a long journey, but it has no right to bid him come or go here and there when in this new country. The man must be guided by the light he receives from God when in these distant fields. It is his duty to think for himself. He must have time to study how he can make his stay the most profitable, and to take notes of the situation. His heart must be open to the impressions of the Holy Spirit so that he can obtain that evidence of the situation that God alone is able to impart. No man is able to mark and define the duty of his fellow man. Information and light may be imparted by counseling together, but God is the Great Teacher of each one, and will instruct and guide. He has said, “The meek will he guide in judgment, the meek will he teach his way.” [Psalm 25:9.]

I have much to write on this important matter, but this letter must go very soon, so I cannot complete all I wish to write. The direction or privilege was given to us to go to Europe and remain three months. I said, “I have light; if I go to Europe, I must make no flying visit, but stay long enough to take in the situation. The people will be strange to me, and I to them. It will take time for them to get any benefit from our visit.” We remained two years in Europe, and it was none too long. The Lord worked through His instruments, and we were fitted to communicate to others, to some purpose, the knowledge we obtained of the field and how it should be worked. The principles then laid out before me have ever been a help to me, and a means of my helping others.

I beg of the conference not to make child's play of sending men around the world in such speed, for our finite minds are not able to comprehend everything in a moment of time. If Brother Prescott comes to California, give him some time to remain before he leaves for another place. If he is compelled to be brief, let him go only to those places where he can stay long enough to understand them.

Brother Olsen, you know of the things whereof I speak, and can see the reason of my request. Give your messengers time to look for themselves. Bear in mind that the messengers of God are not to go forth bitted and bridled. God does not do any of this compelling work, and He does not want that men should do it. He has promised to give us grace and strength if we will ask for it.

We are very much pleased that Professor Prescott and his wife are coming out here, and we want them to take time to get refreshed, rested, and renewed before they start on their long sea voyage. Our Lord is no despot. He would have us pursue a course which will preserve health, and He wants us to get understanding knowledge every step that we go, that we may have an insight into matters and things. If there is no power and understanding in the individual to guide and control himself under the grace of God, then there is no power of understanding or knowledge in councils that will give him self-control. I write this little, but there is much to this matter that may be written. A word to the wise is sufficient.

Lt 64a, 1895

Olsen, Brother and Sister [O. A.]

Avondale, Cooranbong, New South Wales, Australia

September 1, 1895, 2:30 a.m.

Dear Brother and Sister Olsen:

Through constant labor in speaking and writing, my brain has become so weary that it refused to work longer, and for rest and change I came to this place. I have been enjoying tent life for four weeks. Brother Prescott and Willie made us a call, staying nearly three days. I had a short visit with Brother Prescott while riding in my carriage. I told him somewhat of the burden on my mind, of which Willie had not before heard from my lips; for what could he do with the things I could open before him? Simply nothing. He is called here and there, into this council and that council, and the amount of writing that he has to do is very great. It would not be wise for me to open matters to him which he has no power to change or relieve. His work is an important one, and I feel it no duty to crowd in matters which he has neither time to consider nor power to help.

Brother Prescott laid out before me the plans for meetings to be held for weeks in different places among those who know the truth. Doubtless some who have newly come to the faith would be benefited, but I know you are not on the right track. Some of those called together will no doubt have their faith strengthened and confirmed; but this work is not bearing the message of warning to those who are still in darkness and error, who know not the truth. Time is passing, the perils of the last days are upon us, and how many will say to us in the last great day, when every man shall receive according to his works, "Why have you not warned us? You have not told us those things that we should have known."

Christ says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Let our ministers go forth weighted with the solemn message of warning. When men have had every advantage to obtain a knowledge of the truth how shall plans be laid to keep our laborers from the work of saving souls in the darkness of error? The time is short. Let the message of warning be given, clear and distinct. The Lord is coming to execute judgment upon all who obey not the gospel.

Enoch in his day sounded the proclamation of the coming of Christ, and the execution of judgment upon the unrighteous; and we now see the fulfillment of Enoch's prophecy concerning the great wickedness that should abound. But those who have the light are the very ones commissioned of God to make constant, aggressive warfare. As the inquiry shall be made, "Watchman, what of the night?" The faithful message is to be heard in response, "The morning cometh, and also the night." [Isaiah 21:11, 12.] The influence of truth is too much restricted. Let men who know the truth be urged to communicate truth to those in darkness. Many are satisfied with a view of truth, but they have not yet stepped into their place to communicate that which they have received.

God has let men feel the power of truth, but they are not all doing their appointed work in seeking to save that which was lost. Everyone is to have the armor on, prepared to win others to obedience of the law of God. I see so much given to those who already have. These wonderful meetings for those who wish to get more strength are depriving the world of the very work that should be done. Our ministers should now be working for the saving of the lost. The weeks spent in gatherings to fit men for work might better, far better, be spent in going to the highways and the hedges with the proclamation, "Come, for all things are now ready." [Luke 14:17.]

To those who obey the light they have, illumination will come from on high, for the heavenly messengers are waiting to co-operate with men in warning a deceived, sinful world. When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up makes them more dependent on human effort. They learn to lean on the experience of their fellow men, and do not make God their dependence and their efficiency. It is time that cities and villages everywhere were hearing the solemn note of warning, "Behold, He cometh with clouds; and every eye shall see Him." [Revelation 1:7.] Get ready, that you may be found of Him in peace.

I entreat you whom God has favored with a knowledge of the truth, Go to work; there is work to do everywhere. The fields are all white unto the harvest. Sowers and reapers are needed just now. The time you devote to imparting constantly to those who understand the message of warning will not give one tithe of the strength which they would receive in taking hold of the work to communicate light to save perishing souls. Angels are waiting to bless the consecrated workers. The parable of the lost sheep should be a lesson to every soul who has been rescued from the snare of Satan. We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns. In this work the laborers will be led to feel their weakness, and they will flee to the stronghold. The divine presence will be with them to give strength and courage and faith and hope. The truehearted workers will be laborers together with God.

The warnings that Christ gave to Jerusalem were not to end with them. The judgments upon Jerusalem were a symbol of the events of Christ's coming to judgment in the last day, when before Him shall be gathered all nations. "He shall send forth his angels with a great sound of a trumpet, and they shall gather his elect, from one end of heaven to the other." [Matthew 24:31.]

Every true follower of Christ has a work to do. God has given to every man his work. A few are now pointing to the roll of fast fulfilling prophecy, and proclaiming, Get ready, show your obedience to God by keeping His commandments. This is no time for the messengers of God to stop to prop up those who know the truth, and who have every advantage. Let them go on to lift the standard and give the warning, "Behold, the Bridegroom cometh! go ye out to meet him." [Matthew 25:6.] Many who hear the message—by far the greatest number—will not credit the solemn warning. Many will be found disloyal to the commandments of God, which are a test of character. The Lord's servants will be called enthusiasts. Ministers will warn the people not to listen to them. Noah received the same treatment while the Spirit of God was urging him to give the message, whether men would hear, or whether they would forbear.

Come when it may, the advent of Christ will surprise the false teachers, who are saying, Peace and safety; all things continue as they were from the beginning. Thus saith the Word of inspiration, "Sudden destruction cometh upon them." [1 Thessalonians 5:3.] The day of God shall come as a snare upon all who dwell upon the face of the whole earth. It comes to them as a prowling thief. "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." [Matthew 24:43.] Habitual watching is our only safety. We must be ever ready, that that day may not overtake us as a thief.

Let everyone who loves God consider that now, while it is day, is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the Word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.

The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, "Two men shall be in the field; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left." [Luke 17:35, 36.] The righteous and the wicked are to associate together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments.

The looker-on may discern no difference, but there is One who said that the tares were not to be plucked up by human hands, lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares, and bind them in bundles to burn, while the wheat is gathered into the heavenly garner. The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. "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 3:17.]

Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one

shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.

The tares and wheat are now commingled, but then the one hand that alone can separate them will give to everyone his true position. Those who have had the light of truth and heard the warning message, heard the invitation to the marriage supper,—farmer, merchant, lawyer, false shepherds who have quieted the convictions of the people, unfaithful watchmen who have not sounded the warning or known the time of night—all who have refused obedience to the laws of the kingdom of God, will have no right therein. Those who have sought an excuse to avoid the cross of separation from the world will, with the world, be taken in the snare. They mingled with the tares from choice. Like drew to like in transgression. It is a fearful assimilation. Men choose to stand with the first rebel, who tempted Adam and Eve in Eden to disobey God. The tares multiply themselves, for they sow tares, and they have their part with the root of all sin—the devil.

Upon those who keep the commandments of God the benediction is pronounced, “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.] They are “a chosen generation, a royal priesthood, an holy nation, a peculiar people;” that they should show forth the praises of Him who hath called them out of darkness into His marvelous light. [1 Peter 2:9.] The obedient are called the just; they are drawn to the holy Magnet, Jesus Christ! The holy attracts the holy. He that is unjust will be unjust still. Character cannot then be made or transformed. The oil of grace cannot be lent by one to another, neither have the foolish virgins time to buy oil for themselves. The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous, who trample under foot the law of God. The pure ore and the dross will no longer commingle.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household?” [Matthew 24:45.] Can we answer? Am I the steward, faithful to the sacred trust which is committed to me? To every man is given an individual responsibility. The watchmen have their specific work, to discern the approach of danger and sound the note of warning. The soldiers of the cross of Jesus Christ are to have ears keen to hear. In their position of responsibility they are to give the trumpet a certain sound, that everyone may gird on the armor for action.

What work are we individually doing for the Master? Who are unfolding the truth to those who are in the darkness of error? Who are holding forth the words of life? The enemies of Christ are many, who, while they claim to be righteous, have not the righteousness of Christ. They disguise themselves as angels of light, but they are ministers of sin. This fact should be sufficient to stir every soul to action. Who are faithful stewards of the grace of Christ? Who are making wise division of labor, calling into active service every soul that has an intelligent knowledge of the truth, and giving to all a work to do?

The outposts are to be kept guarded. There are to be men to hold the fort, while the advancing forces are engaged in active warfare. To every man is given his work. We are not to echo the words of those in error, but to inculcate ideas of truth. Our work is to benefit our fellow men. We are not to travel over the track of opponents to the truth, but to sound the message of the third angel who is flying in the midst of heaven, proclaiming the note of warning, the commandments of God and the testimony of Jesus Christ.

Those who are do-nothings now will have the superscription upon them, "Weighed in the balance, and found wanting." [Daniel 5:27.] They knew their Master's will, but did it not. They had the light of truth, they had every advantage, but chose their own selfish interests, and they will be left with those whom they did not try to save. "But, and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [Matthew 24:48-51.]

Let there be an earnest consideration of these words. Let none say, "That does not mean me: I am a Christian." Who says this? yourself, or He who reads the heart? The unfaithful servant had solemn responsibilities entrusted to him; before the world he appeared as a servant of Christ, but O, how deplorable for himself, and for all connected with him, he is an evil servant. He is imperiling his Lord's goods. He is teaching souls to trample upon the holy law of God. He calls Christ, My Lord. But he says, "My lord delayeth his coming." [Verse 48.] He does not say that Christ will not come; he does not scoff at the idea of His second coming; but he tells the people that His coming is delayed.

He is removing from the minds of others the conviction that the Lord is coming quickly. His influence leads men to presumptuous, careless delay. Thus they are off their watch, and they echo the words of the unfaithful watcher; still others catch them up, and the evil spreads, and men are confirmed in their worldliness and stupor. Their course is downward, not upward; they are not looking for and hastening unto the day of God. Earthly passions, corrupt thoughts, take possession of the mind.

The evil servant smites his fellow servants who are striving to do the will of his Lord. He eats and drinks with the drunken, those who are carnally minded, notwithstanding their profession of Christianity. They are opposed to Christ and the work He came to our world to do, which was to live the law of God in humanity, to be an example to all humanity.

Christ was surrounded by His disciples, and a vast congregation was listening to His words when He said, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you unawares." "Let him that thinketh he standeth take heed lest he fall." [Luke 21:34; 1 Corinthians 10:12.]

Dear Brother Olsen, I have received from Dr. Kellogg a letter of inquiry in reference to the building of a chapel for the sanitarium. I have written him that this proposition appears to me consistent; years ago I was shown that such a building should be erected. The teaching in the Tabernacle is often too strong for babes. It is such advanced truth as is appropriate for those who have progressed step by step, but is not suited to those who have not a knowledge of the truth. The doctrinal discourses are not of a character to melt and subdue the heart. These souls need to be taught of Jesus Christ and Him crucified, of the sanctification of soul, body, and spirit, of the amazing love of God. In the simplicity and meekness and lowliness of Christ let the Word be spoken.

The seekers after truth will inquire to know the reasons of our faith; they will desire that lessons be given upon the Sabbath question, and then the truth can be unfolded to them gradually as they are able to bear it. All who have a knowledge of the truth should realize their responsibility, and be exceedingly careful to make straight paths for their own feet, lest the lame be turned out of the way.

The very fact of having a church in connection with the sanitarium will give character to our work. It will be a testimony that we are seeking the eternal good of all who are brought within the sphere of our influence. The sanitarium presents a vineyard to be worked, it is God's vineyard, and it needs consecrated ability.

Let not Pharisaism prevail. There are plenty of subjects to dwell upon to win hearts, and wisdom should be exercised by every teacher. All should remember that they are addressing people who have no knowledge of the third angel's message. It is Greek to them. Let those who have any part in connection with the sanitarium speak and act circumspectly.

"Continue in prayer, and watch in the same with thanksgiving; withal prayer also for us, that God will open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." [Colossians 4:2-6.]

Precious, precious words! Let your speech be always with grace, seasoned with salt, which has preserving qualities. Let the believers be sober, and watch unto prayer, and in everything represent Christ, that in the judgment they may meet the souls with whom they have been associated, and say, I have done for these souls all that I could do. The love of Christ dwelling in the heart will be revealed in the spirit and temper. The heavenly, sanctifying power can be indeed a savor of life unto life, quelling every tumultuous passion, and winning souls to Christ.

O that love, the love of Jesus, might well up in the soul like a stream in the desert, refreshing all, and winning many to the cross of Calvary! "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 58:11.] Let those who make the outlay of means to build a house for God have proportionate zeal in winning souls to know God and Jesus Christ, whom He hath sent.

Brother Olsen, we should give much more labor to the souls that are not of Christ, the souls that have not the truth. Can we not consider that all who are disloyal to God and who are transgressing His holy laws shall have no place in the paradise of God? How earnest should be the human agent that the truth in all its purity shall be proclaimed in cities, in villages, from the rivers to the ends of the earth. God help His people to awake, and give the trumpet a certain sound.

Lt 65, 1895

Olsen, O. A.

Norfolk Villa, Prospect St., Granville, Australia

June 19, 1895

Dear Bro. Olsen:

I wish to speak to you in confidence, as a mother would speak with her son. I fear and tremble for you. I know that in your councils you are in danger of acquiescing in the schemes that come from mistaken judgment. If the Lord is in the midst of your councils, beholding your order and love and

fear, and your trembling at His word, then you are prepared to do His work unselfishly; but He will not be in partnership with any unjust transaction.

After I gave you that matter in regard to the workings of the Office (just before I left Battle Creek), how long was it before the men whom it reproved and warned were called together to become acquainted with the message God had given them? Months after I had committed to your trust these words which God had given, you wrote to me that you had not yet called the parties together to read to them these important reproofs, cautions, and warnings. If I had then had a thought that the matter would be thus neglected under any consideration, I would have placed it before them myself. How much of the after working of selfishness, how much of the working out of wrong principles, might have been saved, the Lord alone will reveal at the right time.

My brother whom I love in the Lord, it is not safe for you to link up so closely with men who you know are not in living connection with God. When I learned of these men, especially Captain Eldridge and A. R. Henry, being depended on and called to go to California and other localities, I knew that blindness in part had happened unto Israel. And now since Capt. Eldridge and Frank Belden are disconnected from the Office, the situation in many respects is not relieved. In your councils in connection with men who you know are not standing in the clear light, how can you feel safe to enter into the confederation of the publishing work? You must know that this means the placing of more power in the hands of these men and bringing every other institution into subordination, to be molded by the principles which control at Battle Creek.

When you are fully awake to these things, you will see and know that the reproof of God has for years been upon these responsible men, yet they have not humbled their hearts, neither have they been converted, nor have they confessed where they have resisted the messages God has been giving to His people. They have shown contempt for both the messenger and the message, from the time Elders Jones and Waggoner were given a special message for these last days. Have you heard any confession from the lips of A. R. Henry? Have you heard any acknowledgment of his wrong course in resisting light and the messages God sends? Capt. Eldridge and Frank Belden have both confessed their wrongs. D. T. Jones, when separated from the influence of these men who have resisted the light, confessed his wrong in resisting the Spirit of God. Have you any real evidence of repentance and conversion on the part of A. R. Henry, and yet you place upon him great responsibilities?

The responsibilities and the important business that mean so much to the integrity, purity, and upbuilding of the cause of God demand that there be a wise selection of working agencies. Just as long as you hold men in office, entrusting them with the very weightiest responsibilities, and yet they are not especially led and disciplined by the Holy Spirit, you give no chance for God to work to supply the vacancies that ought to have been made long ago. Your dealing with Elder Littlejohn stands in the books of heaven, "Weighed in the balances of the sanctuary and found wanting." [Daniel 5:27.] Your dealing with Frank Belden, whatever his position or merits, is alike written in the books of heaven as, "Weighed in the balances of the sanctuary, and found wanting," by the Watcher who marked the course of the king of Babylon.

When Belshazzar's period of probation closed, the Lord no longer protected him from the sure result of his own course of action. If a man puts his hand into the fire, it will be burned; the Lord does not work a miracle to save him. To reason as many will, that God ought to have prevented certain men

from doing certain things, is fallacious reasoning. God sends warnings, entreaties, and reproofs to correct that which is wrong, to justify that which is righteous; God could in a most marked manner have prevented men from doing as they have done in your council meetings, for He can destroy and make alive. But He leaves men free to choose their own course of action. A man may throw himself over a precipice or into the dark waters of the sea, and God does not work a miracle to prevent it. God did not draw back the arm of Adam, and by physical restraint make it impossible for him to take the forbidden fruit. The Lord says, Thou shalt not do this wrong; if man chooses to give his will to Satan to do that wrong, the sin and its results lie at his own door.

The working of matters in Battle Creek is in some things out of God's order, and if left to continue, will result in making all things spotted, stained, and unacceptable to God. The Lord said to Adam, If you eat of the fruit of the tree of knowledge, you will bring death and woe into the world. If you are obedient to My word, you will be happy and live forever. If you disobey, you will die. God did not originate sin, but He permitted it. According to the beneficence of His own nature, He made man as a free moral agent, to set forth the wisdom, the love and the holiness of God, and the justice of all His doings.

God proposed to take man into partnership with Himself. But if, like the inhabitants of the antediluvian world, men follow their own imagination and devising as capable of all wisdom, they will receive the result, as did the king of Babylon. They have reckoned without God, and will reap the consequences of their folly. To place in positions of responsibility men who are of a masterly, arbitrary disposition is always wrong, for their management brings the sure result.

Both Elder Littlejohn and Frank Belden—whom I mention, not as the only cases, but as representative cases, have not been treated right; they have not been treated as man should treat his fellow man. Men have been permitted to rule, whose minds are not naturally superior to the minds of these men, and their hearts were not right with God. God was not glorified by their course of action. Wrong principles were the foundation of their wrong course.

God has made men responsible beings, and placed them in circumstances favorable to obedience to His will. In the dignity of their God-given manhood, they are to be governed and controlled by God Himself, not by any human intelligence in our world. Man is ever to acknowledge that God lives and reigns; men are never to become lords over God's heritage. They are to consider that "all ye are brethren." [Matthew 23:8.] In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in co-partnership with God, we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around.

The well-being of our child demands that we reveal the attributes of God in our own character. The child is God's by creation and by redemption. No evil course of action must be sanctioned in that little one; no evil example, in spirit, in word, in action, should be seen in the parents, to be reproduced in the child. So it is on a larger scale with men in sacred trust; they are not to bring their own spirit into their life, they are not to walk by the sparks of their own kindling, and act out the peevish disposition of a child because they do not possess self-control. A man in stature should be a man in the development of his God-given talents and ability to be used in the service of God. He should consider that he is not working for himself, but for the benefit of human beings around him.

If man is careless and disconnects from Jesus Christ, the source of his strength and efficiency, he works always in Satan's lines in some way. He yields to temptation in accordance with his perverted ideas, and his course of action will be reproduced in his children, and through them in future generations. Then should not men feel the responsibility resting upon them to deal with human minds after the manner that God deals with them? The facts that God has presented in His Word should make men afraid of imparting to their offspring their own unsanctified attributes of character. It is for the interest of the children under their guardianship, that they live soberly, righteously, and godly in this present evil world.

That which in God's dealing with us may seem to be hardship is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices, against artifice and injustice, against every defective trait of character. If men would practice the attributes of God, they would not have the painful consciousness of transmitting wrong tendencies and traits of character to their children, to be reproduced in their children, thus communicating the evils that might have been repressed. I merely touch upon these points now, but hope to write more fully at another time.

Did the Lord counsel you to devise the various means to work and control human minds? No, I tell you, no. The case of Elder Littlejohn has been strangely mismanaged. He has appealed to me to set things right, but I have done nothing about it; it was not the time. Your course in the treatment of him was all wrong. It bears the signature of the adversary of souls. Your treatment of Frank Belden in his work was not right; it is strange fire, not the fire of God's kindling. This kind of management must come to an end, else God will work in a way that will not be pleasing to those who have done this work. These men have not been right, they needed judicious management, but those who tried to manage them needed themselves to be managed.

Did your devising in regard to the Gospel Primer meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by [one] man, or by any set of men. Movements have been made which mean much in their outworking. An example has been given by men who are serving where they should not be, which is leavening your conferences. The presidents of conferences are being imbued with a spirit to rule, to require men to bow to their judgment; if any refuse, the course pursued toward them is such as to fill heaven with indignation.

How can God move upon the churches to contribute their hard-earned means to be handled by men who are self-sufficient, selfish, and so arrogant and over-bearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences, man dictates to his fellow men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in order? Jesus says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

The pure principles of the publishing institution have not been stoutly maintained. "Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit." (Read Jeremiah 2:11-14, 21, 22, 34.)

The principles manifest in dealing with individuals, in restricting and repressing them, are not according to the mind of the Spirit of God. The Lord will not countenance this kind of work from your hands. He will not have His work and His cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you display the religion of love, not of bigotry. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men.

Men in sacred office ought not to be sanctioned and upheld while they are going down to the world's level, and dragging the banner of truth after them. In the name of Jesus Christ of Nazareth I urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last influence, and the last warnings [to] the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice and righteousness and equity.

God's people are not to be treated as the servants of the conference, to be bound and released at its pleasure. God is dishonored, and it is time you called a halt. The men who live out Christ's lessons in practical life are His co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from the worldling in nature, in taste, in pursuits. The words of the prophet Malachi need to be read, the warnings heeded, and the instructions practiced. From the first word to the last, this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, "Why halt ye between two opinions? If the Lord be God serve him, if Baal, then serve him." [1 Kings 18:21.]

God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read Malachi 3:3. The whole chapter should be studied. Please read also 1 Samuel 2:12-17. If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted \$30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self-denial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy?

God has tested men, tested their devotion, their principles. Those who have eagerly grasped all they could get, have revealed the true state of their hearts. Some have been very zealous that others who engage in the work just as earnestly as themselves shall have scarcely a chance to work in freedom with their God-given ability; all must come under the management of parties who have evidenced their willingness to have all they can possibly grasp to advantage themselves. The Lord sees all this. Does He serve with such a spirit? No, verily no. I tell you, my brethren, blindness in part has happened unto Israel. I have chapters concerning this wrong management, but I forbear.

Brother Olsen, you told me you read to the board that which I wrote in reference to your sitting and listening to resolutions that meant oppression to others, [when] you said not a word in

remonstrance, thus making yourself accountable for them, sanctioning them by your silence. How can you feel that you are doing God's service in sending unconsecrated men long journeys to do business in connection with the cause, thus virtually saying, "This is my reliable force, men I can trust, whose integrity is firm; they are just the same in principles as myself"? These men only advance the more boldly, as there are none who dare to say, "Why do ye so?" What reason have you for putting so much dependence on A. R. Henry, Leroy Nicola, and others I might name, who in a crisis will be on the wrong side? What reason have you to think that the Lord is imparting divine wisdom to men who have revealed that they have no spiritual connection with Him?

How much confidence [do] such men have that you believe the light God has been giving His people, when you make of none effect all the warnings given? Why was it that David clung to Joab, knowing that he was not a man that loved or feared God? Because Joab bound himself up with David, as a man of unswerving fidelity, ready to do just what David said! But was he the man approved of God? No. David left Solomon to do a work that he should have done himself in condemning wrongs. David said concerning Joab, He must not come with peace to the grave; and yet apparently his own life was bound up with that of Joab.

The Lord has presented these things before me in many ways. Do not, I beg of you, pursue a course that will weaken the confidence of the people in your judgment, and righteousness, and your fair, square dealings with the weakest saint upon earth.

The Lord permitted the men in the Review office to have an opportunity of manifesting what character they would develop. They have shown that they could not resist the temptation to commit robbery of God, if they had a chance, confederating to take from His treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest. Are they as willing that others should have what is their due, because God has given them ability, tact, [and] mental capacity, equal and in advance of them? No, no; they would bring under contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work! Their tact in this line of robbery is great. They felt authorized to accept of large remuneration of their own work, while restricting others, denying them the opportunities and means Providence had offered them to labor as His instrumentalities, to carry on His work.

God says, "I hate robbery for burnt offering." [Isaiah 61:8.] The men who value their own souls will, by the grace of God, guard against the first tinge of unfairness in deal, the first approach to the ungodly practices of the world, the practices that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. Wake up, Brother Olsen, Wake up!

I have had this matter presented before me: If one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have to do a certain work in His vineyard. This will not be the last of such devising. The beginning is not the end.

That God who gave His life for the world has instrumentalities which He will use that you and your co-laborers little suspect. When the Lord puts His hand to the work, let men keep their hands off

from the ark. I have been made to suffer keenly in more ways than one from the spirit that prevailed during my stay in Battle Creek. Night after night the Lord presented before me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval.

The same spirit that led to the course of action which was pursued toward me, has lived, and has been revealed toward others. We know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to gain control of everything. The Lord would have His institutions in different parts of the world stand in union with other institutions, but one is not to swallow up the others. Each is to maintain its own individuality, and the workers are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, "I will have mercy, and not sacrifice." [Matthew 9:13.]

There is a disposition to grasp everything, to destroy individuality, and ignore individual accountability; yet no compunction has thus far been aroused. A state of things is coming in after the mold of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul, then we shall see the words of the prophet fulfilled; instead of the thorn, the fir tree will spring up, instead of the brier, the myrtle; and life's desert will blossom as the rose. [Isaiah 55:13.]

We have had an experience in the work of God. There were times when the enemy came in great power to destroy; from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was how to save the souls of those that were ready to perish. The great plan of salvation drew men close together in unity and love. The social intercourse was profitable. The love of the Redeemer and the ways and means of saving perishing souls was the burden of our hearts. Holiness, and the Author and Finisher of our faith, were the interesting subjects. Read Malachi 3:16, 17.

Lt 66, 1895

Pomare, Maui

Norfolk Villa, Granville, New South Wales, Australia

September 26, 1895

Maui Pomare

Chicago, U. S. A.

Dear Brother:

I know you must be perplexed in regard to the advice given that you return to this country, and then the telegrams that followed to stay your journey for a time.

Your case was presented before me in this light: Your desire to fit yourself to work for Christ among your own people was sincere and earnest. You put your soul into the work. You were diligent in your studies; you sought counsel of God. The Lord has given you perception and wisdom from heaven to

close the door to many and varied temptations that have presented themselves. But your determination to preserve your integrity and to improve your God-given ability did not please the enemy. He was laying his snare for your feet, and preparing a path for you to travel which would be perilous to your soul. Those who were to be your associates in your anticipated journeyings would not have been the best companions for you, and such a journey would not have had an influence favorable to growth in grace, or to the obtaining of the knowledge most essential to you in the work among your own people.

The enemy of God and man was seeking to arrange circumstances so that his temptations would be more effective. He endeavored to stimulate the imagination so that you would view things in a light that would cause you keen disappointment. At the time of which I write, there were those who were speaking words of flattery to you, and if not continually guarded, you would have lost the burden of the work that has been laid upon you, and you were in danger of losing the spirit of the third angel's message that should have a controlling influence in your work.

No human agency must be allowed to shape your destiny. Many will undertake to do this, but I entreat you to make God your trust. The heart must be centered in Christ; take Him as your counselor. Your soul is precious in the sight of God, and if you exercise simple faith in God, you will maintain the meekness and lowliness of the life of Christ, and will perfect a Christian character, "not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] Keep the lamp of the soul trimmed. Keep the oil of grace in your flagon, ready for use at any moment.

Every precaution should be taken to prevent spiritual disease, weakness, and declension, that the day of God may not overtake you as a thief in the night. Be ready to arise and trim your lamp at a moment's warning. Be listening to hear, and ready to obey, the Bridegroom's voice. It is not safe to count on years of preparation, for the time is very short in which to do the work you have to do. Hold yourself as in service to Christ.

There will be those who will flatter you, and mark out ways that are pleasing to ambition. I have few words of warning and counsel. Be not deceived by the prospect of great things; the first and safe work for you is daily to give yourself unreservedly to God. Then, wherever you may be, communicate to others the things you have diligently learned.

You will need great wisdom in laboring for your own people. Permit no one to plan out work before you for years to come. This may be the most desirable course that finite wisdom can suggest, but your only safety is in trusting the Lord to plan for you; let Providence shape your future. As you commit your ways unto the Lord, He will direct your path.

There is a work for you to do, and your responsibility is exactly proportionate to the talents given you in trust for wise improvement. All of God's human agents are under obligation to render service to Christ; but too many, in planning for a brilliant future, make a dead failure. I warn you to keep close to the side of your Redeemer. Put your trust wholly in God, and beware of the plans of men. Let God plan for you.

You hold His entrusted talents in your possession, and you are not to lose much time before beginning to trade upon your Lord's goods. As you present the truth to souls in error and darkness, your spiritual perceptions will become clearer. As you have freely received, you are freely to impart.

Thus you will gain a practical knowledge of truth, and your own soul will be greatly strengthened. As you meet objections and oppositions, you will be driven to closer investigation of the Scriptures, and to that seeking, asking, and knocking, which Christ has promised to reward. You will receive clearer light, and be more and more firmly established in the faith, becoming "steadfast, unmovable, ever abounding in the work of the Lord." [1 Corinthians 15:58.]

Act your part in working out your own salvation with fear and trembling, lest you give your opponents some occasion to misjudge the truth. The Holy Spirit is given as a mighty working agent, for it is God which worketh in you, to will and to do of His good pleasure. All your success depends upon God. You will have trials, but these should drive you to the mercy seat. In order to do men good, you must have a living connection with Christ. If they see you sincere, earnest, faithful to your convictions, revealing a steadfast confidence in Christ, they will be inspired with some degree of confidence in your piety. If you have the inspiration of the Spirit of God, you will be a living epistle, known and read of all men.

You can continue in the enjoyment of a Saviour's love; open your heart to the bright beams of the Sun of Righteousness, diffuse the light, and you will receive increased light and knowledge. As you use that which you have, more will be given, you will obtain an experimental knowledge of the truth, and will possess a well developed Christian character. If you maintain Christian meekness and simplicity, you may win souls from error to truth. You can abide in Christ as a living, fruitful branch of the True Vine. Jesus loves to have you draw closer and still closer unto Him. You are His, purchased by His blood. You can represent Him in character by carrying His love to the souls ready to perish. You can become a fisher of men. Bear in mind, my brother, we are made partakers of Christ, and have all the treasures of heaven, which He has freely to bestow, if you hold the beginning of your confidence steadfast unto the end.

As I was shown your danger of following out a certain course of action which you were contemplating, these words were repeated: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." [2 Peter 3:17.] The dangers which were shadowed before me made me afraid, and I wrote that you should take heed, and not be deceived by any device of the enemy. Satan is a cunning flatterer, and he instills his poison of self esteem into the mind in such an unsuspected manner, that unless guarded, the tempted soul is taken unawares.

Consider how great a prize you have to gain: the imperishable crown of life; a redeemed soul, the saving of which means the saving of many souls to Christ; life, eternal life in the kingdom of God; the privilege of becoming a son of God, a member of the royal family, an heir with God and a joint heir with Christ.

Jesus loves you, and has given you this warning because He loves you. You are His purchased possession; He has graven you upon the palms of His hands. I could not endure that you should run any risk, therefore I wrote to Dr. Kellogg concerning you, for I thought that others whom you respected, and who respected you, might lead your feet into paths where you would stumble.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Ephesians 6:10, 11.]

May the Holy Spirit of God impress the truth indelibly upon your mind, your heart, and your character is the prayer of your sister in Christ.

Lt 67, 1895

Prescott, W. W.

Granville, New South Wales, Australia

June 12, 1895

W. W. Prescott:

I have some matter I wish to present before you in regard to education. The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning and asking you, What is the chaff to the wheat? The Lord has given us the most precious instructions in His Word, teaching us the characters that we must form in this life to prepare for the future, immortal life.

It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men. Have they taken their lessons from the greatest teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible the chief book of their study.

Those popular authors have not pointed out to the students the way that leads to eternal life. "And this is life eternal, that they might know thee the only God, and Jesus Christ whom Thou hath sent." John 17:3. The authors of these books current in our schools are recommended and exalted as learned men; their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the Word of God as the most essential study for children and youth. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] Books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love of truth and steadfast integrity. The class of studies which are positively essential in the formation of character to give them a preparation for the future life should be kept ever before them.

Christ should be uplifted as the first Great Teacher, the only begotten Son of God, who was with the Father from eternal ages. The Son of God was the Great Teacher sent into the world as the Light of the world. "The Word was made flesh and dwelt among us." [John 1:14.] The Father was represented in Christ, and the attention in education must be of that character that they will look to Him and believe in Him as the likeness of God. He had a most wonderful mission to our world, and his work was not in a line to give a full relation of His personal claims to deity, but His humiliation was a concealment of His claims. This is why the Jewish nation did not acknowledge Christ as the Prince of life, because He did not come with display in outward appearance, for He hid under the garb of humanity His glorious character.

The human family was to consider Him in the light of the Holy Scriptures, which were to testify of the manner of His coming. Had He come, displaying His glory that He had with His Father, then His pathway toward the cross would have been thwarted by the purpose of men, who would have taken Him by force and made Him king. He was to close His life by making a solemn oblation of Himself. Type was to reach antitype in Jesus Christ. His whole life was a preface to His death on the cross. His character was a life of obedience to all God's commandments, and was to be a sample to all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed, but Christ, by His perfect obedience to the law, redeemed Adam's disgraceful failure and fall.

The prophecies are to be studied, and the life of Christ compared with the writings of the prophets. He identifies Himself with the prophecies, stating over and over again, They wrote of me; they testify of me. The Bible is the only book giving a positive description of Christ Jesus, and if every human being would study it as their lesson book, and obey it, not a soul would be lost.

All the rays of light shining in the Scriptures point to Jesus Christ and testify of Him, linking together the Old and New Testament Scriptures. Christ is presented as the Author and Finisher of their faith, Himself the One in whom their hopes of eternal life are centered. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.]

What book can begin to compare with the Bible? It is essential for every child, for youth, and those of mature age to understand, for it is the Word of God, the Word to guide all the human family to heaven. Then why does not the Word from God contain the chief elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as lesson books—books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced into the schools which should never have been placed there. These books do not in any sense voice the words of John, "Behold the Lamb of God that taketh away the sins of the world." [John 1:29.] The whole line of studies in our schools should be to prepare a people for the future, immortal life.

Jesus Christ is the knowledge of the Father, and Christ is our Great Teacher sent from God. Christ has declared in John that He is that Bread sent down from heaven. "Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that Bread of life. Your fathers did eat manna in the wilderness and are dead. This is that bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." [John 6:47-51.] The disciples did not comprehend His words. Says Christ, "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.]

It is of immense importance, in the light of the lessons of Christ, that every human being should study the Scriptures, that [he] may be convicted in whom [his] hopes of eternal life are centered. The Bible should ever have been made the great, grand book of study which has come down to us from heaven and is the Word of life. Should that book which tells us what we must do in order to be saved be set aside in a corner and human productions be exalted as the great wisdom in education? The very knowledge children and youth need to obtain for usefulness in this life, and that they may carry with them in the future life, is found in the Word of God. But this is not encouraged and

presented before them as the most essential knowledge, and as that which will give the most correct information of the true God, and Jesus Christ whom He hath sent. There are gods many and doctrines many. There are maxims and commandments placed before our youth as the commandments of God. It is impossible to them to understand what is truth, what is the sacred and what is the common, only as they understand the Scriptures, both Old and New Testaments.

The Word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guidebook; we shall receive from it the truth. We need to present the Bible as the great lesson book to place in the hands of our children and youth that they may know Christ whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged. The Word contains promises, warnings, encouragement, and assurances of the love of God to all who accept Him as their Saviour. Then place the Holy Word in their hands. Encourage them to search the Word and they will in so doing find hidden treasures of inestimable value to them in this present life, and in receiving Christ as the Bread of Life they have the promise of eternal life.

The lesson book, the Bible, contains the instruction of the character they must have—the moral excellence of character which must be cultivated, which God and heaven require. “Blessed are the pure in heart; for they shall see God.” [Matthew 5:8.] “Follow peace with all men, and holiness, without which no man shall see the Lord.” [Hebrews 12:14.] “Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.” “And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And we know that he was manifested to take away sin, and in him is no sin.” [1 John 3:2-5.]

This all-important knowledge is to be kept before children and youth, not in an arbitrary, dictatorial manner, but as divine disclosures, which are of the highest value to secure their present peace, quietude, and rest of mind in this present world of turmoil and strife, and as a preparation for the future eternal life in the kingdom of God, where they shall see God, and know God and Jesus Christ, who gave His precious life to redeem them.

Christ came in the form of humanity to live the law of God. He was the Word of life. He came to be the gospel of salvation to the world, and to fulfill every specification of the law. Jesus is the Word, the guidebook, which must be received and obeyed in every particular. How necessary that this mine of truth be explored, and the precious treasures of truth be discovered and secured as rich jewels. The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our Advocate, the office of the Holy Spirit—all those living, vital themes of Christianity are revealed from Genesis to Revelation. The golden links of truth form a chain of evangelical truth, and the first and staple link is found in the great teachings of Christ Jesus. Why, then, should not the Scriptures be ennobled and exalted in every school in our land? How little children are educated to study the Bible as the Word of God, and feed upon its truths, which are the flesh and blood of the Son of God! “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” (that is, continue to receive the words of Christ, and practice them) “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

6:53-56.] “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” [1 John 3:24.]

There is necessity for every family to make the Bible the book of their study. Christ’s sayings are pure gold, without one particle of dross, unless men, with their human understanding, shall try to put it there, and make falsehood appear as a portion of truth. To those who have received the false interpretation of the Word, when they search the Scriptures with determined effort to obtain the very marrow of truth contained in them, the Holy Spirit opens the eyes of their understanding, and the truths of the Word are to them as a new revelation. Their hearts are quickened to a new and living faith, and they behold wondrous things out of His law. The teachings of Christ have a breadth and depth to many which they have never understood before.

The doctrines of grace and truth are not really understood by the larger number of our students and church members. Blindness of mind has happened to Israel. For human agents to misconstrue and put a forced, half truthful, and mystical construction upon the oracles of God is an act which endangers their own souls, and the souls of others. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life; and out of the Holy City, and from the things which are written in this book.” Revelation 22:18, 19. Those, who by their human construction shall make the Scripture to utter that which Christ has never placed upon it, weaken their force, making the voice of God in instruction and warnings to testify to falsehood, to avoid the inconvenience incurred by obedience to God’s requirements, have become signboards pointing in the wrong direction, into false paths, which lead to transgression and death.

The testimony of the Alpha and Omega in regard to the punishment for making nonessential one word spoken by the mouth of God is the fearful denunciation that they shall receive of the plagues that are written in the Book; their names shall be taken out of the book of life and from the Holy City.

How many can truthfully answer this question, What is the essential education for this time? Education means much more than many suppose. True education embraces physical, mental, and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity. To seek for self-recognition, for self-glorification, will leave the human agent destitute of the Spirit of God, destitute of that grace which will make him a useful, efficient worker for Jesus Christ. Those who desire only to glorify God will not be striving to bring their supposed merits into notice, or striving for recognition, or for the highest place. They that hear the call of the world’s Redeemer, and obey that call, will be recognized as a distinct, self-sacrificing, holy people.

If the students in our schools will listen for the purpose of hearing and obeying the invitation, “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], they will be living epistles, known and read of all men. “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.” [Matthew 18:3, 4.] The youth are in need of educators

who shall keep the Word of God ever before them in living principles. If they will keep Bible precepts ever as their textbook, they will have greater influence over the youth, for the teachers will be learners, having a living touch with God. All the time they are inculcating ideas and principles that will lead to a greater knowledge of God, and earnest, growing faith in their behalf in the blood of Jesus, and the power and efficacy of the grace of our Lord Jesus Christ to keep them from falling; because they are constantly seeking the strongholds of a healthful and well-balanced Christian experience, carrying with them qualifications for future usefulness, and intelligence, and piety.

The teachers see and feel that they must labor not to dwarf and taint the minds of their associates with a sickly half-religious service. There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a study of books that will lead to the reception of ideas of authors that will sow seed and spring up to bear fruit that must be bound up in bundles with the world, separating them from the source of all wisdom, all efficiency, and all power, leaving them the sport of Satan's arch-deceiving power. A pure education for youth in our schools, undiluted with heathen philosophy, is a positive necessity in literary lines.

The well-being, the happiness of the religious life in the families with which they are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that the youth have received in our schools.

Lt 68, 1895

Prismall, Brother

North Fitzroy, Melbourne, Australia

May 27, 1895

Dear Brother:

I have been strongly impressed to write to you, and to ask you what you are going to do in your Christian life. Are you going to unite with us with heart and soul, might, mind, and strength, and seek with all your powers to advance the cause of God, to advocate that which you know to be truth? Time is passing and precious opportunities are left unimproved by you, so that you fail to do your duty to God and to your fellow men. The enemy desires to have you that he may sift you as wheat, but Christ has not given you up into his hands. His spirit is still striving with you.

Jesus is saying to the enemy, "Get thee behind me, Satan, and let me come close to this tempted soul. Do not interpose yourself between me and him. Get behind me, that I may impart my grace, my light, and my love to the purchase of my blood." Christ is interceding in your behalf. Shall He plead in vain? You have had your danger presented before you, and you know that knowledge perverted will work your destruction. Knowledge sanctified is the power of God unto salvation to everyone that believeth.

You are walking apart from Christ; but it is best for your soul, and for the souls of others, that you call a halt. You are perverting one talent which the Lord has given you, and putting it to most dangerous uses. You have the power of speech, and it is a means of influence and blessing when

rightly used; but you need the grace of Christ in order that your words shall express His love. Can it be possible that you realize that “by thy words thou shalt be justified, and by thy words thou shalt be condemned?” [Matthew 12:37.] Is it possible that our words are of such great import that they will be the subject of the investigative judgment? I have seen your danger, and as a faithful sentinel in the fear of God I have given you warning, hoping that you might realize your peril, and turn unto the Lord with true contrition of heart, hoping that you might see your danger, repent, and be converted, that your sins might be blotted out.

The Word of God teaches us that speech is one of the most precious of God’s gifts, and that it is to be employed to the glory of God. But, my dear brother, you have not used this talent in such a manner as to glorify your Redeemer. You have not received and heeded the warnings given you of God. You have turned from the entreaties of the Spirit of God, and your spirit and your words are unchanged. But you have been bought with a price, you are not your own. You have not liberty to talk and to act as you please. You are to glorify God in your body and your spirit which are God’s, and thus do honor to your Master. You are to serve Him with fidelity, sincerity, and thoroughness of purpose.

Jesus loves you. Although you are pursuing a course that will work disaster to your present and future interests, yet the Saviour has not turned from you. He who gave His life for you is looking sorrowfully upon you. He is saying to you, “O that thou hadst known, even thou, in this thy day the things that belong unto thy peace!” Will He be compelled to say to you the irrevocable sentence, “But now they are hid from thine eyes”? [Luke 19:42.] God forbid. I realize the peril in which you are, as you do not, and for Christ’s sake I beg of you, and for your own soul’s sake I beseech you, to make a decided change before it shall be everlastingly too late.

God has entrusted to you a capacity for knowing Him and the power of His grace. Through the grace of Christ you may overcome your evil hereditary and cultivated tendencies, and may no longer be an accuser of your brethren. Every day in which you employ your powers of speech in criticizing others, you are pleasing the enemy and doing him decided service. You are following his leadership, for he is a criticizer of the brethren. You are learning of this evil teacher to find fault with the words, the pronunciation, and the tones of voices of the messengers of God.

We are in this world as probationers on test and trial. God has furnished us help in order that we may improve our time and powers and become in spirit and word and character like Christ. If we attain unto this standard, our names will be written in the book of life as members of the royal family, as sons of God, heirs of heaven. Jesus will look upon the overcomer with pleasure, and will say, “I have redeemed him, I have covered him with a robe of righteousness. He will walk with me in white, for he is worthy.”

I am filled with an intense longing that you may disappoint the enemy. You have been engaged in his service as a criticizer and accuser of the brethren until he glories in you as one of his faithful agents through whom he can work, and make manifest his own attributes. The highest employment that you could give to your tongue would be to communicate the knowledge of God by precept and example. There is an imperative need that you should put on the Lord Jesus Christ, and die to self, learning of Him His meekness and lowliness of heart.

You have grieved the heart of Christ by your impulsive, fierce accusations against those whom he has sent as messengers. He sees in the men whom you have criticized precious traits of character. Some of them may not be refined, according to your standard of refinement, some of them may not use perfectly grammatical language; but in spite of their defects, they are dear to the heart of infinite love. The harsh comments that you have made against the ministers that Christ has sent forth to preach His gospel have had a reactionary influence upon your own character. You yourself have spoken coarse words, and given utterance to extravagant expressions, and what you have said has been far more dishonoring to God than the words of those whom you have considered so defective. You are yourself becoming coarse, rough, and uncourteous. You are making use of impolite, unchristian language.

If you feed upon that which is objectionable in those with whom you come in contact, you will make manifest the character of food upon which you are feeding. Will it pay to feed upon the defects of your brethren? Satan inspires you with a spirit of criticism, and causes you to become a channel of darkness. You live and breathe in the atmosphere which is filled with the supposed imperfections of others, and which is charged with spiritual malaria. If you do not change your course of action, you will be corrupted through and through. You yourself will be filled with the objectionable things which you see and hear and which you imagine exist. For Christ's sake control your spirit and your words at home and abroad.

Gather up the precious things of peace, righteousness, and grace with which to store your mind. "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." [Philippians 4:4-8.]

My brother, turn your attention away from everything that is of a disagreeable character, and remember that the brethren you criticize are the property of Jesus Christ. He died to save sinners. He came to purify, refine, elevate, and ennoble just such objectionable characters. He came to clothe man in His robe of righteousness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [2 Corinthians 3:18.]

My brother, for years you have been educating yourself in habits of criticism or ridicule and of denouncing the imperfections of others. You have found fault with the accent, the pronunciation, and the language of others, and yet there were as great imperfections in your own manner of speech and choice of words. Because others were not perfect in their speech and manners, there was no reason why you should leave refinement of speech and become coarse in your use of language. You yourself are far from perfection, and why do you ruin your present and eternal welfare in doing a work that is of a most injurious character to yourself? Your speech should always be with grace.

You are a husband and a father. You owe it to your family to preserve refinement of speech. You are responsible before God for the influence you exercise in your home. You should exert such an

influence in your home that the members of your family may be fitted for the society of the city of God. Your conversation should be as becometh a citizen of heaven. You know what your Master's will is. The gospel has supplied all of us with themes for conversation in the life and lessons of Christ. Souls are perishing out of Christ, and it is required of you, not to find fault with them, not to criticize them, but to be a savor of life unto life.

You can greatly benefit your own family and those with whom you come into association if you will weed out of your conversation your extravagant condemnation of others. You are to be a learner in the school of Christ in order that you may be a teacher in your family. You should teach others how to secure precious things from the treasure house of truth by presenting profitable things in your conversation. As your lips shall be touched with a coal from off the altar, as your heart shall be sanctified to the Lord Jesus Christ, you may stand in your little circle of home as an oracle of the cross. Christ will inspire you with the right words because He dwells in your heart by faith, and speaks through you, testifying to the wonders of His grace until you can say, "I have declared unto them thy name, and will declare it." [John 17:26.]

You possess an influence in your home, and I would ask you, "Is this influence exercised in such a way as to make more plain and distinct to all others the heavenward path?" My brother, are you in living connection with God so that you represent God in your home circle? Your children should find in you a daily example to strengthen them in every right purpose, and to discourage in them every refining spiritual grace. The tones of your voice, the words of your lips, the expression of your countenance, your actions and gestures are making impressions that will be as lasting as eternity. Your influence mingles with the earliest conceptions of your children, and they should be in accordance with the perfect model that has been presented to you. You should represent the purity, the sweetness, the compassion, the love, and the perfection of Christ's character. You should cooperate with God in seeking to fashion your children's characters after the pattern Christ Jesus.

Each one of us sustains a relation to all other members of the human family. Each one of us is a vital link in the great chain of influence that binds one member of the human family to the other. We cannot any of us sever ourselves from other human agencies. Each one forms a part in the web of humanity. But the influence we exert will be either on the side of Christ or on the enemy's side. We should ask ourselves, Is my influence after the heavenly order? My brother, it is your duty and privilege to connect with Jesus Christ, so that you may represent Him in character.

When God has sent His ministers to present His truth to the people, He has not given you a commission to make void the precious truth to yourself and to others by catching up something in their words, accents, and manner you consider objectionable. In doing this class of work, you separate yourself from your brethren and do dishonor to God. I beseech of you to become a channel of light. Speak of the goodness and love of Jesus. The Lord will hold you accountable for the words you might have spoken, but have left unsaid. You should have spoken words to strengthen righteousness, faith, hope, and courage in the Lord. Your life should be one of continual, active obedience to God. Every day is charged with responsibility proportional to the capacities and powers which God has given. As a faithful steward you are to trade upon the Lord's talents. Strive for the crown of eternal life, bearing in mind that Christ is the Sin-bearer for the guilt of the world.

God has not called upon you to search out sin or to be a sin detector. You are to consider the fact that the church militant is not the church triumphant. Christ has died to make you a well-balanced

man. Your passions are to be under the control of principle, and you are to grow in spiritual knowledge, until you shall be able to devote your whole being to the service of Christ. Then you will be a faithful member of the church, and instead of criticizing and condemning, you will strengthen and build up its members.

My brother, we do not wish to leave you behind in the race. We desire that you should triumph through the third angel's message. There is no need of your feeling that you have a responsibility of keeping in order the whole world. You are not the one to set in order others. Take yourself in hand, and overcome your own imperfections. When you are so imperfect yourself, it is a hard matter for you to discern perfection. Your ideas are far from being right, but are influenced by an overstrained imagination.

Brother Prismall, the Lord has a controversy with you. You have separated yourself from him, and brought reproach upon the truth, but the Lord has a right to expect that those for whom He gave His life should not grow weary in well doing. You are to enter into the plans of divine mercy, and work as Christ worked for the recovery of perishing souls. They are to be patiently instructed and guided. You are to lift up the hands that hang down, and to strengthen the feeble knees. Put a stop to your criticisms and comparisons. Had Christ done this kind of work, who of us would have been saved?

Put off the old man with his deeds. Put on the new man, Christ Jesus. Win souls by kindness and love. Do not express disgust in your countenance when some little mistake is made in word or manner. Let the thought that the Lord Jesus, whose character was spotless, has more reason to turn from you than you have to turn from those whom you criticize and condemn.

Instead of giving expression to unkind judgments concerning others, pray that God may give you a new heart imbued with the Spirit of Jesus Christ. Then your words will be like precious treasures. You will make it manifest that you have a sweet spirit, a kindly heart, a compassionate feeling toward those who need your fostering care. You will manifest sympathy toward those who have not been so favorably surrounded as you yourself have been. The atmosphere that surrounds your soul will not then be of a malarious character, but will be pure and healthful, filled with a heavenly influence, a savor of life unto life. You will have a taste for things that are lovely, honest, true, and of good report. You will be absorbed in the greatness and the goodness that dwells in our Lord Jesus Christ, and will so represent Him that you will rebuke all vulgarity, and be an influence that will refine, elevate, and ennoble those with whom you associate.

Heaven's richest light has shone upon our world, and will you not seek to appreciate it? Will you not walk in the light as Christ is in the light, and make yourself a channel for the precious illumination of heaven to flow through to the souls of men? If you use your abilities to condemn and stigmatize others, if you employ your powers of speech in casting contempt upon those who are seeking to do the will of Christ, you rank yourself with the enemy of Jesus Christ.

You close your heart against him who bore your defects, your sin, and rebellion. You leave the cool streams of Lebanon for the murky, malarious waters of the Nile. Jesus is a healer as well as a Saviour, and He would cure you of your malady and make you a co-worker with Himself. He would have you no longer pick flaws with the persons with whom you are brought in contact, but rather have you restore, impart light and grace to them, and do a work which will have a saving influence in time and eternity.

Christ came to heal human imperfections; but you have lived to magnify them, to comment upon them, and to despise those who possess them. But in doing this, you were doing a work far more grievous than was the work of those you condemned. The Lord will hold you accountable for the way you have treated your fellow men. Christ has enjoined love toward your fellow creatures in the last six commandments. Do you obey them? Do you heed the admonitions of the Lord? The Lord is the embodiment of purity, and yet He came to our world, which was all marred with the curse, filled with deformity and impurity, in order that He might seek and save that which was lost.

John says, "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." [John 3:17-21.] Instead of condemning your brethren, follow the example of Christ in seeking to save their souls.

Lt 69, 1895

Rousseau, Brother

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

March 20, 1895

Dear Brother Rousseau:

I suppose you have received the letter sent you yesterday. Yesterday morning Brother Worsnop was prepared to go to Dora Creek, but I could not endure the thought of his going there and paying out his money in carfare; [I] therefore advised him not to go. I have since learned that he was intending to walk, and thought he could reach there in two days. I told him today that I would withdraw my objections to his going.

Now if he comes up, in view of the provision which I have made for those who have come to New South Wales to visit the school land, and for the brethren who have assembled here to counsel over school interests, I think you should board him, at least, until you have given him a fair trial. If there is no one else who will take a jot of responsibility to do anything for this poor man, I will be responsible for this much. Byron and Sarah have borne the burden and endured the discomfort of crowding the family in with them up to this time, and I have not the least objection to your venturing some in the same line.

Do not indulge the same kind of caution exercised by the priest and Levite who saw a neighbor whom they could have helped, but passed by on the other side. Caution is a precious characteristic; but when the Word of God had defined their duty so plainly, failure to perform that duty evinced a disagreeable vein of human caution. Such caution needs to be severely criticized rather than encouraged.

This family gives evidence that they will not be any disgrace to Dora Creek. The reasons which you give in your letter to McCullagh for not employing him have very little weight when balanced in the scales with the plain statements of God's Word. Should you wish me to group the specific <inspired> statements together I can do so.

It is not reasonable, neither is it a Christian act, to force these members of the household of faith to expend what little means they have in paying their fare back to Melbourne, where they will be in an equally dependent position, and be without any money at all. I could not sleep until twelve o'clock last night, but lay on my bed considering by what method we could plan to assist them to some purpose. When I proposed that you put him on the land which I expected to purchase, and that I would pay him moderate wages for clearing some for me, you closed up this avenue of escape from the difficulty by declaring to Brother McCullagh that "Sister White has no land." In view of the fact that I had invested \$1,000 in the school land, I did not feel very well pleased at this remark. If I had not invested one dollar in the <purchase of> land, if a place was offered me for a building site without my paying a cent on it, do you think you would lose anything by carrying out my wishes?

You have taken this as coolly as though you had been learning the methods practiced by some in Battle Creek; as though I was under obligation to do this and that; as though I must be dealt with as one who had no special interest in the work; instead of as with one who was bringing funds into the cause through various means, and working for the interests of the truth of God as much as any of you are! I have carried heavy loads and felt the burdens which I have borne here for the past year.

If these cool, calculating methods are to be continued, I should feel to say, "Let me be in any other place than among such <cautious> men as are on the school ground." I remember my experience while in Battle Creek.

After I have inconvenienced myself in so many ways to save expense for the comers and goers to Dora Creek during the past year, to have you dispose of this case so coolly to avoid the burden makes it appear that your caution is not inspired of God, but that it is the outworking of a natural temperament which is devoid of faith. Such things cause me to question the advisability of my ever laying the foundation of a home in Dora Creek, for I could have no heart-rest there.

In looking over my experiences since coming to this country, I can think of no time which has been more unpleasant than the past year. The caution of Elder Daniells and yourself <which is manifest want of faith in God> have helped to make my life very <perplexing, and has not given me increased confidence in your being under the Holy Spirit's guidance at all times.>

Now my brother, I again ask that if Brother Worsnop comes to you, give him a chance to show what he is. After that, if you consider that he will only be a burden to you, he can return, none the worse off for the trip. Brother Caldwell was anxious to come to Cooranbong himself and lay the matter before you so that you might understand it properly, but I said, "Nay, if my letters have no effect, your presence will do no good."

If you find that you cannot trust Worsnop to work alone after the students have finished their daily work, we want to know it; if he is an eye-servant only, we want to understand that also.

I will now leave this matter with you. All I ask is that you act as a Christian should toward a brother. If, at the very beginning of your work there, you commence to labor in methods directly contrary to

the instruction contained in the Bible—shutting up your bowels of compassion, saying coolly to the needy and destitute, Be ye warmed and be ye clothed—can the friends of truth, the friends of the cause of God, feel themselves rightly represented? Can the universe of heaven uphold you pursuing such a course of action with satisfaction? If there are any who desire you to represent Jesus Christ in this manner, I pity them. The sooner such caution as this is gotten rid of, the better, for it <savors> too strongly of the unfaithful steward's methods. If it is the right course to follow, I need to learn anew the lessons of Christ. But I will write no more on this point. I have written because I feel that you are pursuing a wrong course.

<Sister Belden called on me this forenoon. I said to her, "How do you and Byron regard the family with you religiously?" "We consider her a real Christian, and that she has considerable experience in religious things. And we can say the same of him, but he does not appear to advantage, for there is nothing he can do. I believe them both to be sincere Christians. They have appearance of being rough, but they are not as rough, considering the little advantages they have had, as many would appear in like circumstances.">

Lt 70, 1895

Responsible Men in the Review Office

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

June 9, 1895

To the Responsible Men in the Review Office:

When the news came that my son Edson had strayed from the fold, I scarcely dared to inquire, What course has he pursued that no one feels it a duty to work diligently for his soul? For a time I could get no light from heaven in regard to his condition; but I prayed night and day. For many months I had been a great sufferer; much of the time I could sleep only two hours at night. But. Oh, how my heart longed for my son. My cry went up to heaven in his behalf. I knew that he was far away from God, and I wrestled in prayer for him, while all were lost in slumber.

One night the matter was opened before me, the reason of his straying from the Lord, the reason of his unbelief, one point after another. <He did obey the message from God to go forth and speak His word to the people.> I saw the careless indifference manifested toward him <at the very time he needed help;> I heard the words falling from the lips of men who had not made straight paths for their own feet, and, but for whom, Edson White would not have been where he was. Although this was no excuse for him, for he knew the truth and its claims, yet it was a great temptation to him. <Had he followed the light given him of God through His appointed agencies, he would not have been in darkness but in a bright and shining light.>

I had tried to think that his case had been handled wisely by those who ought to know how to deal with minds that are fallen under temptation. <I dared not object to their course until the Lord presented matters in their true light.> But I had plainly presented before me the great want of Christ's love and the wrong judgments and conclusions in his case. His motives were misjudged, and the worse construction was placed upon his course of action. If his conduct had been just what it

was imagined, then he was <the> one who needed special care, as a sick person needs treatment. But <wounded,> bruised by the enemy, he was left to perish.

I shall not attempt to present the half that was then presented to me <in mismanagement of souls with which you are brought in connection,> but I knew that I had a son straying in the wilderness, and where was the tender shepherd to hunt for the lost one? I looked at one, then at another, and still another, of those whose hearts should have been drawn out in love and sympathy and earnest labor for the very one who needed their help. I saw none who took upon themselves the travail of soul. The many had educated and trained themselves to censure, to condemn, to repulse with harsh and stinging words that wound to the quick. <Those very words were as appropriate to themselves as to him, but that was not apparent to them.>

O, I thought, must this terrible experience be permitted in my family to bring vividly to my soul, in the case of my own son, the great neglect of so many to labor for those that are ready to perish? Did I need this experience to make me feel as never before the peril of souls under temptation and treated with indifference and contempt, [with] no hands stretched out to save? Must God's professed people in their unchristlike attitude toward the erring be presented in the case of my own son before I should bear a testimony, decided and earnest and unflinching? Should I press home to the hearts of those who seem to be without feeling that, unless they fall on the Rock and are broken, the outcome of their selfish, self-centered course will be that the Rock will fall upon them and grind them to powder?

God will be honored in all who come near to Him. Cold hearted worldliness is excluding from the heart the love of Jesus. Says the Alpha and Omega, "I have somewhat against thee because thou hast left thy first love." [Revelation 2:4.] Words as written in characters of fire were presented before me as inscribed on the very walls of the printing office, on the walls of the council rooms, "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." [Revelation 3:1-3.]

When the truth is received, it works upon the heart, purifying it from all selfishness and worldliness. As we draw nigh to God, we feel as never before the sense of sin, of righteousness and judgment to come. We feel the deepest interest and most tender sympathy for the very ones who need our help; and if we are patient, if we do not magnify before us errors and misdeeds, if we will exercise that love which Christ is continually exercising for us in our mistakes and errors and our forgetfulness of His claims upon us, we shall know how to save those who are ready to die.

As I see the willingness to let souls go, and turn from them, as in the case of my own son, who would have appreciated help if it had been proffered him, I set my heart to do the bidding of God; in the power of His Spirit, I will bear the message <given> me, to show the defects of those who are indifferent, careless, hard-hearted toward the very ones that in the sight of <the heart-searching> God are not as guilty as themselves. There are ministers and people who know the truth in regard to these matters, but they have felt themselves dependent upon the men whose course toward the erring they know is not right, and they fear to alienate themselves from them. Oh that there might

be men who would act with a single eye to the glory of God <and keep the way of the Lord to do justice and exercise mercy and love.>

The word of God bids me bear a plain testimony, and sometimes in agony of soul, sometimes with an impelling spirit, I move forward trusting the result with God. But since my severe affliction, I <learned my lesson> to move forward depending on no man, waiting not for the approval <or consent> of any man. I have devoted my heart, with all the vigor of my being, to the work of seeking to waken a spirit of love and tenderness in the breasts of those who have manifested so little love. I cannot, dare not, flatter any man. A heavy burden rests upon me today.

Light from the Lord is given to you who are connected with the Office. I must speak in regard to another who has erred from the way. Whatever course Frank Belden may have taken, you have pursued a course toward him which you cannot justify in the judgment. For a time you confederated with him, but when he changed his attitude in regard to your confederacy <in some things,> the same selfish, one-sided dealing practiced toward others marked your course toward him. All <may suppose> that I have justified the conduct of Frank Belden. <I have not dared to do this.> But the fact remains that there are those who have practiced double dealing and have pursued toward him a course that God condemns. Will you consider this matter? Are you willing to run the risk of having the same thing acted over in your own case?

The Investigative Judgment will soon pass upon the living. I will not flatter your souls, saying peace, peace, when you cannot have peace. On every side are souls for whom Christ has given His own blood, to save them from ruin; and what have you done to save them? Have you lifted your hand to bless by words and deeds, the ones whom you can help and bless?

God has given Frank Belden talents for usefulness, but they have been tarnished. By what? By the influence and principles of men in positions of trust. Oh, that the sense of eternal realities may now give Frank a repentance that will not need to be repented of. God saw that his connection with his associates in the office and in business capacity for years has not been a savor of life unto life. I thank the Lord that Frank is separated from the Office, and that under whatever circumstances God has permitted, he has been walking in humility and learning a lesson which otherwise he might never have learned.

“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.] “Humble yourselves in the sight of the Lord, and He shall lift you up.” “Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” [James 4:10, 5-8.]

Who among you is consciously following the example of Christ? Who is growing into Christlikeness? The Lord says, “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and (not weaken and overthrow) 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." [Revelation 3:1-3.] It was the Lord who permitted Captain Eldridge and Frank Belden by their own action to separate from the Office, not because they were more blameworthy than their associates, but because their eternal interest was in peril, and the separation from the Office would change their spirit. Scenes of trial would show them how little dependence can be placed on men who will flatter with their lips; let adversity come, and then when true friendship is of highest value, it is not.

The close friendship of Captain Eldridge would, if sanctified, have been a benefit to both, but it proved a snare. Frank could have done Captain Eldridge much good, and Captain Eldridge could have done Frank much good; but it was otherwise. There is need of a revealing of the true standard of character. God wants that His love, the beauty of His character, shall captivate the soul.

Oh, how little has God been glorified by your association one with another. We are safe only in seeking sympathy of that quality which exists in the bosom of Him who values men so much that He gave His life for them. He loves us with an everlasting love. If you will make Him your trust, the same God who formed you in the beginning and who created you anew in Christ Jesus, will through His grace work day after day a change in you. He who has begun a good work in you will perform it unto the day of Christ's second appearing. In all who follow Him, God demands perfection of character. If you will receive Christ and believe in Him as your personal Saviour, you are members of His body, a part of His living, working agency; and if you follow on to know the Lord, then shall you know His going forth is prepared as the morning.

Lt 71, 1895

Brethren in the Review and Herald

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

February 12, 1895

Brethren in the Review and Herald Office:

I have a duty that I must do to you, and I cannot longer forbear writing to you in regard to Edson White. The history of affairs connected with him from the time we left for Australia has not been pleasant for me to contemplate. While I was lying upon a bed of sickness, I heard of the perplexity into which Edson was thrown by the action of Mrs. Mason. I was suffering severely through physical maladies, but the burden I bore for Edson caused me the most suffering of all. I wrote to a brother who was a father of boys, and poured out my soul-anguish to him, for I was too far away to do any personal labor for my son.

In the night season the Lord instructed me to write and to lay the burden of his case upon those who were near enough to do the work for him that I was too far away to accomplish. I wrote to one who I thought would be as a shepherd of the flock, and who would go forth to seek and to save that which was lost. I thought he would be as the true shepherd, and would leave the ninety and nine, and would make it his special work to seek and to save a soul that was in peril and ready to die. I anxiously waited for every mail, hoping to learn that some special effort had been made to seek and to save my lost son, but I waited in vain.

I remembered what travail of soul both my husband and myself suffered for the erring ones! We labored earnestly for the children of others. My husband encouraged souls not only with his sympathy but with his means. He sought in every way to lift up those who were fallen. Over and over again I said, "We shall surely hear something about Edson," but not a line came to encourage us in the hope that anyone was taking an interest in my erring child. I prayed that the Lord would inspire the hearts of some of our brethren, and fill them with His love, and tender, pitying sympathy, so that they would labor for him who was ready to perish. After this, Edson wrote us the most discouraging chapters in regard to his case. I wrote a letter to him. I also wrote to those who held responsible places in the Review office, but I did not send this letter. The word came to me to wait, that God was testing and proving these men, that He had given His life, not only to save Edson, but to save them from eternal ruin.

Christ left the royal court, gave up His heavenly command, turned from the inhabitants of worlds unfallen, and volunteered to come to a world that was seared and marred with the curse. He clothed His divinity with humanity, and for our sake became poor, that we through His poverty might become rich. He came to seek the one lost sheep, the one world that had fallen by sin. He endured every humiliation and suffering in order that He might save that which was lost. All that a God could do was done to save a perishing world. Christ died upon the cross so as to make it possible that whosoever believeth in Him should not perish, but have everlasting life. But when He ascended to heaven to become our Advocate in the heavenly courts, He left His work in the hands of His disciples. Those who believed in Him, those who heard His word were to become His representatives to the world. Through them His character was to be revealed to men as it was revealed to Moses.

When Moses prayed earnestly, "I beseech thee, show me thy glory," the Lord said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee ... And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" —The character of God is His glory. [Exodus 33:18, 19; 34:6.] Jesus said, "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am: that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." [John 17:22-24.]

Those who are united with Christ as the branch is united with the living vine, will represent Him in character. Jesus gives us instruction, saying, "Abide in Me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him: the same bringeth forth much fruit: for without Me ye can do nothing ... Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved me, so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I written unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." [John 15:4, 5, 8-12.]

Many, many, many are professing to keep the commandments of God, and yet they are breaking them every day they live by their manifest want of love. The course that Brother and Sister Mason

took in regard to Edson White was unjust and unrighteous. Edson, it is true, was not under the influence of the Spirit of God, and undoubtedly did wrong, but the very ones who censured him, who represented him as clothed in filthy garments were themselves not walking circumspectly, but were full of selfishness, greed, and suspicion, and were sustaining one another in a confederacy which was demoralizing to principle. In their hardness of heart they were much like the relentless servant to whom much had been forgiven, but who refused to forgive a small debt. I have been shown that those who judge unmercifully will themselves have justice without mercy. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again." [Matthew 7:1, 2.] Those who hear but do not practice the words of Christ are running tremendous risks. Jesus says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell, and great was the fall of it." [Verses 26, 27.]

I was not permitted to send the matter that I had written to you. The Lord said, "I have this matter in My own hands. I will cast down, I will build up." Self must either be laid aside, or God will lay the human instrument aside. In those who have stood in responsible places in the Review and Herald Office self has been prominent. It was Satan who introduced self-seeking into the heavenly courts; but it did not remain there. Selfishness was cast out and will never again find its way into heaven.

If those who are in connection with the sacred work of God were abiding in Christ, they would be fruitful branches of the living vine, and would bear a very different kind of fruit than that which they have borne in the past. They have been misleading examples in their life and conduct.

Every one has undiscovered traits of character that must come to light through trial and test. God allows those who are full of self-sufficiency, self-righteousness, self-importance, who flatter themselves that they know a great deal, to be sorely tempted so that they may understand their helplessness. Whenever self-confidence exists, where men have a high estimate of self, it will be made known in some way. The roots of covetousness may be deeply buried, but self-esteem will bring the roots to the surface. The evil that has been cherished will be made known in many ways. It is because human agents are so devoid of the love of Christ that they are so deficient. Those who cherish unholy principles, who bring them into their life practice, will deteriorate in character. Like the inhabitants of the old world they will find that every imagination and thought of the heart will be evil, and evil continually.

There were men who looked upon Edson White as being an incurable case. They looked upon him in his helplessness and passed by on the other side, but the Lord looked upon them as greater sinners than he was. They were standing in worse spiritual condition before God than was Edson White. The Lord discerned the thoughts, intents, and purposes of their hearts. But although they were far from blameless, yet they felt free to condemn him because his defects were developed and known, and theirs were hidden and undiscovered. They put their own construction upon his course of action, and painted him the blackest of colors. They did not realize that God saw and read every hidden motive of the heart. He knows every secret of the soul, He weighs character, not in the balances of man's opinion, but in the balances of the sanctuary, and He registers men as guilty or not guilty according to the true condition of the heart.

The course that was pursued towards Edson White was most grievous in the sight of God, and the reason that I write these reproofing words is [so] that this course may not be repeated toward anyone else, whether he be saint or sinner. That which was not done for him constitutes the built of many in responsible positions. They neglected to do the work of a faithful steward, and are in danger of leaving undone the work that they should do for others who are in similar circumstances. Edson was left like the one whom Christ represented as wounded and bruised and ready to die by the wayside.

Those who show no greater wisdom in dealing with Christ's purchased possession than have those who were willing to leave Edson helpless and despairing prove that they are unfit to bear responsibilities of such vital interest as the responsibilities that are laid upon them in connection with the cause of God. They are in danger of leaving other souls to perish without a ray of hope. They are in danger of failing to become laborers together with God. Some withheld their sympathy from Edson, spoke no word of comfort, but rather repulsed every advance he made, and believed the worst report that could be made of him, condemning him in a wholesale fashion in taking this course, were themselves not free from selfishness and self-service. Sin lies at the door of these men who as stewards of God should have sought to save the one whom they believed to be in so great danger, and that which they failed to do stands registered against them on the book of heaven. Their neglected duties will hang upon them as a weight.

Neglect of the Lord's purchased property is plainly condemned in the Word of God. Those who are neglectful of the souls for whom Christ died will have to change their course or will have to meet an account in the day of God that they will not care to meet. If Edson's case was the only case in which injustice had been done, I would not now present the matter before you; but there have been many other souls who might have been saved that have been lost because those who stand in official positions profess so much, and practice so little, of the love and tenderness of God. They do not manifest the wisdom of God in saving souls for whom Christ died. Many who profess to be followers of Christ do not represent Him in their daily lives. They misrepresent Him in character, in spirit, and in action.

Actions speak louder than words. The sermon that is preached in the pulpit is counteracted by the sermon that is preached in the lives of those who claim to be advocates of truth. It is because of a lack of the practicing of the words of Christ that a curse is coming upon our churches. If Christ is not living in His human agent, then, when circumstances are favorable to their development, the attributes of Satan will appear. A noble life is the most powerful sermon in favor of Christianity. If we would live such a life, our consciences must be quickened by continual contact with the Word of God. Our souls must be familiar with the heavenly standard, and we must avoid every course that diverges from the right.

God calls upon you in Battle Creek to take heed lest there be in any of you an evil heart of unbelief in departing from the living God. The Lord has not placed men in authority, or given them liberty because of that authority, to treat any soul that is in need of help as they have treated Edson White. Some of you gave Edson no chance for his life, allowed him no opportunity to say whether the charges brought against him were true or false. You gave him no chance to recover himself. He supposed that his mother and his brother would come to his help, but under the circumstances we

dared not do it. The word to me was that the Lord Himself take matters in charge. That he was suffering these things to be brought about in order to develop character and to reveal hearts.

If those who were on the ground had had bowels of mercy, they would have considered how they would have felt if they had been placed in circumstances similar to those in which Edson White was placed. Instead of putting themselves in his place, they passed hasty judgment upon him, supposing that they were passing an honest judgment. But they did not consider themselves lest they also should be tempted. They did not think how hard it would be for them to be placed in a similar position, and to receive similar harsh treatment. They did not think how it would seem to be regarded as unworthy of a respectful or an encouraging word. If they are not thoroughly converted, they will treat others as they have treated Edson White.

The Lord will bring them through experiences that are similar to those of the persons whom they have condemned, that in a measure they may realize the painful feeling they are willing others should endure, and understand how discouraging is such a course of action. What serious injury it does to the soul, how it imperils the prospects, and ruins the reputation before the church and the world!

I did not fully know the course that had been pursued towards Edson until [after] he had returned to his Father's house. I carefully interviewed one of the brethren, who presented to me both sides of the question. Since then the Lord has presented before me the way in which He regards such transactions. Edson was driven into desperation and hopelessness, and men left him upon Satan's battle ground to be torn in pieces. When he took his most desperate position, he was pointed at as one who vindicated the very worst suppositions that had ever been imagined against him. But it was the course of treatment that he received, the sentence pronounced upon him, the injustice done to him, that made him what he was. Humanity dropped out of the hearts of those who pronounced upon him, and they exhibited the attributes of Satan.

Since Brother Edwards wrote me, I have felt that it was time to speak plainly; but I refrained from so doing because the Lord bade me to wait and watch, for He had these matters in hand. But now that the restraint is removed, I must speak. You saw a soul perishing, and who among you bore the burden upon your hearts? Who among you asked yourselves, Would I wish to be treated as Edson White is being treated were I in his place?

Who among you manifested interest to watch for Edson's soul as he that must give an account to God, who has paid the purchase money of an infinite price for his soul? Did you consider that your course of action has [opened], and will continue to open, a door of temptation to the souls of men? Did you consider that your course would bring upon others great suffering of mind, cause great discouragement, and instead of binding hearts in confidence to you, would weaken your faith and trust? Did you consider that you were not answering the prayer of Christ when He prayed that His disciples might be one, as He is One with the Father? [John 17:11.] Was your course one that was likely to inspire confidence in the hearts of those whom the conference had accepted as those who were laboring together with God? Did you care whether you brought suffering to the soul, or inspired men with hope and gladness?

Your transactions have been presented to me, and the burden was placed upon me to write words of encouragement to the souls that you bruised, and cared not to save. The Lord has presented

principles to me that, should I write them out, would fill a volume. Precious lessons have been given to me, and I have been impressed to send warnings and entreaties to Edson White, saying to him, "Do not trust in men nor make flesh your arm. Let no man or set of men come between your soul and God. You have failed on this point in the past. You have often thrown yourself down in discouragement and abandonment. But by so doing you have encouraged those who have taken a course contrary to the will of God, to think that they were justified in the course they have pursued toward you. God lives and reigns, and has given you lessons in the eighteenth chapter of Matthew for your encouragement; "for the Son of man is come to save that which was lost." [Verse 11.]

You had an opportunity to show an interest in him for whom Christ died, but you left him bound, afflicted, and broken. You turned from him whom the Spirit of God was taking up, and was striving with to bring him from darkness to light. You would not plead for him for whom Christ is acting as advocate in the courts of heaven. The angels of heaven were looking upon every transaction that transpired, were listening to every word that was spoken. Did you remember that "by thy words thou shalt be justified, and by thy words thou shalt be condemned"? [Matthew 12:37.]

You did not manifest the spirit of the true Shepherd toward the wandering sheep. Jesus says, "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Matthew 18:12-14.] Whom among you has acted the part of a faithful shepherd, seeking to bring back the wandering sheep to the fold.

God Himself has seen your indifference, your careless disregard for those who are ready to die. He has acted the part of a true shepherd. He has gone after the lost sheep, and has spoken to the distressed soul, saying, "Return unto me, and I will return unto you." [Malachi 3:7.] "I will heal their backslidings, I will love them freely: for mine anger is turned away from him." [Hosea 14:4.] All heaven rejoices in the finding of the lost sheep. But instead of partaking of this spirit, how many have manifested the spirit of the elder brother in the parable of the return of the prodigal son.

I have been shown that many who are handling sacred things have acted the part of the elder brother. He felt that his own course of action was righteous, he supposed that he had been faithful in the discharge of his home duties, and that he himself needed no repentance. He contrasted his own course of action with that of the prodigal, and could not sympathize with the joy that was manifested by the father in receiving back his wandering one. Although he thought himself in a position to be commended and honored, yet he made manifest the fact that he was in need of repentance. In his selfishness he was unwilling to receive his repenting brother, and would not rejoice at his return. These lessons of Christ are given to us for our benefit, that we who claim to love God may properly represent Him in our service.

Oh, that none may assume the attitude of the complaining elder brother when the prodigal returns to his father's house. I cannot present all that I would be glad to present at this time in regard to these parables. They mean much, and the practicing of these lessons involves eternal interests. We should carefully study the parable of the lost sheep, the lost piece of silver, and the prodigal son. In practice we have strangely departed from these practical lessons. Instead of seeking the lost sheep, some have wounded and driven it away. Jesus says, "Woe unto the world because of offenses. For it

must needs be that offenses come; but woe to that man by whom the offence cometh! ... 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 depths of the sea." [Matthew 18:7, 6.]

It rests with us individually as to whether or not we will be doers of the Word of God. It will be for our soul's present and eternal good, it will be for the present and eternal good of souls who need our help, for us to learn these lessons. We are representatives of Christ, and he has entrusted to our faithful watchcare the sheep of His pasture. He had bidden us watch for souls as they that must give an account. A record is given of the way in which we deal with others and as we deal with others we shall be dealt with.

When we take heed to the instruction that Christ has given to His disciples, a wonderful change will take place in the sentiment and attitude of our Seventh-day Adventist churches. Then the spiritual leaven will work in every family, and precious will be the results, for every father and mother will have their hearts softened and melted by the gracious mercy of a long-suffering God. They will be able to cheer and encourage others, and their influence will be felt in the church. They will realize that it makes a great difference whether their words are like thorns and thistles, or like fragrant roses and lilies. They will have a realizing sense that their works are a savor of life unto life or of death unto death.

Bible religion means far more than many have demonstrated it to mean in their life practice. Many are now busy and active in the work connected with the cause of God who are taking the course of the foolish virgins, and are not supplying their vessels with the oil of grace. They are registered as those who have a false religion, for they do not practice the lessons of Christ in their daily life. They do not manifest the meekness and lowliness, the gentleness, tenderness, sympathy and love of Christ. They do not make manifest that they are working out the divine purpose.

Christ stands at the head of humanity, and it is His purpose to lead us into high and holy paths of purity. By the wondrous working of His grace, we are to be made complete in Him. But in order to manifest the character of God, in order that we may not deceive ourselves, the church, and the world by a counterfeit Christianity, we must become personally acquainted with God. If we have fellowship with God, we are His ministers, even if we never preach to a congregation. We are workers together with God in presenting the perfection of His character in humanity. This we may do by having the faith that works by love and purifies the soul. Christ is full of grace and truth. Are we thus? He condescended to take upon Himself humanity in order that He might show us what humanity may become by being united with divinity. He showed us what we might manifest of goodness, mercy, love, and truth, in the human character, by union with Himself.

"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.] The word of the Lord to Zachariah the prophet should be heeded by us. He says, "Thus saith the Lord of Hosts, Execute true judgment, and show mercy and compassion every man to his brother. And oppress not the widow nor the fatherless, the stranger nor the poor; let none of you imagine evil against his brother in his heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law,

and the words which the Lord of Hosts hath sent in His spirit by the former prophets. Therefore came great wrath from the Lord of Hosts." [Zechariah 7:9-12.]

Those who are handling sacred things need to tremble and to fear, even as is represented by the trembling of Isaiah in the sixth chapter. He says, "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord God of Hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have been the king, the Lord of Hosts." When this grand and awful glory was presented to the prophet, he realized his sinfulness. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with a tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and the sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Verses 1-8.]

When the majesty and glory of God is revealed, self will sink into insignificance. Those who view the glory of God will not wrap the garments of their own self-righteousness around them. They will not exercise a proud, lofty, overbearing, iron will that will lead them to rule or ruin; but their words will be words of contrition and meekness, and they will realize that they are men of unclean lips, and dwelling in the midst of a people of unclean lips. Men who are now regarded as reliable business men in connection with the work of God must be converted. They do not bring the spirit of truth into their work. The fragrance of Christ is not with them, and they are not a savor of life unto life, and yet the end is near.

This is the great Day of Atonement, and our Advocate is standing before the Father, pleading as our Intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting. This is our day of grace.

The Lord gave lessons, opportunities, and privileges to Judas, but he did not improve them. He persisted in acting out his own temper, in manifesting his own spirit, until at last he developed the attributes of Satan, and went forth to betray his Lord. He refused to be united with Christ in spirit and word and action, and chose to be a partner with him who was an accuser of his brethren, and a murderer from the beginning. If we continue to despise our privileges, like Judas we shall finally pass the lines, and place ourselves irretrievably with the hosts of rebellion.

Wearing the yoke with Christ means to work in His lines, to be a co-partner with Him in His sufferings and toils for lost humanity. It means to be a wise instructor of souls. We shall be what we are willing to be made by Christ in these precious hours of probation. We shall be the sort of a vessel that we allow ourselves to be molded into. We must unite with God in the molding and fashioning

work, having our wills submitted to the divine will. Christ has promised an inheritance to those who are thus submissive. He says, "Blessed are the meek; for they shall inherit the earth." "Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God." [Matthew 5:5, 7-9.]

Lt 73, 1895

Tait, A. O.

Armadale, Melbourne, Victoria, Australia

November 20, 1895

Elder A. O. Tait

Battle Creek, Michigan, U. S. A

Dear Brother:

This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by letter, soliciting consideration and advice on these subjects. Of some of these subjects I could speak, because at sundry times and in divers places many things have been presented to me in reference to some matters of labor that required great caution in speech as well as in the expression of thoughts with the pen. The advice given to our brethren in the Southern field has been diverse; it would bring in confusion.

As my brethren read the selections from letters I knew what to say to them, for this matter has been presented to me again and again in regard to the Southern field. I have not felt at liberty to write out the matter until now. I will endeavor to make some brief statements at this time, hoping soon to have an opportunity to speak more clearly and at length.

The light that the Lord has given me at different times has been that the Southern field, where the greatest share of the population of the colored race is, cannot be worked after the same methods as other fields. They are excitable, and outward actions in bodily exercise more than inward piety, compose their religion. Should the colored people in the southern states be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice.

Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position [of] surveillance, and under cruel treatment to the white people that would be no less than slavery. They have been treated as chattels, regarded as not much above the dumb animals, to do just as their masters told them to do. This has degraded all their powers, and a different method of labor altogether must be pursued towards them, than where the colored people have had greater advantages of schooling and have learned to read.

As the colored people have not been educated to read and have not been uplifted, their religion is more of bodily exercise than inward piety. There cannot be anything like the kind of labor pursued

toward them as that bestowed upon the people whose religion is not outward workings. The Lord will look upon this poor, neglected, downtrodden race with great compassion. Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering and cut off the possibility of the white laborers going among them, for the workers [who] intended to do them good, would be charged with raising insurrections.

I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. The Sabbath should not be introduced until they know the first principles of the religion of Jesus Christ. The truth as it is in Jesus is to be made known little by little, line upon line, and precept upon precept.

Punishment for any offense would be visited unsparingly and unmercifully upon the colored people. Here is a neglected field, rank with corruption, needing to be taught everything; here is a field where medical missionary work can be one of the greatest blessings. In this line the truth may be introduced, but the very first principles of Christianity are to be taught in the ABC. The schools are to be established, having not only children, but fathers and mothers, learning to read.

Teaching the truth is involving great liabilities. It is essential, then, that there be families to settle in the South, and as missionary workers they can by precept and example be a living power. There cannot be much preaching. The least notice possible should be given to the point of what is doing and what is to be done; for it will create suspicion and jealousy in the minds of men who, with their fathers and grandfathers, have been slaveholders. There has been so little done for the [colored people in the] South that they are in moral degradation, and are looked upon as slaves to the white population still, although they have been emancipated at terrible cost.

We are to study the situation with great care, for the Lord is our enlightener. The Lord has given men capabilities to exercise, but there is too little deep thinking, and too little earnest praying that the Lord would give wisdom at all times how to work difficult fields. We are under obligation to God, and if we love God, we are in duty bound not only on the general ground of obligation and obedience to obey the orders of our spiritual Leader, [but] to save as many souls as we can to present them as sheaves to Jesus Christ, who gave Himself a living sacrifice to ransom them and make them free servants of Jesus Christ. There is not to be one word uttered which would stir up the slumbering enmity and hatred of the slaves against discipline and order, or to present before them the injustice that has been done them.

Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them. Already there has been too much printed in regard to the persecution of the Sabbathkeepers in the Southern states, and those who are bitter against the law of God, trampling it under their feet, are all the more in earnest to make human laws a power. Their religious prejudice and bigotry would lead them to do any act of violence, verily thinking they were doing God's service, for they are in great error. A blind zeal under false religious theories, is the most violent and merciless.

There are many who are stirred up by the representations in our papers to do just as their neighboring states are doing. All these things give them <Sabbathkeepers> the appearance of

defying the law. In Christ's day, when persecuted in one city, they fled to another. It may be the duty of those persecuted to avail themselves <of the privilege to go into> another city or another country. "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord." [Matthew 10:22-24.]

At present, persecution is not general, but let the Southern element have words come to them of a nature to rouse their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be given to this much oppressed <people as the situation demands> that the keeping of the Sabbath does not necessitate their working on Sunday, for if they should do this, they would have instigated against them all the powers of the white population, who are transgressors <themselves> of the law of God.

Church members and priests and rulers will combine to organize secret societies to work in their land to whip, imprison, and destroy the lives of the colored race. History will be repeated. Let efforts be made in as silent a manner as possible, but this people need not be told that the observance of Sunday is the mark of the beast until this time shall come. If the Southern people get some of the ideas in their minds of the mark of the beast, they would misconstrue and give, honestly, the most false impression on these subjects and do strange things.

As many of the people cannot read for themselves, there are plenty of professed leaders who will read the Bible falsely and make it testify to a lie. Many are working in this line now among those who are poor scholars and have not a knowledge of the Scriptures. Our publications also will be misread. Things will be read out of the books that were never there, advocating the most objectionable things. An excitement could be easily worked up against the Seventh-day Adventists. The most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people without making any noise.

In such places as the Southern field there should be established sanitariums. There should be those who believe the truth, colored servants of God, under training to do work as medical missionaries under the supervision of white managers, for this combination will be much more successful. The medical missionary workers, co-operating with families who shall make their home in the South, need not think that God will condemn them if they do not work on Sunday, for the Lord understands that every effort must be made not to create prejudice, if the truth finds standing place in the South.

The words of truth cannot go <forth with great publicity,> but schools could be started by families coming into the South and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South. Dwell particularly upon the love of God, the righteousness of Christ, and open <the Bible, the> treasure house of God, presenting the truth in clear lines upon personal piety. There will be bad influence of the white people upon the blacks as there has been in the past. Evil angels work with their own spirit upon evil men. Those co-operating with those who work in any place to uplift Jesus and to exalt the law of God will find to all intents and purposes that they wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, and against spiritual wickedness in high places.

“Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” [Ephesians 6:13-17.]

Here is our sufficiency. Our defense is in the preparation of the gospel. The Lord will give wisdom to all who ask Him, but let those who are to work difficult and peculiar fields, study Christ’s methods. Let not their own peculiar traits of character be brought into the work, for Satan knows upon just what traits of character to work, that objectionable features may be revealed. These traits of character, received by inheritance or cultivated, are to be cut away from the soul, and the Spirit of Christ is to take possession of the organs of speech, of the mental power, of the physical and moral powers, else when in the midst of important interests Satan shall work with his masterly power to create a condition of things that will call into active exercise these special traits of character, and will bring defeat just when there should be a victory, and the cause of God sustains a loss.

“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; that I might gain them that are under the law; to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you.” [1 Corinthians 9:20-23.]

We know that the apostle did not sacrifice one jot of principle. He did not allow himself to be led away by the sophistry and maxims of men. He was not to coincide with the suppositions and assurances of men who were teaching for doctrine the commandments of men; because iniquity and transgression were in the ascendancy and advancing, he did not allow his love to wax cold. All zeal and earnestness is to be retained, and at the same time the features of our faith, if expressed, would, you know, by the elements with which you have to deal, arouse prejudice at once.

Paul could be as zealous as any of the most zealous in his allegiance to the law of God, and show that he was perfectly familiar with the Old Testament Scriptures. He could dwell upon the types and shadows that typified Christ; he could exalt Christ and tell all about Christ and his special work in behalf of humanity, and what a field He had to explore! He could advance most precious light upon the prophecies that they had not seen; and yet he would not offend them. Thus the foundation was laid nicely, that when the time came that their spirits softened, he could say in the language of John, “Behold in Jesus Christ, who was made flesh, and dwelt among us, the Lamb of God, who taketh away the sins of the world.” [See John 1:14, 29.]

To the Gentiles, he preached Christ as their only hope of salvation but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in most eloquent simplicity he showed that love for all mankind, Jew and Gentile, that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of

their obedience. This was the manner of his working, adapting his methods to win souls. Had he been abrupt and unskillful in handling the Word, he would not have reached either Jew or Gentile.

He led the Gentile along to view the stupendous truths of the love of God, who spared not His own Son, but delivered Him up for us, how shall He not, with Him also freely give us all things. The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [James 3:17, 18.] All this may be, and yet not one principle of truth sacrificed.

(I would not advise that this be published in our papers, but let the workers have it in leaflets, and let them keep their own counsels.)

Lt 74, 1895

Tait, A. O.

Armadale, Melbourne, Victoria, Australia

November 21, 1895

Elder A. O. Tait

Review and Herald

Battle Creek, Michigan

Dear Brother:

Please send to Stephen Belden, Norfolk Island, the Review and Herald, Youth's Instructor, Sabbath School Worker, and any helps in the way of books that he may need on the island. He is separated so far from us that he needs everything in this line that he can have.

Also send the Review and Herald, Youth's Instructor and Sabbath School Worker to John Radley, Pennant Hills, N.S.W., Australia. Please make no delay in this matter. This man is well off and intelligent and a great reader, but he has nearly gone over to the world. I have placed in his house Patriarchs and Prophets, and he also has Great Controversy, Christian Education and Steps to Christ. I have felt it my duty to do this, hoping to save him from ruin. He has a large orchard of oranges, lemons, apricots, peaches, etc., but does not care to supply his family with books on the present truth. Such families, I am determined, shall have my books, and the papers. We hope Radley will come back. He has a wife who loves the truth, and a family of interesting children. We want this family, <the Lord's heritage,> to be saved.

In the next box of books coming to Melbourne, will you please send me back numbers of the Youth's Instructor. It does not matter how far back they may date. I see families that can be helped in this

way that I could not otherwise find access to. Please continue sending the papers to Thomson and the others at Prospect, New South Wales, Australia.

I want a number of Gospel Primer to send to families that need and would be interested in such books. After I had been asked to give my royalties on the books that were put on the Pitcairn, I purchased all that I could of the books damaged on the vessel, that I might have them to give away. I am letting our books and papers do all that they can, for there are so few here to give personal attention to those who need help. I feel very much perplexed to know how to work for the salvation of the many around us.

O, how I need Edson White! I believe he could help me in preparing books as no other one could do. It seems strange to me that I am deprived of the help and society of him and his wife. Willie is away so much that I cannot even lay my MSS [manuscripts] before him. If Edson were here, with the blessing of God we could do much. Edson and his wife could travel with me, and he could speak to the people, and help me in book making. We hope that this may be brought about.

It is a mystery to me that the Sermon on the Mount [Thoughts From the Mount of Blessing] has had to wait so long for the cuts. It has been ready for some time, but the cuts do not come. How long will this be delayed, and will we be obliged to wait in the same way for the cuts on the Life of Christ? We must know about this, because some plans must be made which will advance the work more speedily. If this cannot possibly be done at Battle Creek, please say so, and we will consider what course it is best to take to prevent this wonderful delay. Please give us some information about the Sermon on the Mount. When will the public have that book?

With respect.

Lt 75, 1895

Tait, A. O.

Granville, N. S. W., Australia

June 10, 1895

Elder A. O. Tait

Review and Herald

Battle Creek, Michigan, U. S. A.

Dear Brother:

I have received your letter in regard to royalty on books. You seem to be perplexed over this question. Will you counsel with Elder Olsen? I have written to him fully, I think, in regard to the matter. And in Testimony No. 33 [Testimonies, Vol. 5] you will find the subject plainly presented. What more can you have? The great burden with some of our brethren here in regard to the matter of royalty is not inspired of God. The Holy Spirit does not move upon men in this way. If those who are so zealous in regard to the royalties on books had been as deeply anxious and troubled in regard to their selfish acceptance of means which they no more earned than did many others, who were

receiving limited wages, had they, in all its bearings, heeded the light which the Lord has given in regard to the practice of self-denial and the maintaining of the principles that characterized the work and the workmen in the establishment of the Review Office, their attitude would appear more consistent.

The policy that dictated the payment of large wages is not inspired of God and has not His sanction or favor. It was born in selfishness, and lives in selfishness. The great burden over royalties proceeds largely from the selfishness of the human heart, from the spirit of avarice which should have no place in your business transactions. The representations made in regard to the matter of royalty may confuse minds. This has been done already, but the Lord who deals justly, who loves mercy, whose ways are equal, will not sanction the devising of men whose discernment is not clear, whose ways are not equal, who would selfishly grasp for themselves all that it is possible in the line of wages, while they would oppress others. These things will one day be seen in their true bearing.

Many movements are being made that spring from the finite wisdom of men, but not from the wisdom of Him who is unerring. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, and men in every position of trust are to be ruled by Him. While they should guard every soul as God's purchased possession, and prevent oppression on the one hand, they should also manifest unselfishness in all their dealings, and practice self-denial, ever giving heed to the words of the Lord, "All ye are brethren." [Matthew 23:8.] The Lord God is our Ruler, His laws are to be brought into our practical life, and especially are they to rule our institutions.

The day is near when every hidden thing will be revealed. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [Ecclesiastes 12:13, 14.] "Judgment will I also lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [Isaiah 28:17.]

The laws which we should obey are enacted by our Father in heaven; they are wise and just and good; for they come from Him whose heart is love. His blessing will always attend those who have a vital connection with Him who administers and with those who obey them. The combined power of authority and love will have an influence like a heavenly current in all our institutions when they are managed by men who not only administer the holy principles of God's law, but obey them with a perfect heart. In the ten commandments the Holy One who inhabiteth eternity has given to all men the principles of His character. These are the rules for the guidance of all—men, women, and children—in all their transactions. Those holy rules are to be taught to the children, and to form the standard of all dealing with one another. From this standard there can be no sinless swerving.

The first principle of holiness is to learn the will of God, and to do it with all the heart. Let men in responsible positions consider to a purpose that there is not one rule of action for the men in authority and another for the class who are expected to submit to their decisions; not one rule for the director, and another for the supposed inferiors. I say supposed, for many who are treated as inferiors are men whose principles and course of action are such as heaven approves. They may be regarded as inferior in this world of iniquity, of semblance and sham; but in the sight of God they are counted more precious than gold, though it be tried with fire; they shall be found unto praise, and honor, and glory at the appearing of Jesus Christ. The true learners of Christ, combining faith and

truth and righteousness in their life practice, will keep the way of the Lord; there will be no conniving in selfish practices. Every path that God has not marked out for men to pursue is that of the destroyer.

I have risen a long while before day to write these words, for I see a great deal that needs to be done in heart and practice for men in authority who are very officious to make laws and restrictions for others, while they themselves do not obey the law of God. They will learn sometime that there is prosperity and happiness in no other path than the way of the Lord. Man's reason may be obscured, the conscience seared by long practice in their own way, but it is not a way of peace or security. Wherever the peace of God reigns in the heart, there is the tenderness and love of Christ.

I think I need not again present the subject of royalty before your councils. I shall ever stand where I now stand, because it is in the counsel of God. Men may haggle over this business, and bring it to the front, but their man-made laws will be of little use. They may oppress; those who have authority may continue the work of seeking to bring men to their terms or cut off every resource; by their representations and the power of their will they may make it hard and hopeless for others to stand in their God-given sense of right; but bear in mind that God will judge for these things, and that day is not far distant. The fear of the Lord is the beginning of wisdom. I shall bear my testimony as long as God shall spare my life, and should I fall by death, I shall leave my testimony clear and decided against every approach to oppression. Battle Creek cannot manage the world.

Lt 76, 1895

Tait, A. O.

Norfolk Villa, Prospect St., Granville, Australia

June 6, 1895

Elder A. O. Tait

Battle Creek, Michigan, U. S. A

Dear Brother:

To answer your letter will require of me some very plain statements. The matters you refer to have been presented before me for years. Long before the meeting at Minneapolis the leaven that is now working was at work. The spirit of disaffection was gathering strength up to that time. Since that time some <have confessed their wrongs and> have decidedly changed their attitude and have not manifested the same spirit. For years previous they withstood the pleadings of the Spirit of God, and were aided in their rebellion by the great adversary of souls.

But there are some <in influential positions> who are still seeking to leaven the minds of canvassers, and to influence those who assemble in conference meetings. They work contrary to truth and righteousness, making use of any and every <expedient> to carry forward their own ideas. Many think that because these men are in responsible positions, because they have the appearance of being calm and rational, they must be reliable men. But God has no use for men who are disloyal in heart. He has not given His people into the hands of any man or set of men to make use of as their impulses dictate. In the name of the Lord God of Israel, I protest against this work.

God who sees the end from the beginning can easily provide, and certainly will provide, for the carrying forward of His own work; but it will not be after the spirit and impulse of men. We are not to be educated to work after a worldly policy, neither are we to educate others after this line of working. At every step we are to exercise faith, to be much in prayer, to feel dependence upon God, and manifest devotion to His work. Working after this order will bring large blessings in return; but dependence upon men, who make manifest that they are not in vital connection with God but are moved by their own feelings, will end in placing us under another leader than Jesus Christ. The reasoning in which they indulge is not according to truth and equity.

There are men holding responsible positions, and many think that they would prove traitors to the cause and work of God should they intimate that these men were in the wrong. But the Lord has a controversy with these men, who have followed the natural tendency of their own minds and have been led by their own selfish impulses <passing for zeal for the Lord.> The way in which they have dealt with Frank Belden's case will not afford them any pleasure when they have to face the record on the books of heaven in the great day of God, and stand before Him who says, "I know thy works." [Revelation 2:2.] The time is coming when there will be an investigation of the characters of the living and the dead.

I wrote nearly a hundred pages, long before my husband died, of what would be transacted in the Review and Herald Office. If I can find this matter, I will send it to you. Men are traveling over the very ground that was presented to me years ago. It was made clear to me that light would be rejected, that warnings would be despised, that a spirit of selfishness would be cultivated in the Office, and that men would act from worldly principles and depart from the love of God. They would give heed to the promptings of the enemy, and would turn human agents away from their right. Religious and business liberty they would labor to control. They would work to have every Seventh-day Adventist institution in subordination to the institution in Battle Creek, and manipulate things so that every branch of the work would be centered and controlled by responsible men in the Review and Herald Office.

This is what men are doing, and acting as if every branch of the work, both nigh and afar off, must come under the jurisdiction of men in Battle Creek, and that everyone must circle around their orbit. But the Lord has given light to the effect that our different institutions must stand by themselves. These men are carrying on their counsels and acting as though God in person had spoken by them. They bear themselves loftily toward the purchase of Christ's blood. They act as though every individual must acknowledge their sway, and use his ability and talent as they may direct. If he will not come under their control they crush him out or treat him with indifference. They consider it as an abomination to be unsubmitive, and those who do not submit to their jurisdiction are left without sympathy, without help or support. They say by their spirit and action, "If he dies, let him die."

Men at the heart of the work have much to learn and much to unlearn. They themselves are to realize that they are in God's domain. Their proud, unbroken hearts must know that there is a Ruler who will call them to account. The time will come when it will be the duty of Christ's ambassadors to declare God's will in plain terms, to let men know that they are God's workmen to be led and taught of God, and that they must carry out their elevated mission as He shall dictate.

Religious liberty means more to us as a people than many take it to mean. For years we have proclaimed the message that men cannot deal with the purchase of the blood of the Son of the infinite God on the plan of worldly-wise men. They cannot heal the distemper of souls by their interference, or restore the sin-sick soul to health by their harshness. By manifesting repentance toward God, by exercising faith in the Mighty Healer, they can magnify Jesus and lift their voice in proclaiming, "Behold the Lamb of God which taketh away the sin of the world." [John 1:29.]

Before my husband died, I was warned that I must not put confidence in a friend or trust in a brother. Men with whom I would have to deal, because of their business education, would not have power to resist the temptation to over-reach and to take advantage. They make God altogether such an one as themselves, and think that their sharp conniving and dealing is after God's order. They make every effort possible to take advantage where they can; for they do not daily experience conversion to God. They enter into plans, and go according to methods, that they suppose will succeed, but they are far from fair, or just, or righteous. They spare themselves, but how hard they press others! They work to destroy the power of their fellow men. They do not consider the truth or the honor of God.

I had an experience in these matters when at Battle Creek. I was not the only sufferer at their hands. I am not sorry, though, for the experience I passed through; because God gave me counsel that I must be guarded about accepting the propositions of men who proposed that I should do certain things, alleging that in so doing I would be helping the cause of God. But should I make the contract that they designed to have me [make], I would be bound, and could not move independent of men or councils to do things that were necessary to be done to advance the cause and work of God. If I should do as they desired me to, then I would be unable to speak, to correct evil principles when they should be brought to bear against others.

It was needful that there should be those who would speak out against that which was wrong, <for God would> cleanse the publishing house from plans of injustice and fraudulent dealings, even as the Saviour cleansed the temple from its moral pollution. I was shown that schemes would be made to deprive men of their rights; but such plans were not after Christ's order, but after the order of Satan. My guide said, "I have warned you. Speak my word fearlessly, whether men will hear, or whether they will forbear."

What men need in the Review and Herald Office is a change of heart, and then their whole attitude will be changed. Those who have Christ enthroned within will manifest Christlike principles. They will make it evident that the Holy Spirit has imparted a new life to them, and that they are nourishing and cherishing that life. Its beginning is found in spiritual union with the Lord Jesus Christ, and as they go on increasing in the knowledge of God, they will manifest a growth in grace, and will show Christlike love to others. Men in responsible positions are to guard the interests of others as jealously as they would guard their own interests. Thus they are to love their neighbors as themselves.

Christians are to be channels for currents of heavenly wisdom and grace. They are to connect themselves, not with the low streams of the valley, but with the living snow waters of Lebanon. All outward forms and ceremonies that are not after the pattern shown them in the Mount will prove valueless. The grace of God is made manifest in the exercise of the love which dwelt in the bosom of Jesus, and which bringeth salvation to the lost. The kingdom of God cometh not by observation.

Unselfish love is to work through every plan that is made, and the fruit of unselfish love is righteousness, peace, and joy in the Holy Ghost.

Those who are not spiritual often appear to have a zeal that far exceeds the zeal of the true children of God. This is because they are determined that their ways and their plans shall succeed. They say to themselves, I will put the whole force of my being into this plan, and I will work continually until I see it succeed. I will persist until I prevail. But all the religion that a man has is <frequently> found in this ambitious zeal <which> he thinks is after the Christlike order. Take away this, and nothing is left. They are like the Pharisees who tithed mint, and anise, and cummin, but neglected the weightier matters of the law—judgment, mercy, and the love of God. The truth is of the deepest importance.

In the sacrifice of Christ for fallen men, mercy and truth met together, righteousness and peace kissed each other. When you separate these attributes from the most wonderful, and apparently the most successful, work, there is nothing to it. Those who work with Christ unite their business services with spiritual consecration. Where this combination exists, there is no lordly oppression, no compulsion of manner. God has given to His children their work individually. If they work in their own spirit, manifest their own ways, they will develop the forbidding attributes of the evil one.

God has not singled out a few men and left others uncared for. He loves the purchase of His blood, and He will not neglect one child and exalt another. He will not lift up one, and cast down and oppress and trample upon another. Every man has individual rights, and it is for the interest of his fellow men to respect those rights. Any lording it over God's heritage will be charged to the man who ventures to exhibit this presumptuous spirit. Those who are truly converted, those whose characters are shaped after the divine model, will hold the truth in love. It will be far more profitable for men to deal rigorously with themselves, rather than to deal rigorously with God's purchased possession. Those living in these last days need to have a right understanding of many things. We should be careful to treat our fellow men as we would treat Christ in the person of His saints. Let no one ignore the rights of another.

<In answer to your questions I will respond briefly now, but more fully soon.>

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for anyone to be a conscience for another.

Sister Davis has just called my attention to an article printed in the Youth's Instructor of May 31st, 1894. The question asked is, Did I design to have this sentence just as it appeared in the Instructor? I am surprised to see it just as it appears—"A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." I cannot explain why this appears just as it does. Since the camp meeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table. I have had such representations before my mind in the night season on this subject, that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the not: "yet I would not take the position that meat be wholly discarded by everyone," for instance, by those dying of consumption.

I have been passing through an experience in this country that is similar to the experience that I had in new fields in America. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating.

I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming. It is not my duty to discourse to them on healthful eating. There is a time to speak and a time to keep silent. The opportunity furnished by circumstances of this order is an opportunity to speak words that will encourage and bless, rather than condemn and reprove. Those who have lived upon a meat diet all their life do not see the evil of continuing the practice, and they must be treated tenderly.

But in the very month in which this article was published, one of my family asked me whether we should not kill some of the fowls, of which we had a large number, and prepare them for our table? I said decidedly, "No." I have signed the pledge to my heavenly Father, and have discarded meat as an article of diet. I will not eat flesh myself, or set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought [in] should be expended in buying fruit for the table.

Since coming to this country, I have made inquiries concerning the condition of animals that are killed for the market, and I have learned that whole herds were slaughtered when not more than one in twenty were without disease. Pulmonary diseases, cancers, and tumors, are startlingly common among animals. It is true that the inspectors rejected many of the cattle that were thus diseased, but many were passed on to the market that ought to have been refused. Inspectors and herdsmen <I am told> have entered into confederacy in this matter. Some inspectors say, "This herd or this flock <will pass.> Leave me this or that sheep, or this or that steer." Thus unwholesome flesh has gone on to the markets for human consumption.

In many localities even fish is unwholesome and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table. The fish that partake of the filthy sewerage of the drains may pass into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh; but because of the unwholesome drainage in which they have been feeding, they are not safe to eat.

We have a large family, and besides have many guests, but neither meat nor butter is placed upon our table. We use cream from the milk of the cows which we feed ourselves. We purchase butter for cooking purposes from dairies, where the cows are in healthful condition and have good pasture.

Lt 77, 1895

To the Workers in Sydney

[Armada, Australia]

November 14, 1895

To the Workers in Sydney:

Sabbath, November 8, I spoke on the camp ground from 2 Peter 1. The Lord strengthened me by His grace to present the importance of living upon the plan of addition, cultivating the graces of the Holy Spirit, that the Lord Jesus may work for us upon the plan of multiplication. The apostle writes: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Verses 2-4.]

The entire chapter contains most instructive lessons in regard to the transformation of our character after the likeness of the character of Christ. The whole structure of the human character is to be rebuilt; we are to be created anew in Christ Jesus. The Scripture says, "The Lord hath created a new thing in the earth." [Jeremiah 31:22.] What was this? Lost man was to be recovered, sin was to be pardoned, the sinner saved, transformed in character, to become a co-worker with God. The treasures of wisdom which for ages had been hid in Christ were to be brought forth. All heaven was to be laid open to supply fallen man with every spiritual blessing that [he] might perfect a character after the divine similitude. The tabernacle of God was with men. Jesus says, "A body hast thou prepared me." [Hebrews 10:5.] Humanity inhabited by deity, the revelation of God in human nature—this was God's gift to our world. We are to look upon God in human flesh—God in our tried and tempted nature. O, that man might know that in Christ all perfection dwells.

Dear fellow laborers, God will be with you if you will be with Him. Personal religion is essential for every human being. Bear in mind that we carry with us a mysterious influence which is constantly exerted either for good or for evil. The treasure of the heart is communicated by the lips. "A good man out of the good treasure of the heart, bringeth forth good things." [Matthew 12:34.] All may know, if they will, the condition of the heart; so sure is the test that it is by this we are to be judged. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Verse 37.] The lesson is made still more emphatic: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." [Verse 36.] Then let us take heed to our words. Let us talk faith, and we shall have faith. Never give place to a thought of discouragement in the work of God. Never utter a word of doubt. It is as seed sown in the heart of both speaker and hearers, to produce a harvest of discouragement and unbelief.

The Lord has wrought a good work in the suburbs of Sydney. Praise God for this; talk courage in the Lord. We shall be tempted to become faint-hearted, but we give the enemies of our faith cause of rejoicing when we hesitate and falter and express unbelief in the Lord's work. We are to move forward, praying and trusting, waiting and working, singing with grace in our hearts to the Lord.

Of all the precious endowments given us of God, none are more essential in blessing others and blessing ourselves than the power of speech. It is with the tongue that we convince and persuade; with the tongue we communicate to others the precious things that God gives to us; with the tongue we express our prayers and praise to God, and make known the wonders of His grace. Not one word should escape the lips to exalt the power of Satan and limit the Holy One of Israel. We need to consider that we are greatly under the influence of our own words. It is a law of our nature that by giving utterance to the feelings of the heart, we encourage and strengthen the feelings that

prompted the utterance. While words express thoughts, it is also true that thoughts follow the words. Our thoughts are to be brought into captivity to Jesus Christ. My brethren, let not a word fall from your lips to weaken the hands of one another in the work. Let not discouragement be talked or acted. Of Christ it is written, "He shall not fail nor be discouraged." [Isaiah 42:4.]

I know that persevering efforts will bring results. The seed has been sown in Sydney and its suburbs. Much money has been expended, and the laborers for God have put forth earnest efforts. I think it would be a great mistake to leave the work already begun, and undertake work in a new place with the present forces. The work begun should be carefully bound off.

We would that every worker had the burden of souls. Would it not be advisable for you to assemble together and plead with God that His wisdom may be given to the workers and the ministers? All who labor in presenting the truth to those who are in blindness and error should go forth in humble, earnest faith, fully confiding in God. He will work with the human agent, and His ministers are to go out in the power and spirit of God.

Let the work go forward in faith and hope. Since God has given His own Son to die to save the guilty sinner, He means through His agents to counterwork the human and satanic agencies that are united to destroy the soul. The Lord has made every provision that the uplifted Saviour may be revealed to sinners. Although they are dead in trespasses and sins, their attention must be aroused by the preaching of Christ and Him crucified. There is the most distressing indifference and neglect in regard to the great salvation. The careless must be awakened, else they are lost. Let all who have been drawn to Christ tell the story of his love. Men must be convicted of the evil of sin. The eyes of the transgressor must be enlightened. Let everyone who has felt the converting power of Christ upon his own soul do what he can in the name of the Lord.

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot upon creation by sweeping the sinner from the face of the earth. But He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.] Then why are we not more in earnest? Why are so large a number idle? Why are not all who claim to love God seeking to enlighten their neighbors and their associates, that they may no longer neglect this great salvation?

Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing ones. O, Christ is able, Christ is willing, Christ is longing to save all who will come unto Him. Talk to souls in peril, and get them to behold Jesus upon the cross dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own soul consecrated to God.

As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look upon Jesus, the Sin-bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, that taketh away the sin of the world. They see the way, the truth, and the life. The Sun of Righteousness

sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ.

Fellow laborers, we must have Jesus, the precious Jesus, abiding in our own hearts much more fully if we meet with success. We are in great need of the heavenly influence, God's Holy Spirit, to give power and efficiency to our work. We need to open the heart to Jesus. We need much firmer faith. We need more fervent devotion. We need to die to self, and in mind and heart to cherish an adoring love for Jesus. When we will seek the Lord with all the heart, we shall find Jesus, and shall have our hearts all aglow with His love. Self will sink into insignificance, and Jesus will be all in all to the soul. You should not feel it your duty to introduce arguments upon the Sabbath question as you meet the people. If persons mention the subject, tell them that this is not your burden now. But when they surrender heart and mind and will to God, they are then prepared candidly to weigh evidence in regard to these solemn, testing truths.

But bear in mind that Christ presents to us who are athirst the water of life, that we may drink freely; then we have Christ in us as a well of water, springing up unto everlasting life. Then our words are full of moisture. We are prepared to water others. Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is not productive of good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor.

Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsting ones to Jesus, and He will give them the bread of life and the waters of salvation. They will cry out, "Thou Man of sorrows, acquainted with grief, Thou shalt be my healer. Thou hast given Thy life for me, Thou wast slain for my transgressions, and I accept Thee as my personal Saviour." Then the crucified and risen Saviour is to them the power of God and the wisdom of God in the advancement of Christian experience.

Our living Intercessor is in God's presence, pleading in our behalf, and ready to pour his Holy Spirit into our souls as soon as we will remove the rubbish from the door of the heart and let the Saviour come in. When Christ takes up His abode with his disciples, they are fitted for labor or for trial. Let reproach or persecution come, they are ready to endure for Christ's sake, who endured everything for them.

The inworking ministry of the Holy Spirit is our great need. The Spirit is all divine in its agency and demonstration. God wants you to have the gracious spiritual endowment; then you will work with a power that you were never conscious of before. Love and faith and hope will be an abiding presence. You can go forth in faith, believing that the Holy Spirit accompanies you.

I would speak especially to Brethren Hansen and Carswell. Do not leave the work you are now engaged in. Do not go into new and untried fields just now. You have a vineyard, God's vineyard, which is in need of your consecrated labor. Take hold of your work firmly. There are many souls to be saved in Sydney and its suburbs. Let a fresh, divine power work in your hearts. Lay hold of the divine arm. Minds are now being stirred, and the work must not be left to ravel out. Let not the work that has been done be counted of little value. The Lord God can use weak instrumentalities, and those who put their trust in Him shall not be confounded.

My nephew, Byron Belden, has fallen at his post of duty. His whole soul was absorbed in the work of enlightening those in the darkness of error; and now that God has seen fit to let one faithful workman fall, there is all the more need of Brethren Carswell and Hansen.

Again I appeal to these brethren: Do not become restless or faithless; keep the armor girded on for battle, strengthen your souls in God, and you can do valiantly. In God is our strength and efficiency. Hold up the hands of Elder McCullagh, pray for the Lord to give him physical strength, mental ability, and physical power. God has promised to hear prayer. Look to the Lord every moment; His strength and grace will be imparted to every worker who trusts in Him. The Lord can make the weakest as David; and when the cloud is lifted, and God indicates your duty to open the work in some other field, you can move understandingly. But do not now forsake the field where so much has been done, and where there is still more to be done. God lives and reigns; His power alone can give the victory.

You have lost heart and courage because you see so few who are determined to obey the truth. But the Lord will give you souls if you will not fail nor be discouraged. Do not let go your hold of the hand of infinite power. Humble your souls at the footstool of mercy, and pray and work in faith.

Lt 80, 1895

White, Ella; White, Mabel

Armada, Victoria, Australia

November 11, 1895

Dear Children:

Our camp meeting closed today. Yesterday, Sunday, the interest was the greatest we have yet seen. Elder Corliss spoke in the forenoon and your grandmother at three o'clock. The tent was packed and a crowd was standing outside. Elder Prescott spoke in the evening. The tent was full, and it was reported that hundreds went away because they could not get under the tent, and the wind was blowing so strong that it was not prudent for them to remain. The interest has been steadily on the increase, and it is reported that in all the suburbs about Melbourne the people are stirred up. Our meetings pass off without the least disturbance from lawless elements. Noble-looking men and women compose the congregation.

After I had spoken on Sunday there was a baptism. I am told that twenty-six souls went forward in this ordinance. Some of these had accepted the truth before the meeting, and some had newly come to the faith. There are many among the people who are convicted, but are not yet prepared to obey the truth because it is truth.

I want very much to see my dearly beloved grandchildren, and the girls Edie and Nettie, and the entire family. I feel a special interest in the children. I have been pleased with the reports received from you. Children, you can all receive of the precious Saviour's instruction. Jesus made a little child His model disciple. He "called a little child, 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." [Matthew 18:2, 3.] Christ gave this lesson as instruction in humility. He would not have

presented a little child as an example if children were not objects of His special watchcare and tender love. Those who have given themselves to Christ, to serve Him in childhood and youth, He accepts with pleasure and gladness. During His ministry on earth, the children were not overlooked or forgotten. When He sees them cheerful, obedient, sweet tempered, doing little acts of kindness, what tender regard and fatherly love He feels for them. Those who strive to be faithful in little things are becoming qualified for the faithful discharge of greater responsibilities. "He that is faithful in that which is least is faithful also in much." [Luke 16:10.]

The Lord Jesus will give to each of these dear children His special love and guardian care if they will come to Him and present to Him their petitions, asking in faith for His grace. Let the peace of God abide in your hearts by faith. Let His love abide in you. Let it flow throughout your characters and bless wherever it acts. Cultivate a calm, holy affection for your Saviour, and your words and actions will be sweet and pure, and will make your life a blessing to yourselves and to others. A more than earthly joy will be brought into every detail of your life. God bless you all.

Lt 80a, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

August 16, 1895

Dear Children:

I am sitting on my bed in my tent, attempting to write to you. I sent a letter to go to you in the last American mail, but was delayed in writing until I fear it was too late to reach Sydney for that boat. But if it failed to reach that boat, you will get it by this one. At that time I sent an order to have one hundred dollars paid to you at Battle Creek, to be used in such cases as you may meet who, if they embrace the truth, must have some help in the lines of clothing and food. This is my duty, and I dare not leave the work to others. They may not see the necessity of the case sufficiently to act. They may be hemmed about by a prudence and caution that is not heaven-born.

Said Job, "The cause that I knew not I searched out." [Job 29:16.] But there is no need of particular searching on your part, and on the part of your fellow workers. The needs are on every hand. One needs much wisdom where there are so many opportunities to see the needs and to help those who are worthy of help. The workers will need sanctified judgment and discrimination to apply the help where it will do the greatest amount of good in helping men and women prudently, that they may help others.

I know it is impossible to remain in the field where you are, bare-handed. God does not require this of any worker in the Southern States. All who engage in labor must have something wherewith they shall help the suffering ones at the right time. This will open the way for their hearts to respond to the truth. But the heart of the one who opens the Scriptures to others must be wide-awake and all aglow with the love of God. The Word must be presented with faith and assurance, not in a bleak, cold, methodical manner.

You are in a field where the work of educating is essential. The same ideas will have to be repeated again and again in the very simplest manner, as if talking to children, for they are children in understanding.

Our Lord said, "Say not ye, There are yet four months, and then cometh harvest? I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." [John 4:35.] The disciples could not discern any flattering appearance, but rather they saw a discouraging outlook. Christ was speaking in figurative language. The seed of truth had been sown and the harvest was about to follow. The sermon Christ preached to that one woman of Samaria was the sowing of the seed, and very rapidly followed the harvest. She went quickly into the Samaritan city and voiced the words spoken by Christ to her. And with decided assurance she said, "Come, see a man, which told me all things that ever I did; Is not this the Christ?" [Verse 29.]

Jesus knew that at the report of this woman many would come from curiosity to see and hear Him for themselves, and many believed on Him and drank in the words of truth that fell from His lips.

And many of the Samaritans believed on Him for the saying of the woman, who testified, "He told me all that ever I did." And many more believed because of His own word, "And said unto the woman, Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Verses 39, 41, 42.]

There was a harvest ready to be garnered from that field. The Holy Spirit impressed the truth upon their hearts.

The Lord Jesus told His disciples to lift up their eyes and look on the fields. The same words are addressed to every genuine Christian. We are to look, we are to see the wants and necessities of the fields. They were to be encouraged as they saw the readiness of the Samaritans to receive the truth spoken by the woman, and to acknowledge it fully when they listened to His word for themselves. This was considered the very hardest field to be worked. There were other fields equally prepared to receive the treasures of truth, and that were ripe for the sickle.

This experience was of great advantage to the disciples. It was a lesson, demonstrating the nature of the fields to be worked in the presentation of the truth. For while there would be many who would not yield to conviction, there were souls hungering for the words of life and salvation. Many would hear, and many would receive and believe. And they would testify, "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Verse 42.] This is a complete and full testimony to the truth. Those who readily received the words of Christ would sow the seed of truth in other hearts. They would take notice of the fields now open for labor.

The lesson in this is for us. The colored race have been passed by, with some deplorable expressions of regret but with eyes fastened on the more promising fields nigh their own strong borders. Suppose God's people shall lift up their eyes and look on destitute fields that have not been worked. The missionary spirit must prevail if we individually shall form characters after the pattern, Christ Jesus. The colored people have souls to save. They are our neighbors in the sight of God, and we cannot merely look, and deplore the discouraging appearance of the field, and pass by on the other side. We must unitedly take hold, and interestedly seek to work the field. We are not only to look,

but we are to go in and reap. It is those in the most need that God calls us to consider and help. As workers together with God we are to engage in labor.

We are not only to pity the Southern people, but we are to help them as they shall need help. There is a field in America, nigh and not afar off. One is to sow the seed, another to reap, and another to bind up. And here is a variety of branches of work that must be done now, while the angels continue to hold the four winds. Many may work in this field who desire to engage in missionary labor.

There is no time to be lost. And as men, women, and children shall receive the truth, intelligent minds, fully imbued with the Spirit of God should educate and direct them to help one another. There is a field right in the shadow of your own doors that is to be worked. It has had a touch with the plow in a few spots, and then the workers have left to go to easier fields that look more promising.

Those who work this field must practice self-denial, and facilities must be provided wherewith they can work the field. Missionaries are wanted. God calls for them to take up their neglected duties. But the missionaries must not be sent to this field without the facilities to carry forward the work. Means are required. Let farmers, financiers, and builders come in and use their art and craft to improve lands, to build humble cottages, for this field can be made a fruitful field.

Again Christ says to you, Lift up your eyes and look on this Southern field, for it needs workers, sowers of the seed, and reapers. The grace of Christ is unlimited, it is God's free gift. And why should not this neglected people have some hope and courage and faith brought into their life? There is sunshine in the heart for all who will accept of Christ.

There is reward for the whole-hearted, unselfish workers. They will enter into the joy of their Lord. What is this joy? "Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth." [Luke 15:10.] There will be a blessed commendation, a holy benediction, on the faithful winners of souls, for they will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet—gathered into the mansions prepared for them!

O, what rejoicing for all those who have been impartial, unselfish laborers together with God in winning souls to Christ. What satisfaction will every [worker] have, when the clear, musical voice of Jesus shall be heard,

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." [Matthew 25:34, 21.] The Redeemer is glorified, because He has not died in vain.

Those who have been co-laborers with God, see, as does Christ, the travail of their soul for perishing, dying sinners, and they look upon them with glad, rejoicing hearts, for they see of the travail of their soul, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrows of heart because some refuse to see and receive the things which make for their peace, are forgotten. But as they look upon the very souls they sought to win to Jesus Christ, and see them saved, eternally saved, as monuments of God's mercy, and of a Redeemer's love, there rings through the arches of heaven shouts of praise and thanksgiving!

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

“And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is under heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth forever and ever.” Revelation 5:9-14.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” Daniel 12:3.

Is not this a great reward? But those who will take the burdens upon themselves, who will devote their God-given abilities to the doing of the words of Christ, those who will be partakers of His sufferings in this world, will be partakers with Him of His glory. “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am sat down with My Father on His throne.” Then the inspired Word follows: “He that hath ears to hear let him hear what the Spirit saith unto the churches.” [Revelation 3:21, 22.]

Edson, we are convinced, since making the experiment at Avondale, Cooranbong, that the Lord will indeed work with those who combine physical, manual labor with their studies. It is the most astonishing thing that the thousands of acres of land lie uncleared and uncultivated. We cannot buy a sixpence worth of vegetables anywhere.

We can buy excellent oranges for two pence (four cents) a dozen. But these grow without any painstaking effort. No new trees are planted, but the old trees grow from year to year, yielding their golden harvest. But no new land is cleared, no new orchards planted. No fruit is raised with the exception of oranges. We are now making an orchard and building a small cottage, and in this way giving object-lessons. Already some are buying trees of us to plant.

Why have they not done this before? Because the false witness is borne that the ground is not good and will not raise produce; but the laziness of the settlers is the real excuse. We want this part of the country to see what the land will yield under practical, intelligent, persevering labor. The country is growing poorer and poorer because so little use is made of the land. In the name of the Lord we will show them that sowing and planting will yield a harvest. We need intelligent men to develop the capacity of the soil. God knew when He looked upon the earth and pronounced it good, very good, [that] energy and genius will reveal the best results. It needs strong arms and stout hearts who will work with a will and [will] love it, enriching the ground by cultivation.

My children, you will meet with deplorable ignorance. Why? Because the souls that were kept in bondage were taught to do exactly the will of those who called them their property, and held them as slaves. They were kept in ignorance, and were untaught. Thousands of them do not know how to

read. Their teachers are, many of them, corrupt in character, and they read the Scriptures to fulfill their own purposes, to degrade in life and practice. They are taught that they must not think or judge for themselves, but their ministers must judge for them. In their teaching, the divine plan has been covered up by a mass of rubbish and falsehood and perversion of the Scripture.

This is a favorable field for the working of seducing spirits, and they will have success, because of the ignorance of the human minds so long trammled and abused as their bodies have been. The whole system of slavery was originated by Satan, the tyrant over human beings whenever the opportunity offers for him to oppress. Whenever he can get the chance, he ruins.

Now there are those who are intelligent. Many have had no chance who might have manifested decided ability if they had been blessed with opportunities such as their more favored brethren, the white people, have had. But thousands may now be uplifted and become human agents to help their own colored race, if they can receive the help God requires to be given them.

Man and women feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to the colored people the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures.

The mixing up of things sacred with things carnal, the conforming of the church to the world, making laws to bind the consciences of those whom God has made free, through secular influences will be the masterly working of satanic agencies in cruel imprisonments. And the human agent, exercising a power over the religious faith and conscience of his fellow men, will hinder many poor, timid, ignorant souls from doing the will of God. But many will be taught of God. They will learn aright from Jesus Christ. They have been more slow to learn lessons relating to religious liberty because of the attitude that man has assumed toward his fellow men, calling man his property. Imperfect discernment exists still in many minds in reference to their own God-given rights.

One finite human being compelling another to do his will, claiming to be mind and judgment for another, this sentiment that has Satan for its originator, has presented a history, terrible, horrible in oppression, tortures and bloodshed. Man is God's property by creation and redemption, but man has been demanding the right to compel the consciences of men. Prejudices, passions, satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men.

All is written, all, every injustice, every harm, every fraudulent action, every pang of anguish caused in physical suffering, is written in the books of heaven as done to Jesus Christ, who has purchased man at an infinite price, even His own life. All who treat His property with cruelty are charged with doing it to Jesus Christ in the person of His heritage, who are His by all the claims of creation and redemption. And while we are seeking to help the very ones who need help, we are registered as doing the same to Christ.

A correct knowledge of the Scripture would make men fear and tremble for their future, for every work will be brought into review before God, and they will receive their punishment according as their works have been. God will give, to the faithful and true, patience under trial.

Lt 82, 1895

White, J. E.

Campground, Armadale, Melbourne, Victoria, Australia

November 1895

Dear Son Edson:

Sabbath, October 19, the gathering at the tent was larger than we expected, as in the forenoon meetings were held by our people in the different churches. Hereafter all will come to the ground on Sabbath and Sunday. In the forenoon Brother Corliss spoke from Hosea words that were full of instruction. I spoke in the afternoon from the fourth [chapter] of John: "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." [Verse 10.]

"The woman saith unto him, Sir, thou hast nothing to draw with, from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that 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 become in him a well of water springing up unto eternal life." [Verses 11-14.] The Lord strengthened me to bear my testimony in His name.

We then had a very excellent testimony meeting. Many testimonies were borne, giving praise and glory to God for His unspeakable goodness and matchless love to fallen man in the gift of Jesus, His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher, and the hymns sung were expressive of praise and thanksgiving to God. Some testified who were not in the faith; one man, a minister, whose heart was stirred by the Holy Spirit, witnessed that the Spirit of God was in the meeting. We felt much pleased to see so large an attendance, not only of our own people, but from the outside. May the Lord touch the hearts of the people, and give them His Holy Spirit to convict of sin and to convert the soul. The message of invitation and mercy must be given to the world. The time seems short.

In the evening Brother Prescott gave a discourse to a large company. We were happily disappointed in the number present throughout the day on Sabbath, and in the interest that was manifested.

On Sunday, at eleven a.m., Brother Wilson of New Zealand gave a most profitable discourse, beautiful in its simplicity, and in no way savoring of cheapness. The more plain and simple a discourse is, the more do the teachings of the under-shepherds represent the teaching of the Chief Shepherd.

I spoke in the afternoon. The pavilion was full to overflowing, quite a company stood on the outside, and all seemed to listen with deep interest. The Lord strengthened His servant to bear a plain testimony, dwelling especially upon our obligation to acknowledge God in all our ways, and the importance of seeking more and more to obtain a knowledge of God. I presented the words in the prayer of Christ just before His crucifixion.

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. 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 didst send me.” [John 17:1-8.]

How important then that we study the words of Christ, which the Father gave Him to give to the world. There is knowledge for all of us to gain here in this world. It is the divine plan that we receive the words of Christ and practice them, for the state of the heart regulates the life and forms character. And obedience to the words of Christ will be evidence that we receive Him. The Bible is to be our directory, our guidebook. Then all the business transactions of life will bear the signature of heaven. All the gifts of providence will be put to the wisest use. God will be seen in all our habits, in all our words, in all our practices; and by precept and example we shall be educators.

In the evening Professor Prescott gave a most powerful discourse, instruction precious as gold. The tent was full, and many were standing outside. All seemed to be fascinated with the Word of God as the speaker presented the truth in new lines, separating the truth from the companionship of error, and by the divine influence of the Spirit of God making it to shine like precious jewels. The principles of rectitude as manifest in perfect obedience to all the commandments of God were made distinct and plain as essential for the salvation of the world. Obedience to the laws of God's kingdom reveals the presence of the divine in the human agent, sanctifying his character and preparing him for the mansions that Christ is preparing for all who love Him.

November 5

From the beginning of the meeting the interest in Armadale has been deepening. We feel so glad that the Holy Spirit of God is at work. Some have already decided to obey the truth. In visiting with the Echos, one of the workers met a lady who had never heard anything on the subject of the Sabbath, yet she had been keeping it for twelve months. In studying the Bible, she was convicted that she was keeping the wrong day, and that the seventh day was the true Sabbath. She is now attending the meetings and feasting upon the truth. There are many who are just on the point of taking their stand. The Lord is working in power through His servants who are proclaiming the Word. God has given Brother Prescott a special message for the people. The truth comes forth from human lips in the demonstration of the Spirit and in power.

We have [been] preaching on Sabbaths and Sundays, all evenings but one, and on Wednesday afternoon. We are hoping and praying for an outpouring of the Spirit of God upon the people. We think that the best class of people are attending the meetings. The interest awakened exceeds anything we have yet had here in camp meetings. The great object of the speakers is to sweep away the refuge of lies by exalting Jesus higher and yet higher. We are doing our best to lead the people to look upon the Lamb of God that taketh away the sin of the world. In every discourse we seek to

trace the effects of the manifold wisdom of God as brought home to the soul in the development of individual character. We are beginning to see men who have thought themselves wise, becoming fools that they may be wise; human wisdom is bowing to the revelation of divine truth.

All of men's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, and with the meekness and humility of a little child, he is to receive the engrafted Word, which is able to save the soul. Jesus, precious Saviour, how hast Thou been slighted by us, and rejected by the world! The truth is shining forth in clear lines, and we appeal to the people to take the Word, the "Thus saith the Lord," and search earnestly and prayerfully; the Holy Spirit will make application of the truth that is revealed on every page.

Some will see the truth, and yet refuse to obey it. Solemn thought, that many are opposing that which has in itself carried to them the evidence of the truth. They are trying to muffle the sword of the Spirit which is the Word of God. They wrap the two-edged truth about with supposititious assertions, fanciful interpretations, to break its power upon their own minds. They seek to blunt its edge by their own carnal reasoning and invention of fables. Do they read the last chapter of Revelation, verses 18 and 19? Very forcible discourses have been given here in relation to the law and the gospel. Precious truth is presented, and many are strengthened and blessed. The inquiry is being made, "If I keep the Sabbath, what shall I do in regard to my business? I shall have to give it up. How shall I find work to sustain my family?" As the impossibilities present themselves, we present the precious promises.

Afternoon. I have just returned from the services in the tent. I have spoken twice today, nearly one hour in the half past six morning meeting, and again this afternoon. I generally speak on Wednesday afternoons because it is a holiday, but this week I consented to speak on Tuesday because it is Cup Day. All the stores are closed, and not a thing can be purchased. Our brethren thought that if I could speak today, and the appointment was given out on Sunday, there would be a good congregation, and so it was. The tent was full. Extra seats were furnished, and some had to stand. I spoke upon the fruitless fig tree, making application of the same to the churches that bear no fruit. The Lord gave me freedom before that large assembly. There were present before me noble-looking countenances, and many, both men and women, wept. None left their seats, but all listened with most profound attention. The Lord did give me a message for the people. I know that the Holy Spirit worked upon minds and hearts. I have never in any of our camp meetings seen such eagerness to hear the truth.

I have already spoken twelve times above one hour, and several times short <discourses.> The Lord's presence is upon this encampment, and many hearts are stirred. Some are inquiring in reference to baptism. One asked for baptism today after the service, and the ordinance was administered. Sabbath and Sunday were very important days. This was the third Sabbath. The sound has gone out everywhere of the wonderful meetings. Seldom can I give myself the pleasure of listening to discourses from our ministering brethren; but Sabbath forenoon I attended the meeting and heard Professor Prescott preach. I know that since coming to this place he has had the outpouring of the Holy Spirit; his lips have been touched with a live coal from off the altar. We know and can distinguish the voice of the True Shepherd. The truth has been poured forth from the lips of the servant of God as the people had never heard it before; unbelievers turn pale and say, That man is

inspired. The people do not stroll about the grounds, but go immediately into the tent, and listen as if spellbound.

Every day some of our workers go out into the suburbs with Echos, notices, and invitations to come to the meeting where such wonderful things are presented from the Word of God. The Lord is pouring into the chambers of the mind and the soul temple fresh light, as precious as gold. I never heard the Word presented with greater fervency and power. I know it must be through the constraining power of God upon the human instrument. It is remarked by many that there is no manner of disturbance upon the ground. Every time I enter the encampment, I think the angels of God are here.

November 24

I have reason to be thankful to God for His mercy and loving-kindness. He has helped and strengthened and blessed me so that I have been able to get off the American mail, which was sent on its way last Friday. Without special help from the Lord, I could not have accomplished so much writing. Maggie Hare, my reporter and typewriter, has been taking the discourses of Professor Prescott and writing them out so that they may be published in pamphlet or tract form. Sarah and I have done our best in preparing matter for the American mail. Again I thank my heavenly Father for His precious grace.

Last Sabbath forenoon I spoke from (John 6:27-65), of Christ, the Bread of life, the food of which we must eat, and the water of life, of which we must drink, or we shall never see the kingdom of God. (Verse 63) gives the explanation of the whole lesson: "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life." In this chapter, what a representation is given of the privilege of all who believe in Jesus. To feed on the flesh and blood of the Son of God is to keep the Word, the truth, ever before us. Looking unto Jesus in our Christian experience, we shall walk—by sight? No, we must walk by faith, strengthening our faith in the Word of God. We are to study the Word, to practice its teachings, to bear in mind constantly that "the just shall live by faith." [Romans 1:17.]

Since coming to this meeting I have felt that unless the Lord shall help me, I shall utterly fail. I have been brought into great trial and perplexity and distress of soul through <others.> I have felt that I stood upon the margin of the Red Sea, with no discernible path before me, and yet the word comes, "Go forward." I must move, although it be into the waters. I must trust in God to open a path for me. He can cleave through every apparent obstruction, making a passage for my feet. My whole soul must bend to the will and way of God, waiting patiently for Him to lead the way. It is for me to say, "I will follow thee, my Saviour."

The divine instruction to us is, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." "Rest in the Lord, and wait patiently for him." [Psalm 37:5, 7.] This is my attitude now. Here is my faith, to stand here <still,> and see the salvation of God. I do not want to wrestle my way out of the hands of Christ. "In quietness and confidence shall be your strength." [Isaiah 30:15.] I am indeed in great perplexity; I must not dishonor Jesus, I must watch, must pray, must believe. The time of uncertainty and trial is no time for me to be in a hurry and want to deliver myself. I must not move rashly and mar my faith and weaken my own soul.

I must give counsel and advice to those who ask me, and I am led out especially to urge upon them to beware of entering into arrangements that would bring them in collision with the law of God. No unlawful or even doubtful step should be taken, with an idea of disentanglement or relief from present difficulties. It will never pay for persons to sin against God by venturing upon a presumptuous course of their own choosing. They will gain nothing but sorrow and loss if they transfer their interests from His hands into their own. It seems now that I am safe only in having every breath a prayer. "Take it to the Lord in prayer." He alone can fully understand the situation. The wound which the enemy has caused me to receive at this meeting has seemed to me incurable, but I will not yield my faith. I have determined to do my duty in the fear of God. Then the trial of my faith will be more precious than gold. I have not to put my trust in feeling, but to walk by faith.

During these meetings, which have continued five weeks, I have spoken twenty times, besides attending and speaking in the morning meetings and in the council meetings. We are seeking most earnestly to know and do the will of God.

Sunday afternoon, although pressed under heavy burdens, I spoke in the tent from Luke 10:25-37. The cloud of perplexity brought upon me by others was broken, and the Sun of Righteousness beamed forth upon me. I had words to speak given me of God, and I knew the people present were under the spell of the Holy Spirit. It was the last time I was to address them. I felt the sustaining grace and power of God comforting and blessing me that I might present the truth as it is in Jesus. When I had finished speaking, I was greeted by quite a number, who thanked me for the light given them in the discourse that afternoon. But my heart said, "Will they obey? Will they walk in the way of the commandments of God?"

Christ enshrouded in the cloudy pillar spoke to ancient Israel saying, "Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart." [Deuteronomy 6:4-6.] That which the Lord spoke to His ancient people He repeated when the Word was made flesh and dwelt in the world, to teach men how to be saved.

"Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and a holy nation." [Exodus 19:5, 6.] "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] The Lord has shown us that obedience to His law is essential to the reception of His favor and blessing. The obedience of Abraham has been recorded in Bible history. At the command of God he gave up his beloved son, and in commendation of his obedience the Lord said, "In thy seed shall all the nations of the earth be blessed." Why? "Because thou hast obeyed my voice." [Genesis 22:18.]

The Lord said to Isaac, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all this country, and I will perform the oath which I swore unto Abraham thy father, ... because that Abraham thy father obeyed my voice, and kept my charge, my commandments, my statutes and my laws." [Genesis 26:3, 5.] The promise is, "If ye be willing and obedient, ye shall eat the good of the land." [Isaiah 1:19.] The word given to Samuel for Saul was, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." [1 Samuel 15:22.]

God gave His only begotten Son to a life of shame and humiliation, to bear mockery and insult, to make it possible for man to receive moral power to repent of transgression and sin through the imputed righteousness of Christ. He died to make it possible for the Lord to receive into His kingdom a loyal, obedient, loving people. God gave to Adam the test of obedience. If he [had] obeyed the Word of God, he would have retained beautiful Eden, and finally become an inhabitant of heaven. Thus the Lord made obedience to His commandments a test of love for His character of purity and holiness. No less a test has He left for all the human family.

“If ye love me, keep my commandments. ... He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” [John 14:15, 21, 23, 24.] “If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. ... Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.” [John 15:10, 11, 13, 14.]

Our future, eternal welfare depends upon our obedience. Let us consider that it is the keeping of the commandments of God that honors and glorifies Him in His chosen. Wherefore every soul to whom God has given reasoning faculties is under obligation to God to search the Word and ascertain all that is enjoined upon us as God’s purchased possession. We should seek to understand all that the Word requires of us in the line of obedience and keeping all His precepts. We cannot show greater honor to our God, whose we are by creation and redemption, than to give evidence to the beings of heaven, to the worlds unfallen, and to fallen men, that we diligently hearken unto all His commandments, which are the laws that govern His kingdom.

We need to study diligently that we may gain a knowledge of the laws of God. How can we be obedient subjects if we fail to understand the laws that govern the kingdom of God? Then open your Bibles, and search for everything that will enlighten you in regard to the precepts of God; and when you discern a ‘thus saith the Lord,’ ask not the opinion of men, but, whatever the cost to yourself, obey cheerfully. Then the blessing of God will rest upon you, and you will reflect glory to Him. Obedience is the fruit of faith and love.

Often ask prayerfully, “Lord, what wilt thou have me to do? Am I in any way disregarding the divine precepts? Am I in any way placing my influence on the enemy’s side? Am I showing a careless disregard of God’s commandments? Am I willing to yoke up with Christ, to lift the burdens, and to be a co-laborer with Him? Am I studying out possible excuses for neglecting obedience to a ‘thus saith the Lord’? Am I risking the consequences of neglect to obey the clearly revealed precepts of Jehovah because I am not willing to come out from the world and be separate? Shall the fear of man have a greater influence over me than the fear of God?”

Surrender yourself to God, saying, “Here, Lord, I give myself away; ‘tis all that I can do. I will not be found in disobedience to Thy law, for that would place me in the enemy’s ranks; I should be strengthening the apostate’s influence and power, and my example would be against Christ, against the law of God. I should bind myself up with the disobedient, the unthankful and unholy.” “Thus

saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, who teacheth thee to profit, who leadeth thee by the way that thou shouldest go. O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Isaiah 48:17, 18.]

Let everyone, for Christ’s sake, and for his own soul’s sake, shun conformity to the world, to its customs, vanities, and fashions. Beware of human commandments that will obscure the holy commandments of God. The pleasure-lover is ever unsatisfied, and continually desires to seek again the excitement of the ballroom, the theater, or the party of pleasure. The time God has granted us in which to prepare for eternity is spent by thousands in pouring over fictitious stories. God-given intellect is perverted, the Word of God is neglected, the mind and soul are robbed of moral power needed for wrestling against faults and errors, habits and practices, that disqualify the soul for the enjoyment of Christ’s presence here or in the future, immortal life. Let the question be asked seriously and with intense interest, “How is it with my soul? Am I, by my habits and practices, working against my Redeemer?” Inquire, “Do I bring glory to Christ? Do I show to a disobedient and crooked generation that I choose to suffer reproach for the sake of Jesus?”

The apostle says to us, “Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers with Christ’s sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.” [1 Peter 4:12-14.] Ask yourself, “Is my Redeemer thus magnified in me before the universe of heaven, before the satanic agencies, and before the world?”

Will the professed followers of Christ aim high, and reach the standard of holiness? Better be a worldling than a common, cheap professed Christian. Dare to come out from the world and be separate. Dare to be singular, because you love Jesus better than the world, and righteousness with persecution better than disobedience with worldly prosperity. Holy and entire obedience through dependence upon the Lord Jesus Christ will strengthen the soul to be steadfast in the faith and hope of the gospel.

Jesus says, “Without me ye can do nothing.” [John 15:5.] Union with Christ is our only means for overcoming sin. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, we bear fruit after the similitude of Christ. We live and move in Him; we are one with Him, and one with the Father. The name of Christ is glorified in the believing child of God. This is Bible religion.

“There is a fountain filled with blood

Drawn from Immanuel’s veins,

And sinners plunged beneath that flood,

Lose all their guilty stains.”

Lt 83, 1895

White, J. E.

Armadale, Melbourne, Australia

November 18, 1895

Dear Son Edson:

I received your letters and chapters on the Life of Christ. I have not read them yet, but we will read them before this letter shall be mailed.

Some things have been presented to me in lines of caution to you. I have written it, and will, if I can feel free to send it now, do so.

We are in the midst of a decided interest. We have had from the very first a deep interest. The Lord has visited Brother Prescott in a most remarkable manner and given to him the Holy Spirit to give to this people. Delegates have come to the camp meeting from all directions. From New Zealand, Queensland, and Brother Knobbs from Norfolk Island. Those who are not in the truth say, "That man speaks from the inspiration of the Spirit of God." We are sure that the Lord has endowed him with His Holy Spirit and the truth is being poured forth from his lips in rich current. The truth has been listened to by preachers and by people not of our faith. After meeting they beg of Brother Prescott, to give them a copy of these discourses.

Maggie Hare is my reporter. She takes the discourses in shorthand. Copies have been given to certain ones and they accept them eagerly. They say "I want to give that to my congregation." Teachers in the Sunday Schools say, "I want to give these points to my scholars."

There are entire families that are interested. They say the Bible is to them a new revelation. One full month of camp meeting has now been in session. The meeting was designed to be closed last Monday morning, but it was prolonged one day more because of the interest. The tents were taken down, many of them, on Tuesday.

Elder Corliss is an excellent Bible teacher. He has worked in Sydney with intense interest and in its suburbs, and success has attended his labors. He came to this meeting much worn. If he could have been favored with entire rest, if only for a few weeks, he would improve greatly. But where is the period of rest for any of us?

I have already spoken fifteen times on this ground and have been able to make all hear in and surrounding the large tent. But it taxes anyone to keep up the voice without favoring it in any way. Brother Prescott has spoken many times and those not of our faith have felt deeply and expressed themselves that he was speaking under the inspiration of the Spirit of God. The interest last Sabbath and Sunday was very good. Many could not possibly get under the tent, and in the evening crowds went away, for it was cold because of a strong wind and the exposure was dangerous.

Tasmania camp meeting follows this. The believers in Tasmania are poor and could not sustain a camp meeting, but all felt anxious that Hobart should not be neglected. There is a work that must be done in Hobart in getting the truth before the citizens of the place. We have learned in this country that you may be at any expense to hire a hall, and frequently you can get but few hearers. Camp meetings are a success in arresting the attention of the people. The camp meeting in Brighton two

years ago was attended with the rich blessing of God. Several who attended that meeting have been present at the meeting in Armadale. Several went through that entire meeting but did not decide to obey the truth. These manifest a great interest at this meeting, and some have taken their position now to obey the truth. Nineteen were baptized last Sunday. I understand these were not all new converts, but some that came from different places to receive baptism.

The Tasmania people did not see how it was possible for them to go through the expense of a camp meeting. I agreed to appropriate several pounds if as much more could be raised by those in Tasmania. It was accepted and preparations are being made for the tents from here to be transferred to Hobart and to hold our first camp meeting in that locality. But here the whole community seem to be stirred where we have been at work the last five weeks. The decision has been made to continue the meetings evenings through the week and on Sabbath and Sunday. Our forces must here be divided. Elders Daniells and Prescott will remain here to continue the work while we go to Tasmania. There is work being done in this place in different families, giving Bible readings, and they are getting hold of a nice class of people. Professor Prescott may be able to attend the meetings at Tasmania during the last week. If the interest in Hobart demands it, we can extend the meeting another week.

The harvest truly is great, the laborers are few. We feel to voice the words of our Saviour. "Say not ye, there are four months, and then cometh the harvest? behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [John 4:35, 36.] The people in the suburbs of Melbourne are calling, "Set up your tents in our locality, and let the people hear the things that you have preached in Armadale. We all need the words that you have spoken to us here."

If we only had workers and a supply of money to carry forward the work we could keep several tents working in the different localities of Melbourne. I must get my books published as soon as possible, that the people shall have the light which God has given me, and I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities and in the by-ways as well.

There are already inquiries being made, "If we embrace the truth, where is the place to worship in?" We see and feel the necessity—as soon as a company shall leave the churches there must be prepared for the sheep and lambs an humble place where they can be called to the fold. Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in.

Edson, we see so many places to be worked, and where are the means? I have appropriated nineteen dollars a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious. There are so many ways that shillings can be invested. There is enough to be done to employ twenty workers at this very time right here in Melbourne and suburbs. And here are the cities of Adelaide and Ballarat.

The promise had been made to hold the camp meeting in Ballarat this season, but when the brethren came to see me while I was at Brother Israel's last April to plan about this meeting, I told them I had something to say. From the light God had graciously given me, this season the camp meeting should be in Melbourne. I said, "I know what you will say, brethren, 'We are short of means and cannot be at such expense.'" But I presented my reasons and everyone saw that they were sound, and the matter was settled right then and there. And the Lord has, by His Holy Spirit which He has imparted, ratified our decision. Here now is opened a new field of labor in this suburb.

We know that the angels of God have kept guard, walking up and down upon this campground. There have been no disturbances. The people did not swarm upon the ground as at Brighton (the other suburb) from curiosity to see the tents, but came directly to the large meeting tent and sat for one and a half hours, listening as if spellbound to the discourses in daytime and in the evening, given by the servants of God.

One clean, noble looking man with white hair came to the stand to speak to me. Said he, "I must tell you I have received great light by listening to your discourse this afternoon. I have not listened to such a discourse for forty years. I see the Scriptures in a new light, and shall never forget the precious words that God has spoken through you today. They have made my heart warm with His love." I could scarcely get out of the tent. There were so many strangers that were waiting to speak to me, telling me how much good the discourse had done them. Several others expressed similar words, saying, "I must speak with you and let you know that I have been greatly blessed today." Thus it has been all through the meeting, not only to me but others of our ministers have been spoken to in the same way.

But now comes the need of divine wisdom to know how to speak a word in season and give personal labor to those whose minds have been wonderfully stirred up by the presentation of the Word in a new light. Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies. For "we have this treasure in earthen vessels, that the power may be of God, and not of man." [2 Corinthians 4:7.] Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstrations of the Spirit as at this meeting.

God has said in the heavenly courts to His heavenly intelligences, "Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth." The Messenger of the covenant has come, and the Sun of Righteousness to arise and shine forth upon the eager listeners. His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power.

Said Christ, "All things that the Father hath are mine." [John 16:15.] "I and My Father are one. I appoint unto you a kingdom." [John 10:30; Luke 22:29.] The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them.

We have had at this meeting seasons for silent communion with God; seasons set apart when every soul could feel that they had a time and place to pray and study the Word of God without interruption, that they might sharpen their weapons to do the best and most essential work in God's great harvest field. We have no hesitancy in saying that the four angels are still holding the four

winds that they shall not blow until the servants of God are sealed in their foreheads. The sowing time will soon be over.

The work of all believers is to sow the world with truth. Talk the truth, pray the truth, believe the truth, and communicate the truth. Scatter everywhere in abundance the incorruptible seed of truth. The world's Redeemer holds in His hand the key to unlock the treasure house of wisdom. He that lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea and tossed; let not that man think he shall receive anything of the Lord.

We have precious golden hours wherein we can cultivate faith and perfect a Christian character. We need to watch and pray. Be sober and watch unto prayer. We have an inexhaustible storehouse, an ocean of love, in the God of our salvation. He has placed in the hands of Christ all the treasures of the heavenly resources and says, "All these are for man in order to convince fallen, sinful man of My love, that there is no love in the universe but Mine, and for his happiness I am working and will work." The happiness of man is to know God and Jesus Christ whom He hath sent.

It was to make this vast treasure house of all good available that the Word became flesh and dwelt among us. He sprinkled every gift with His own blood, making it one by this act. The richest gift, the most costly sacrifice, was selected by God to come to the world as His expression of the love of God to man. The gift of God to our world in sending Jesus is an exhibition of His grace which God Himself cannot surpass. There will be, while we live in this world, new developments and the extensive glory of the great love He had for the souls He has created even in this world. But that love will be extending and expanding before the saints in light, and in characters of new and increasing interest, seen and joyously realized throughout eternity.

But one thing is impossible with God—the power of eclipsing the greatness of His gift, in showing His love for fallen man that He has given in Jesus. In this wonderful expression of His love He has given to man fallen, and to all the unfallen worlds, and to the universe of heaven, [clear evidence] that there is no love but His love. The Lord has paid this infinite price in giving His only begotten Son that through belief in Jesus Christ is belief in God, and that the righteous laws, the ten precepts of His decalogue, may appear to the world even to as many as will believe on Jesus Christ, as His just requirements and is ever to be maintained.

Had God the Father come to our world and dwelt among us, veiling His glory, humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. But language seems to be so feeble! I refrain, and with John exclaim, "Behold what manner of love hath the Father bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not." [1 John 3:1.]

Lt 84, 1895

White, J. E.

Camp Ground, Armadale, Melbourne, Australia

October 22, 1895

Dear Son Edson:

We have been having excellent meetings. The Lord has given Bro. Prescott a message for the people, which is highly appreciated. His mind is fruitful on the truth, and the power and the grace of God are upon him. We feel that we are highly favored in having his services at this camp meeting. I long to attend every meeting, but am prevented from so doing because of physical weakness. My heart goes out in most earnest prayer that the Lord may guide us into all truth, "Thy word is truth." [John 17:17.] We are to be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and we have not a moment to lose.

On Monday I attended the ministers' meeting. We had precious instruction from Brother Prescott, and then I spoke for a short time. The meeting was of a most profitable character. On Tuesday I again attended the ministers' meeting and we had a most precious meeting. I engaged in prayer, but did not speak. I felt the peace and the blessing of God upon me, but suffered from great physical weakness. I cannot attend the meetings that I so much desire to attend. Every day I am made aware of the fact that I am not immortal. But I am thankful that the peace of Christ is in my heart.

I cannot send you the word that you desire to hear. Neither Fannie nor anyone else here in this country can prepare the manuscript of which you speak. I have only one editor to do all my work, and for months my manuscript has lain from mail to mail unprepared, and I cannot send it to America [as you] desire. Fannie has come to this camp meeting under restrictions. She is to take no other labor except that which is connected with my work. At the two camp meetings previous to this, W. C. White and others have planned work outside of my work for her to engage in; but at this camp meeting she is not to be burdened with any other work except mine.

I have had to call Marian to my aid in getting off the two last mails. Fannie has prepared matters for these mails, as well as Marian, but was not able to carry the whole burden. She feels bad over her inability to edit all my manuscript, and when she is able to work, works rapidly. You had best keep quiet about the matter and not speak to people at Battle Creek about her ill health. I am keenly disappointed that we have not been able to send you the manuscript that you desire. The articles that were simplified on the childhood of Jesus were not satisfactory to me. The matter was diluted altogether too much, and the life and spirit did not appear.

I received your letter in regard to Mary Steward, and I dare not connect her with my work. Unless she could strike the right chords she would only be a hindrance to me. She is too mechanical in her way of working. I wish you would see Sister Hall, who has so long been at South Lancaster, and see if she could come to my aid. There was some talk of her coming with me when I first came to Australia. Her husband is only a common working man, and it was thought that it would not be good policy to expend so much money in bringing them both over, when only one of them could render me valuable service. But now I think Brother Hall could serve in my family to advantage. At my place in Cooranbong there will be abundant work.

I have two horses and two cows at Cooranbong and one at Granville. I have an American platform wagon at my farm, and have just traded my phaeton in part payment for a \$280.00 carriage. My phaeton brought me \$100.00 and Bro. Harper sent me \$100.00 to be invested in a carriage for me,

and to be used for nothing else. So I only had to raise \$80.00 in paying for my new carriage. I have also a two-wheeled cart that may be used for a common draft wagon. I have land that needs cultivating. Now, Edson, please find out what you can in reference to Brother and Sister Hall who have been connected with the school at South Lancaster, and see if they are proper persons to be connected with my work. I know that she has marked literary ability. It will be an expensive matter for me to bring these persons from America to Australia; but I must have someone connected with me upon whom I can depend.

Marian works all the time, but has very little attention from Will or myself, for we have not time to even read the matter she has already prepared. I fear greatly that time will pass, and my life will end, and that a large amount of work will be unfinished which should be in print. Now Edson, consider the matter, for I am in a great straight. I know not what to do. Fannie is not able to work all the time; she says that if she does not improve, she will go back to America and place herself where she can regain her health. I am distressed over the situation. Fannie is as strong physically as usual, and feels quite natural and well in in doing house work, or in doing anything in which she can exercise her muscles; but when confined to preparing manuscript, she suffers from terrible headaches, and has suffered in this way more or less ever since coming to Australia. But I must have help.

Were Fannie able to do the work that she has done in the past, still I would need more workers. I write to you, and I wish you to talk with Dr. Kellogg about the matter. I dare not send for Mary Steward. She has not depth of imagination, and could not appreciate the life of an article, or put life and vigor into it in preparing it. Oh how much mechanical work is done! How little of the sacred fire of God's own kindling is made manifest in the works of God's professed people! My memory is still good, my thoughts quick and vigorous, the Lord gives me strength to speak with power; but my infirmities are ever present with me. I feel pained beyond measure that I cannot have helpers who are able to prepare the matter for the press. I shall pray and watch and wait for some opening.

But do not, I entreat of you, let it be known that Fannie is not able to do all the work that I need to have done. She has kept the papers abundantly supplied ever since coming to Australia, and has generally been able to prepare about two hundred pages of typewritten matter for the mails, but for the last two months has only prepared twenty articles for the mails, and I have had to call upon Marian to edit personal letters and testimonies. When she is able to work she has prepared double the amount that any other one has or could prepare. I think she will be able to keep the papers prepared with articles. I sent you a short letter in the last mail, and it will be short this time. I cannot write much. I feel a deep and living interest in you, my son, and pray that you may have hope, courage, and faith that will enable you to be like a treasure house from which only good things may be brought forth.

I feel a deep interest in both Brother Henry and Brother Lindsay. I know that Satan is seeking to sift them as wheat. Christ is still praying for them, and there is yet opportunity that the heart may be softened by the grace of God, and sanctified by His Holy Spirit. They want to operate the Holy Spirit instead of permitting the Holy Spirit to work upon them. God has a controversy with them. Whatever cause you may have at the present time, or have had in the past, or will have in the future, to feel that they have wounded you, still do not allow any thought of retaliation to arise in your mind. Remember that it is not simply these brethren that seek to hurt you, but it is the arch

deceiver, who so blinds their spiritual vision that they cannot discern spiritual things. They need the anointing of the divine eyesalve, that they may discern the devices of the enemy.

Satan is spreading his deceptive nets in order that they may be ensnared. They do not know themselves, they do not know others. They have misjudged their brethren, and will continue to misjudge them unless they become as little children in spirit. Unless they receive the truth in the love of it, and become workers together with God, they will never discern the spiritual character of the kingdom of God. He who enters into the kingdom of God must enter in by faith. Self and selfishness must not come into the life of any of God's people. Those who cherish a spirit of resistance to the truth that is brought by the messengers of God, will refuse to receive it, and darkness will be the inevitable result. Christ is the truth, and refusing truth, they refuse Christ.

My son, do not give occasion for men to speak evil of your good. Let Jesus reign and dwell in you richly. Invite His presence into your heart daily, and make Christ your constant companion. Utter no words that savor of impatience; do not use cheap and common expressions that will make Jesus ashamed to own you as His brother. You cannot think how great my pleasure is, how unspeakable my gratitude to God, for the great goodness He has showed to you and me in reaching out His arm to lift you up and to draw you to Himself. He has drawn you with the cords of His love. When speaking with others on commonplace matter be reserved, but in speaking of the love of God be free in uttering praise and thanksgiving, for it is due to God.

Darkness covers the earth and gross darkness the people, and how ardently we should desire the presence of the divine Instructor to lead us in the way of truth and righteousness. God has already spoken to man at sundry times and in divers places and in various ways, yet the world's ignorance is increasing. We must speak with more pronounced utterances concerning the truth, that we may bring to man a knowledge of God. The distinction between Christians and worldlings must be more marked. The Bible must become a book of more prominence among us, and the attentive, diligent searcher by painstaking effort must search for the hidden treasure. The maxims of men, the dogmas of error, though advanced by those who profess to be interpreters of the Word of God, must be discarded, for they are calculated to cover up the truth, and to mystify the spiritual import of the sacred gospel.

Those who search for hidden treasure will find it. We need not weep, as did John, that the roll is sealed, and that no one can be found to open it, for the Lion of the tribe of Judah has prevailed to open the book. The truth stands revealed. The Jews turned from the Lord Jesus, whom the prophets foretold as the coming Messiah, and they had not been able to see to the end of that which was abolished. In making void the law of God, in turning from the truth with aversion, the Christian world have turned from Christ, and have made manifest the fact that they were not accustomed to looking upon truth of heavenly origin. The darkness has become like a funeral pall, and it covers the whole earth. This is not the time to become weak and sickly in faith. This is no time to permit the world to convert the church of God. Let those who have light now arise and shine and gather every ray of divine light that may be imparted to them through the influence of the Holy Spirit.

We are living in a most solemn period of this world's history, but light is shining for those who will walk in the light. Those who refuse to walk in the light walk in darkness and cannot possibly comprehend the light, because they have chosen darkness rather than light. There are many who have not had the light, and they are not judged guilty. They mourn because of their human

ignorance. They find nothing satisfactory, and thirst for a knowledge of the only true God. They have an ideal of God in their mind and they desire to find Him. He has entrusted light to His people to give to all those who are praying for light. He has sent forth His streams of salvation to refresh those who are athirst for a knowledge of truth, virtue and holiness. To such we should speak as did the Apostle Paul to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." [Acts 17:23.] Heavenly inspiration has come to men, and they have been entrusted with gospel truth, and have thereby been weighted with a solemn responsibility to devote their God-given powers to making God known to man. Christ says, "For this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.]

Will those who profess to be Seventh-day Adventists refuse to shine? Will they live a divided life? Christ says, "Ye cannot serve God and mammon." You may think that you may serve both; but the great Teacher says, Ye "will hold to the one, and despise the other." [Matthew 6:24.] Those who compromise with the world, despise the humble, self-denying, self-sacrificing principles that actuated the life of Christ. He lived not to please Himself. He was self-denying. In man's behalf, He was a man of sorrow and acquainted with grief. Those who have the mind of Christ will "walk even as he walked." [1 John 2:6.] They will live out the law of God, will feed upon Christ, be partakers of the divine nature, and stand as living sentinels for truth. In integrity of heart, they will voice the cry, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

Those who are waiting for the appearing of our Lord and Saviour Jesus Christ cannot mingle with those who are lovers of pleasures more than lovers of God, who are seeking amusement in games and pleasure parties. As faithful watchmen they must proclaim the warning, "The morning cometh, and also the night." [Isaiah 21:12.] Christ has left His Holy Spirit to be His representative in the world, to give celestial aid to every hungering, thirsting soul. Heavenly inspiration is still imparted to men, and it is the work of those who have had light, to let light shine forth to those who are in darkness. Let no one feel inclined to hide his light. Those who hide their light so that the world may not distinguish between them and those who walk in darkness will soon lose all power to diffuse light. They are the ones who are represented by the five foolish virgins, and when the crisis comes, when the call is heard, "Behold, the bridegroom cometh; go ye out to meet him" [Matthew 25:6], they will arouse at last to find that their lamps have gone out, that they have mixed with the elements of the world and have not provided themselves with the oil of grace. They were lulled to sleep by the cry of peace and safety, and did not keep lamps trimmed and burning. Aroused to their darkness they plead for oil, but it is impossible for one Christian to impart character to another soul.

Character is not transferable. Those who are ease-loving, world-loving, fashion-loving professors of Christianity will not go in to the marriage supper of the Lamb with those who are represented by the five wise virgins. When they solicit entrance, they are told that the door is shut. Now is the time to impart light. Do not wait until the word is spoken, "He that is unjust, let him be unjust still: and He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:11-14.]

It is not to be looked upon as a trifling matter to have the light of present truth, and yet to be noncommittal. It is no trifling thing to say by attitude and sentiment, even though that sentiment is not expressed in words, "My Lord delayeth his coming." [Matthew 24:48.] The spirit and influence of the peace and safety sentiment is in our very midst, and the very atmosphere that surrounds the soul of many who profess to be believers in the soon coming of Christ, is of a malarious character, calculated to soothe the very ones who would be stirred if we showed zeal and determination and stood at our post of duty to warn men of the speedy advent of our Lord.

Those who do not beseech men to get ready without a moment's delay will find that their candlestick will be removed out of its place. "I Jesus have sent mine angel to testify unto you these things in the churches." We must speak forth the truth, we must let our light shine forth in clear, steady rays, lest some soul shall stumble and fall because our light is eclipsed. Jesus says, "I am the root and off-spring of David, and the bright and morning star. 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 22:16, 17.]

Those who are of a contrite heart will receive the message of heaven, and will voice the words of the angel. This is the work of all who have heard the divine invitation. Jesus said to the woman of Samaria what He says to us all, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. ... 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, 14.]

The words spoken by Jesus Christ are to be repeated by those who believe them. Those who have genuine faith will make it evident by working for souls who are in darkness. Those who have genuine faith will not encourage a do nothing spirit, but will manifest an earnest zeal to create in the hearts of others a love for souls like that manifested by Jesus Christ. They will speak words of warning, of entreaty, and will point out the snow waters of Lebanon to those who are seeking to quench their thirst from the low streams of the valleys of the world.

God calls for those who stand as soldiers under His blood-stained banner to go to work. He will clothe His messengers with divine power so that they may reach those who are perishing. If we are not standing as faithful soldiers on duty under the blood-stained banner of Prince Immanuel, we are not standing in the radiance of the Sun of Righteousness. God gives light to those who love light. He imparts truth to those who search for truth as for something of most precious value in order that they may impart light to those who are in the valley and the shadow of death.

Lt 85, 1895

White, J. E.

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

October 7, 1895

Dear Son Edson:

I have been troubled all through the night season in regard to you. I was in a room where a few seemed busily engaged. I thought I was turning to leave and my guide said, Wait. Then I heard your voice, Edson, making plans in reference to many things you would do, in the investing of means preparatory to making large improvements and business speculations. These were talked of by you with much enthusiasm, and you were making great calculations. My guide stepped up to you as a listener to your proposition. He had heard your conversation, and he then said, I have a word of caution to give you. The Lord has been gracious unto you. When there was no arm to save, His arm brought salvation. He pitied you, and He made you free in His love, and gave you His word to give to the people.

The plans you are devising will not all prove to be the wisdom of God, but your own wisdom. You are not in all respects a safe business manager. All men are not to be relied upon. Their words are deceiving you. You need to walk very cautiously, or you will invest means unwisely and walk in the sparks of your own kindling, if you trust to your own plans. Listen to the voice of your Leader. Follow not your own imagination and counteract the precious work the Lord has been doing for you. Speak guardedly, walk carefully and humbly with God, then you will not enter into any unwise plans as you are contemplating. Be careful how you lift financial responsibilities. Your work is to hold forth the Word of life.

I tried to get hold of the ideas and plans, but I could not hear your words, and the guide did not specify, but he said, Will you learn wisdom from the past, to keep at your God-given work and not bind yourself up in a variety of schemes which will work unfavorably for you? Make no unwise investments. Owe no man anything. Do not bind up borrowed money, making future calculations too abundantly to repay, for this has been your weakness. Your only safety is in walking <cautiously and> softly before God, holding forth the Word of life, receiving the precious light given you of God, for He has chosen you as a light bearer. Let others see you have met with a transformation in character, and that you have learned to plan in God and walk in God, and if you look to Jesus He will walk with you. Keep under the ambitious projects which Satan designs to tempt you to engage in. God has undertaken your case, and He will lead you safely and will make you a co-laborer with God.

You are being tested and proved. In God is your power to overcome temptations. You will come forth as gold seven times purified. But bind about your imagination, for it will be, as it has been, a snare to you. Trust not in your own inventions, lest you make shipwreck of faith. Enter into no schemes which your own finite judgment shall devise and consider safe, perfectly safe, for it is a net prepared to entangle you in the end. Many would rejoice to have their prophecies concerning you come true, that you are not reliable. Pay every debt as God shall open the way. Leave not a single claim that man shall have upon you. Stand up in your God-given liberty as a free man. Many more words were added, but I cannot go farther now.

Your mother.

Edson, Fannie Bolton has no longer any connection with me. Willie, I think, will go to the next General Conference. I want you to bind yourself to no special engagement, for I have full confidence that you are needed in this field, that you shall help me and Willie. He is weighted down with burdens. If you could help me and counsel with me, I have a large amount of writing that could be brought into shape. And if you do not remain more than one year, I want you to come. We need just

such help as you can give in the matters that you present before the people. New South Wales is an excellent climate.

If you can get someone to enter the Southern field in your place, and unite yourself with us, we could together work to get out the class of books you desire. I need you. Marian says, If I could only have Edson to read the manuscript of The Life of Christ, what a help he would be to me. Willie cannot give time to this matter. He has his line of work <as counselor,> and he moves very cautiously, and he cannot be called off. We need you to plan with us and we [to] plan with you. This, you know, the Lord has shown over and over again, that you and your mother and brother should stand shoulder to shoulder, heart to heart, judgment to judgment. This is a great field and we must work it as it never has been worked, and you are one who could be more help to me than anyone in all these colonies. I need you and should have you.

And now, while matters are so favorable as they are concerning you in Battle Creek, come to us and you can be my helper. I wish you could be here before Willie leaves for America, then you could take his place in accompanying your mother where she will have to go to speak to the people. I want you and Emma, my children. I think you will not be able to endure the climate of the Southern field. Emma is naturally bilious, and here is a climate excellent for the lungs, and not malarious. My heart longs for my children. I would not ask you to leave the Southern field if I thought God would have your work there. This is a missionary field, and you can have [a] chance to work here without prejudice and jealousies arising; and you need to move carefully and retain the influence which God has given you for His own honor and His own glory.

We need you here, unless the work seems imperative in the South. But we, or I, am in such need for the very help you can give us in preparing books for the press and in getting out the very works in the book line in simple style for the Southern field and all over the world. I think you can do more, far more, good, uniting with Marian and your mother. Why, Edson, I cannot get [a] chance at Willie to read scarcely anything I write to him. I send this to you because I have been shown repeatedly that you could, if you put your heart in the work, be a great blessing to us. Now, I send this to you. I am not going to put it in anyone's hands to copy. You may copy and send to me. Now, my son, tell me as soon as possible what you will do. I need you. I believe God would bless you in coming to us.

Mother

Lt 86, 1895

White, J. E.

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

September 25, 1895

Dear Son Edson:

I am sending quite a large mail this month. Marian has had to do the work of preparing the Manuscript, but she has not gone into the matter very critically as for the work of publication. We are glad to have Brother and Sister Prescott with us.

I have not been as well as usual for several months; I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such knowledge is all that is required. They are not doers of the Word.

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A. T. Jones, Professor Prescott, Brethren E. J. Waggoner, O. A. Olsen, and many others, at the camp meetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." [See Luke 14:16, 17.] Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call have lost much.

The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, on their teachings, give evidence that the message of Christ crucified, a risen Saviour ascended into the heavens to be our Advocate, in the wisdom and power of God in the conversion of souls, bringing them back to their loyalty to Christ. These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our Intercessor before God: and closely connected with these is the office work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men.

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony, and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more, but in humble trust and living faith they will search the Scriptures, for Christ says, They testify of me. [John 5:39.] They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the Word of life to others, they co-operate with the heavenly agencies, who are sent to impart the power of the truth.

Not all whom God has called to be witnesses for Him may expect to present as large a treasure of truth as those do who for years have been searching for truth as for hid treasure; as they have communicated the heaven-sent message, light has been flashing upon the Word. The human agent cannot, at the outset, take in the whole of the experience that others have been years in gaining. They cannot expect to do this. But let them begin as others began; let them search the Scriptures, and expect to receive light as they appropriate and communicate the light given. Let them have that faith which works, how? By love for other souls, seeking to bring them to the marriage supper. As they try to draw others, they will become fitted for the work, and for the trial; they will purify their souls by obeying the truth. The mind, the soul, and the body will be brought into subjection to Christ; even the thoughts are brought into harmony with the thoughts of Christ. Their will is brought into conformity with the will of God, and they understand what it means to bear the cross of Christ, to endure shame and degradation for His dear sake.

These servants must learn to trade before they can accumulate. The Master who has entrusted them with His goods sees that it is not profitable to bestow and bestow upon them the most precious

material, while they wait, and do not use that which He commits to their trust. He expects His servants to begin to trade upon the very first endowment; they are to put out His goods to the exchangers. Thus the Lord educates His workers, and develops executive ability. If the one entrusted with His Lord's goods begins His work at once by calling the attention of others to their value, presenting the sacred truth by precept and example, seeking wisdom from God daily, searching the Scriptures diligently, realizing that he is in co-partnership with God, the gospel is to him the power and wisdom of God.

Its ministry in his own life and character makes him a living epistle, known and read of all men. The transformation is constantly going forward, conforming his character to the character of Christ. The Holy Spirit is his efficiency. The human agent who works most effectually has the deepest sense of his own weakness and his unworthiness, and he casts his helpless soul upon Christ. This is the character that God calls contrite. "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.] Here is our source of power. In the human soul the Holy Spirit gives evidence of the fulfillment of these words, bringing life and hope and joy to all who believe.

Those who are supposed to require so great and constant help and nursing, who have had opportunities and privileges crowded one upon another, do not receive lasting impressions, but seem to be ever learning, and never able to come to a knowledge of the truth. They will make no real advancement until they see that they must go to work to trade on the goods they already have. In doing this work they become channels of light to others. God will give increased light as they diffuse light. In thus meeting with opposition and unbelief and error, they are driven to the Word of God, to earnest wrestling and prayer for the victory, and their prayers will be heard.

The Lord Jesus understands all about the trials they must meet. He says, "These things I command you, that ye love one another. If the world hate you, yet know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [John 15:17-21.]

We have here the plainest statement that those who manifest the spirit of persecution toward such as love and fear God, are in a satanic delusion. Christ says, "They know not him that sent me." [Verse 21.] When you work as a servant of Christ, and your message is rejected, always remember Jesus, and keep at your work <still, sowing the seeds of> truth.

The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth. If they had realized their accountability, they would have borne in mind that there is a day of trust and a day of reckoning. To everyone are committed talents, and each has a sacred responsibility to bless others by opening the precious truth to those in error.

When John the Baptist pointed to Jesus saying, "Behold the Lamb of God," the disciples heard him speak, and they followed Jesus. The Saviour "turned, and saw them following, and saith unto them,

What seek ye? They said unto him, Rabbi, (which is to say, being interpreted Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." [John 1:36-40.] After hearing the gracious words that proceeded from the lips of Jesus, words that flashed light into their minds, the hearts of the disciples were aglow with faith and assurance that this was indeed the Messiah.

With inexpressible love their hearts went out to Jesus. They did not sit down in happy contemplation, to hear more and more of the gracious words. They wanted others to have the same knowledge they had received. Andrew went in search of someone to whom he might tell the wonderful story that seemed almost too good to be true. He first found his brother Simon, and said to him, "We have found the Messias;" and he brought him to Jesus. And when Jesus beheld him, He said, "Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation a stone." [Verses 41, 42.]

The day following, Jesus found Philip, and said to him, "Follow me." [Verse 43.] As Philip came in contact with Christ, he believed that this was indeed the Messiah. He could not keep the glad tidings, and enjoy alone the privilege of following Jesus. He knew that his companion, Nathanael, was searching the prophecies; they had prayed most earnestly to understand the Scriptures; but where was Nathanael? He was then praying to God under a fig tree. Philip discovered his retreat, for they had often prayed together in this secluded spot, hidden by the foliage.

As soon as Philip found his friend, he declared, "We have found him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael had heard what a wicked place Nazareth was, and this statement aroused his prejudice. He queried, "Can there any good thing come out of Nazareth?" Philip entered into no controversy, but said, "Come and see." [Verses 45, 46.] Thus the truth came to Nathanael. As he listened to the words of Christ, faith, simple, full, and complete, was expressed.

Jesus said of him, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." [Verses 47-51.]

September 27

Dear Edson, I see by your letter that you are again in Battle Creek. God grant that every hour of your life may be spent to His own name's glory. May you be God's chosen instrument for the advancement of His work. May you rise to an appreciation of your high calling. I have written many things, Edson, in regard to the manner in which the work has been prosecuted in Battle Creek; but although the matter is prepared for the mail, I defer sending it. I feel sympathy with Brother Olsen. His associates do little to hold up his hands, but much to make them feeble.

Ponder well the paths of your feet. Be swift to hear, slow to speak. You may indeed feel that you are on holy ground. The Lord has a controversy with His people. If you look to God and trust to Him, you will make no miscarriage of your life, for our precious Saviour is full of grace and truth. You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God your stay at Battle Creek will be a precious school for you. At all times reveal the meekness and lowliness of Christ. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] Let your fruit be unto righteousness and true holiness.

A great work is to be done in our world, and God alone can fit up the human agents to do this work. There is at this time an extensive and pressing demand for literary qualifications, and as we search for those who have entrusted talents, the revelation is made, "Weighed in the balances, and found wanting." [Daniel 5:27.] Many broad fields of usefulness are opened before us; in every direction are fields white for the harvest. But while we would rejoice to find workers with literary ability, we rejoice to see some souls ministering who have had fewer advantages than others to obtain an education. Some are devoting themselves to the work in humility, and with an unreserved consecration to God. They may have only ordinary ability, yet under the discipline of the Holy Spirit, they may yoke up with Christ, and the record concerning them in heaven is, "Laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] There will be manifest in their work a consecrated energy of character that will provoke others to zeal and good works.

If you can do so in an unobtrusive way, try to help Brother Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A. R. Henry, and Harmon Lindsay. Show by your attitude that you hold no bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus. He has helped you, and He will help you every hour. But do not be off your guard for one moment. Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends.

I have been, and am still, speaking very plainly to them, and your attitude must not give them the impression that I have written to you anything detrimental to them. These men have many temptations, and their souls are precious. If they can be won to see how they can come to Jesus and take Him as their counselor, what a victory will be gained on the Lord's side. Do not live over the past. Do not in any way give occasion for your good to be evil spoken of. You may save souls from death and hide a multitude of sins, if you walk circumspectly. The Lord bears long with the erring children He has purchased at an infinite cost. These men, A. R. Henry and Harmon Lindsay, are in the greatest peril of losing their souls because they do not discern their situation. Let the melting love of God abide and rule in your heart, controlling every action.

If you put your trust in God, I see great opportunity for you to be a blessing to others, even in Battle Creek. Wisdom is heaven-born, it is a graceful ornament; it possesses infinite power, and when exercised, is a crowning glory to every soul who is doing service for Christ, for it is the evidence of union and co-operation with the Chief Worker.

Whatever may have been the feeling and conduct of others toward you, let not this have a shadow of influence upon you in your contact with them. Not one of us lives to himself. Each has God's entrusted talents to use. Consider well what is demanded of you in order to represent Christ in every place and under every circumstance. Self is to be hid with Christ in God. "Without me," said Christ, "ye can do nothing." [John 15:5.] But the Holy Spirit is given to help us in every time of need. Stand in humble dependence upon that power that will be given to all who seek for it and depend on it. Your capabilities will be a success in the service of Christ if you feel your own insufficiency and your dependence upon God.

Bear in mind, my son, that success is not the result of chance, of accident, or of destiny, but it is the outworking of God's own providence, the award of faith and discretion, of virtue and persevering labor. It is the practice of truth that brings success and strength of moral power. In practicing the teachings of Jesus you will reveal to the angels of heaven and to men that you have learned of the Great Teacher. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; and the principles of the character of Christ are to be made the principles of our character. The Lord will certainly be with you, and will endue you with His Holy Spirit if you seek Him with all your heart.

For weeks I have been in a condition of prostration, but I am now gaining strength. Yet my nervous condition has been such that I do not leave my room to take my meals with the family. For a time I thought seriously that I should never recover. But I am improving. I thank the Lord for His goodness and love and presence. If I could be released from attending the camp meeting at Melbourne, I should feel very thankful, but there is no hope of this. I shall have to leave Granville in two or at least, three weeks. Our family are to be transferred to the little cottage on my own purchased possession, <Avondale, Cooranbong.> May Lacey White goes with me and W. C. to camp meeting, also one member of the family as typewriter. Daughter May is a treasure—kind, tender, and true—yet having a decided will in the right direction. She will be and is a great blessing to me. She has an ardent love for the truth.

If you desire any articles furnished you of mine to make your room pleasant and comfortable, mention the matter to Sister Hall and she will see that you have it.

Edson, I feel very anxious that you should be largely blessed in Battle Creek. Pay no attention to insult or depreciation, but just go forward in the discharge of your duty. Let your heart be full of generous sympathy for all who have made, and are still making, mistakes, and be very careful to make straight paths for your own feet. Bear in mind that the attributes most appreciated by the heavenly Father and by the crucified, risen, and ascended Saviour are love and purity.

"Every one that loveth is born of God, and knoweth God. ... If we love one another, God dwelleth in us, and his love is perfected in us. ... God is love; and he that dwelleth in love dwelleth in God, and God in him." [1 John 4:7, 12, 16.] The entire law is fulfilled in him who loves God with all his heart, and his neighbor as himself. This is "glory to God in the highest, and on earth peace, good will toward men." [Luke 2:14.] O, it is not weakness to have a tender, <humble,> sympathetic, pitying heart. Of this no one should be ashamed as if it were a weakness. It is strength derived from Christ.

You will have trials, for Satan is not dead; but if you have on the whole armor of God, Satan's thrusts will prove harmless. We have vast resources from which to draw; you may receive moral power to do righteousness under all circumstances.

We shall be in every way gainers, becoming better and abler workers through every encounter with difficulties and every blast of adversity. For this is God's chosen means to test and discipline us. Trial is one of His appointed conditions of success.

Please make the acquaintance of Brother Tenney; it may be for the benefit of you both. Brother Tait also is a man with whom you should be acquainted; and Edson, remember that all who are in responsible positions have many and great temptations. May the Lord help you to be a blessing to them by living out the principles of our faith.

Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the Southern field. We send you some articles on the child life of Jesus that may be a help to you. As you will see, they are in two styles. Sister Bolton, <my copiest,> has little time for the preparation of the simple form, and you may be able, yourself, to simplify in a way that will suit you better. You are the one who can best prepare the matter you need, for you are acquainted with the Southern field. You will know how simple to make the truth so as to be understood, and what portions to select. From the light God has given me, many of the white people in that field need the very simplest style. All that can be done should be done for the Southern field. As far as you can, obtain the co-operation of those at the head of the work, that they may not be tempted to think you are starting out on independent schemes.

For months, Fannie has been able to do <very> little in preparing manuscripts. (Keep this to yourself, however.) Marian has prepared the correspondence for this mail.

Please send me a copy of the matter you compile as fast as you prepare it.

Lt 87, 1895

White, Edson and Emma

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

June 19, 1895

Dear Children Edson and Emma:

I have had a severe tax since returning from Tasmania. I have labored at Melbourne, and since returning to Granville have sent letters to Melbourne. I have also had to prepare letters for Capetown, South Africa, for Norfolk Island, and for a heavy American mail for America, that went yesterday. I think you will receive a large mail from me.

There is one article concerning the working of things at Battle Creek that I did not mean should go to you. I was so tired out that I could not specify just what should go to you, and as our workers know that I send you copies of almost everything I write, they sent the matter to you that I did not design for you to have. I fear it may bring trial upon your mind, and I do not care to have you worried over these things when it can possibly be avoided. I have a work to do which must be done, and those

who need not have a knowledge of it, I do not wish to be burdened with it. I would not even burden you, my dear son. Please do not make anything known in reference to Battle Creek which might strengthen prejudice. I hope every lesson to others will teach us distrust of self, humility, and dependence upon God. If we ask in faith believing, He will give us His sustaining grace.

You ask, Did I do right in helping Brother Freeman? I answer, You did the very thing that God approves, and ever will approve, and may he open resources to you so that you may do more in this line.

You ask again if you did right in writing such letters as you wrote to Brother Charlie Jones, and whether you shall continue this work. Yes, it is genuine missionary work. I think your work in this line will do much good, <even as much as preaching a sermon.> There are many ways in which we may help to diffuse the light if we will only see and improve the opportunity.

I <have been> shown that you were in great trial, and I said, "Look up where there is light." God loves you, and will not leave you if you will only trust in Him. I know not what some things mean that have been presented to me. You are passing over the same ground that you have passed over again and again in times past. I have not heard one word of anything discouraging about you, or of anything that would test your faith; but I saw that you were in great trial, and sorely tempted.

The one who has been my guide so many times, said, "Fret not thyself in anywise to do evil." [Psalm 37:8.] This test and trial is permitted to come upon you; but God lives, and you are to be strengthened and encouraged in the Lord. Fail not neither be discouraged. The Lord is not leading the men who according to their human devices, are hedging up the way. <They do not know what spirit is moving them to action.> Your trust must be in God. Do not take one rash step. He who sought you himself when you were wandering will keep your heart stayed upon God. When you can advance no further in the work in which you are engaged, another field will be opened. Your trust must be in God.

Preach the simple truth. Successful work for the purchase of the blood of Christ depends not so much upon talent as upon pureness of purpose, the true simplicity of earnest, dependent faith. Let your message be clear and direct. Let every word be spoken with the assurance that God is present in the meeting. Anything that you may present, that is not expressed in clear language will lose its force. As you speak in a simple way, you will realize that there is infinitely more in the Word of God than ever you have seen before.

The Spirit of the Lord will bring the truth before you in marvelous power, and open to your understanding lines of thought that are clear and comprehensive, in order that you may communicate the same to others. Keep the trusting spirit of a little child. Though you cannot understand the meaning of many trials, though God does not explain them all to you, because to explain them would be to destroy the object of them—to purify and ennoble the heart—yet let simple faith be called forth in the "thus saith the Lord," for you must have perfect trust.

June 18

Dear Children, Willie has just told me of some things that were related to him by Brother Palmer in reference to the Gospel Primer. I had not heard one word of this from anyone, not even from you; but the matter was presented before me in figure before this time. You were relating your plans to

me in regard to getting out books for the benefit of the colored people. But I was telling you not to do this now, because if you did, you would surely be brought into embarrassment. Principles are advocated against which you cannot stand, although they are not just or righteous. Wait patiently.

Hitherto the Lord has helped you, and He assures you that if you will wait patiently, and trust in Him, He will be your help. Let your prayers ascend to heaven. Be not anxious although every way in which you attempt to work <may> seem to be hedged up. Tell it all to God, but do not permit yourself to be drawn away from the work. If you were not permitted to handle so simple a work as that of the Primer, you may be assured that any other enterprise that you might propose will be vetoed. Trust in the Lord, call upon God in prayer, and look away from men. God cannot make a mistake, He cannot err.

If there is no chance whatever for you to cancel your debts, and as far as you can see there is no way open, if the means that would help you to do this and to be a blessing to others is taken away as it appears to be, keep at your work; God knows all about it, and He will open up some way which men will not be able to close. Our God is a God of justice. I know that these things that are not after God's ordering will cut you to the quick. It is a repetition of the same thing which Satan brought about before which drove you to discouragement; but do not permit him to do this. Look unto Jesus. Make straight paths for your feet. I cannot relieve you in any way as far as I can see. If you trust in the Lord Jesus, He will help you. When there was no arm to save, and no eye to pity, the Lord's hand was stretched out to save you, although you asked not for it.

The Lord God of Israel will not be over-awed or influenced by human inventions. He is the most high God. He looketh down from His throne upon the children of men. However humiliating it may be to our natural pride to submit uncomplainingly to measures that bind and oppress, yet let the truth sanctify your soul, and go forward. Satan is at work seeking to beat you back; but he who has called you to his work bids you not to fail or be discouraged. The gate is a strait gate through which we must go, and in order to enter it, we must leave all behind in order to win Christ. We are to count everything as loss for the excellency of the knowledge of Jesus Christ. But when we have attained this knowledge, we have light, freedom, and power.

You cannot afford to lose your soul, and if you trust in Jesus you will not. Come to Jesus every day just as you are, and in meekness and lowliness of heart abide in Christ from the strife of tongues. Persevere in your wrestlings until with joyous heart you learn that there is a God in Israel. With hearts all subdued and broken, give the invitation to all, "Come, for all things are now ready." [Luke 14:17.] With longing desire, with loving entreaty, even as a father yearns toward his children, so give the invitation to lost souls.

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked should turn from his way and live." [Ezekiel 33:11.] Satan is exceedingly angry that God has had pity on you, and that you are an agent through whom He may rescue other souls. Work humbly, and you will have souls for your hire. Let not Satan triumph that he has worked through human agents to hedge up your way.

Lt 88, 1895

White, J. E.; White, Emma

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

April 4, 1895

Dear Children Edson and Emma:

I could not sleep past two o'clock this morning, and even though I wake at twelve o'clock as I have for the past three nights, I can sleep no more. I may as well harness up for the day's work. I cannot close the drawer of thought, and may as well put my thoughts where they will be of advantage to someone. You will have the result of this morning's thought in the communication I send you.

I am glad to inform you that my health, strength, and activity are about equal to what they used to be before my long experience with rheumatism. I can get in and out of the carriage with as much activity as a young girl. When driving out, if our colt, [which] is only a few months from the wild herd, seems to take a threatening attitude, I am out of the carriage at once, and step right to her head and lay my hand upon her, and talk to her soothingly. The trouble is then ended. I am so glad to be able to do this. I always have to be careful of my right hip, or else I have trouble. It is necessary for me to have the easiest of spring seats, well cushioned, in order to save my hip all jarring, but this infirmity does not prevent my activity, except in the matter of taking long walks.

I can walk only a short distance, when the sciatica sets in, and I have a painful time for days. But if I guard myself diligently, I am able to get about with marked alacrity. Many times during the day I go up and down a long flight of stairs to and from my room without inconvenience. I ask the Lord to so remove infirmities from me that I may engage in the work with heart, mind, and soul, and without injury to my physical powers.

I have the privilege of speaking in Ashfield and Petersham on Sabbath and Sunday night. Meetings are held at both places during almost every evening in the week. There are three evening meetings held at Ashfield, and six at Petersham. Brother McCullagh has charge of the meetings at Ashfield, and Brother Robert Hare conducts the meetings at Petersham, except when they exchange labor. A new tent has been purchased, the money for which was raised largely by people who have newly come into the faith. This new tent is to be pitched at Canterbury in about a week. Then three meetings will be held within two miles distance one of another.

During the camp meeting and since its close, about sixty have been baptized. Sixteen were baptized during the camp meeting, and within eight weeks of its close, seventeen more were baptized. The baptism took place in the Baptist church, but after that the baptistry was refused to Seventh-day Adventists because some of their own members were re-baptized. This made it necessary to search for a place where a lake or stream would afford us a baptistry. The brethren found a very beautiful lake, and on the occasion of the baptism, I was invited to speak. I spoke to two hundred people from the text, "If ye then be risen with Christ, seek those things which are above." [Colossians 3:1.] Twenty were baptized on this occasion, and two weeks ago thirteen more were baptized, and still others are waiting for baptism.

Byron Belden is to have charge of the new tent. He will pitch his own tent beside the large one, and will help to begin the work by giving Bible readings, visiting, and helping in a general way. Byron and Sarah are willing to do anything, and they will both engage in the work. It remains to be seen what particular lines they will follow. He has been sent to the little churches in the suburbs of Parramatta,

eight and eleven miles out from town. He has been gradually receiving an education as to how to do the work.

Willie has been in New Zealand for about three months. Auckland is a point of special interest, and the camp meeting was held in this place. About forty have embraced the truth since the camp meeting. Elders Corliss and Steed are earnestly engaging in the work in that locality. A general meeting of about a couple of weeks length has been held in Napier. I have not yet learned the result of this meeting. Willie is working to raise a certain amount of money for funds for the school. How he is succeeding remains to be seen. There is not a very large surplus of means among our people in this country, but Willie feels that everyone must lift to the very extent of their financial power, so that the buildings shall be erected on the school grounds.

We expect that many obstacles will present themselves, but we also expect to exercise faith, and to plough through them all. We shall need to persevere and to work most earnestly. No indolence can be indulged by any of God's chosen workers. When the Lord said to Moses, "Go forward," he did not go backward, but forward. [Exodus 14:15.] Much is to be done in the Lord's moral vineyard; but we cannot expect to stand still and see the Lord do the work which is left for His human agents to do. Those who really feel that they lack heavenly wisdom, may obtain wisdom from the Source of all wisdom. But if we trust in our own human devising, we shall meet with failure.

Far more wise calculation, more intellectual power, must be brought into our work. The intellect is to be sanctified, refined, cleansed from human impurities, so that it may be a channel through which God may pour His own wisdom. Connected with God, man will be able to shape and fashion something anew. Everyone who is a co-worker with Jesus Christ will realize that he is acting a part in the work of God, that he is a thread in the great web of humanity, bound with invisible influences to the toilers in various branches of the work. In the business of the temporal things of life, he is united to all those who work in man's behalf.

Women may accomplish a good work for God if they will first learn the precious, all-important lesson of meekness in the school of Christ. They will be able to benefit humanity by presenting to them the all sufficiency of Jesus. When each member of the church realizes his own individual responsibility, when he humbly takes up the work which presents itself before Him, the work will go on to success. God has given to every man his work according to his several ability. It will not be an easy task to work for the Master in this age. But how much perplexity might be saved if workers continually relied upon God, and duly considered the directions which God has given. He says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." [Romans 12:6-8.]

This is a subject that demands close, critical study. Many mistakes are made because men do not heed this instruction. Many who are entrusted with some humble line of work to do for the Master, soon become dissatisfied, and think that they should be teachers and leaders. They want to leave their humble ministering, which is just as important in its place as the larger responsibilities. Those who are set to do visiting soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work which demands much grace, much patience, and an

ever-increasing stock of wisdom. This work cannot be done in a self-sufficient manner, but in meekness they must instruct those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

With earnest words the great apostle addressed Timothy, saying, "But continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." [2 Timothy 3:14, 15.] The Lord has given His gifts to the members of the church, and the gifts differ according to the ability of the members to use them to His glory. Many make a mistake by not being content to do the very work that they might do acceptably. Instead of doing the work willingly, they are ever seeking to work on someone else's talents, and are ever longing to do that for which they are not fitted.

But how much more pleasing would it be to our heavenly Father if every member of the body of Christ were willing to act the part assigned him. No work done for the Master must be considered inferior and of little account. If God appoints us to a work, whether it is great or small, it is because it is for our own best good, for the best good of our fellow men, and for the advancement of His cause. If it is done cheerfully, humbly, and in the meekness of Christ, it will result in the glory of God.

But many are seeking the best place, the highest place. With selfish preference they earnestly strive for their own advancement, and this works neither for the good of the human agent nor for the glory of God. Jesus, our Leader, the Captain of our salvation, lived not to please Himself. In every church there will be those who desire to be leaders, and if the leadership is not given to them, they will think that there is no use of attending meetings. They will not consider that there may be something which they can learn from somebody else, and that they can be benefited by listening to the teachings of others. They will not acknowledge that by hearing the truth from other lips, they may be enabled to form a more symmetrical Christian character. They cherish a burning desire to educate others, to preach to others, and yet they need to learn that before they can be qualified to be acceptable teachers, they must themselves become teachable. The very best kind of help that they could give the church would be to manifest a spirit of meekness, revealing the fact that they are in need of help.

Individually, we can help the church by following the instruction of Paul. He says, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another." [Romans 12:10.] Many a soul has been wrecked upon the reef of self-thinking. Many seek a higher position than they occupy, when the responsibility laid upon them is all the responsibility they can manage to the advantage of the church. When Christ abides in the soul, we are strong in His strength. At the call of the helpless and oppressed, He is ever ready to help. When we are teachable, obedient, and kind, we shall bear fruit to the glory of God, conforming ourselves to the character of Christ, and becoming a living sacrifice, holy and acceptable unto God.

Lt 88a, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

July 7, 1895

Dear Children Edson and Emma:

I have opportunity this morning to meet the teachers and students in the school and speak to them. It is now half past five. I have just called Willie. We walk across a wooded paddock to the school building—the walk taking about fifteen minutes. Then we shall have a one hour's meeting. Yesterday, Sabbath, we had the large dining hall full of people; some outsiders were present, the school teacher and the wife of the surveyor of the wooded tract, the postmaster, and several other who seem favorably inclined. I spoke from the first four verses of John fourteen, and from (Acts 1), showing the ascension of our Lord to heaven. We had a good interest. We then entered into the business of organizing a church of twenty-five members. Quite a number of the present students of the Agricultural School will become members of the church in Cooranbong but are not yet fully prepared, some not having received their letters from their churches; others know not whether they will be residents of Cooranbong or of some other place.

We are pleased to make so favorable a beginning, and we believe there will be a large church in this place. We returned home after the meeting, and after dinner Brother and Sister Rousseau came to call on us. We brought all our easiest chairs (which were few) on the piazza and had a pleasant talk in regard to the future of the work; and the men, Rousseau and Willie and Caldwell, who had been tramping about considerably over the ground, were glad of the Sabbath rest. We had our season of prayer closing the Sabbath on the piazza. Then Caldwell, May White, Ella, Mabel, and Willie went to the school grounds, Willie to attend a committee and the rest to behold an immense bonfire, which was a great treat to the children; but how I wish that poor families in our cities could have had the wood thus consumed.

Willie and your mother have just returned from the morning gathering season of instruction. I spoke to them some very solemn words from 1 Peter 3:8, 13; 1 Peter 4:1-2. There were twenty-two present at this morning exercise. Brother Rousseau pleaded for me to be present Monday morning, and as often as Willie and I could come; but we must have better accommodations. Twenty-two crowded into a room 12 x 12 is unhealthful. We are trying to get things started, and then there will be growth. The atmosphere seems to be healthful, and if we can get up buildings, so that we will not be poisoned by one another's breath, it will be a great advantage. These morning meetings are a great help to all the workers.

How pleased we would be to see you and we plan together our residence. We now can only build a barn, roomy and with a chamber that will store our fodder. This we will occupy until we can build a cottage, but we will clear only a little at a time. We need to put in crops as soon as August; and it is now July, and not a stroke done on our land yet. The frost has been quite heavy, and there has been a little skimming of ice. July and August are the coldest months. There have been no clouds or rain for a long time. The sun shines beautifully in the day time, and the moon at night.

Last Wednesday our family, Brother Caldwell, May, the children, and myself after dinner met Willie, who joined us. He had been tramping over the Avondon Tract with the surveyor. We had a pleasurable ride upon the river six miles, and then entered the broad lake. It was beautiful. The setting sun reflected its beautiful tints upon the water. Brother Caldwell wished to go upon an island, quite an elevation, and view the broad expanse of water; but I was weary, and we thought not best. I knew Brother Caldwell and Willie were in need of rest rather than exercise. We reached home about eight o'clock—glad to be at home again.

I am just writing to tell you I am not able to write much now. I have worked early and late, writing and speaking, and now I am not able to write. Brother Caldwell brought our teams over here seventy-five miles. He also brought my platform wagon, and we ride out whenever we can. As yet W. C. White has had to be closely connected with the surveyor, and therefore has not been with his family much. The plat of land I am to purchase costs me \$1,350. I have forty acres, and it was supposed I would have twenty; but I want to embrace as much as forty acres, for some must be left as woodland and a portion for grazing and cultivation. Sometimes I think forty is scarcely sufficient. The purchase of this land is really a necessity, for the school, and everything, seems to be struggling to advance. Why we are here is that we shall have a suitable place to have the children who attend school receive all the benefits of a healthful, beautiful location, and our influence will be a help to many souls if we continue in the love of God.

I am recovering slowly from a long strain, and place myself where I shall soon be called out to labor in Sydney. Until I have rest, complete rest, for a while, I can do nothing. Then I am thinking of making the most of my time in setting hands at work clearing the land in spots and cultivating the soil; and in two weeks we can have this building to use for a dwelling house, and take our time to build us a cheap cottage. As soon as the surveyors are through, then we will work in earnest.

If I can give up our cottage it will be the saving of one pound four shillings one pence per week, twenty-five dollars per month. This put into a house will help us now. We have a most beautiful residence, but it has been as a free hotel ever since we have lived in it, and will continue to be if we live in it for another year or two; but I need retirement and rest, and must have it. I shall no longer take the responsibilities of a family, but shall board with Willie; and as he has no means with which to build, I shall build and he will live in my house. This is the only way we can do, for Willie has nothing after supporting and transporting his family to Australia.

I write you all the particulars because I think you will be pleased to know them. I wish you could see this beautiful body of water called Dora Creek. It is misnamed. It should be called a beautiful river, merging into a vast expansive lake, clear as crystal and smooth, not dangerous but quiet, waters. But I am writing too much and must stop. I hope that you will some time come to this country.

Do not be discouraged or fail in your missionary enterprise. Just seek the Lord. He is your shield and buckler, your fortress; and if you trust Him implicitly He will give you divine power. His strength will be your strength. Hang these words in memory's hall: "He will not fail nor be discouraged." "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 who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 42:4; 57:15.]

What words are these, full of hope and courage, of assurance and grace. Edson, walk humbly with God, trust in the Lord, for in the Lord Jehovah is everlasting strength; encourage faith. When there was no arm stretched out to save you, when wandering from Him, His arm brought salvation.

"Lord, when came these blood-drops all the way,

That mark out the mountain's track?"

"They were shed for thee who had gone astray,

'Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?"

"They are pierced tonight by many a thorn."

"But all through the mountains, thunder-riven,

And up from the rocky steep,

There rose a cry to the gate of heaven,

'Rejoice, I have found My sheep.'

And the angels echoed round the throne,

"Rejoice, for the Lord brings back His own."

You are in a hard, discouraging field, but the Lord has given you a rich experience, of value not only to yourself, but to many others through you. You are co-operating with God in working out your own salvation. We are co-laborers together with God, especially in working out our own salvation with fear and trembling, because the human agent knows his weakness. In himself he can do nothing; but in God, he will triumph gloriously, "for it is God that worketh in you both to will and to do of His good pleasure." [Philippians 2:13.] This is the principle of harmonious action, the co-operation of the divine and human agency.

When you cannot see the come-out of matters, just trust in God. The storm and tempest of temptation will sweep away every foundation that is not built in solid rock; and the houses of all who are not doers of the Word of God will fall. When you feel surrounded with impossibilities, then listen to the Voice that said to the white-capped billows that talked with death, "Peace, be still." [Mark 4:39.] God is nigh unto you. He has given you the very experience which in my great affliction I prayed day and night that you might have. God works, you are to co-operate in the work—with the divine agency. Human devices may be multiplied, but although strong, there is a controlling agency that will prevail. God works, and the human agent works in co-operation with God to make of himself all that God has designed he should be, to the reflecting of the image of the character of God. There is inefficiency of the human agent in his efforts to perfect a Christian character; but to be co-laborers together with God is the purification of the soul temple from moral defilement.

God gives the Holy Spirit and supplies opportunities and privileges. God has given moral sensibilities for the uplifting of the human agent. The Lord has given His only begotten Son "that whosoever believeth in him should not perish but have everlasting life." [John 3:16.] If we will work with God and Christ, being in every sense laborers together with God, we will not fight as one who beateth the air. Our mental and spiritual powers must be called into action. Christ is the Light, the Truth, and the Way. Children, when I get upon this subject, I am overwhelmed with amazement at the marvelous love of God. We must appreciate and use every help offered, and then we will never fail nor be discouraged. Christian duties are to be faithfully done, and this gives the heavenly agencies channels through which they can work in these hours of probation. God expects us to develop moral improvement. His grace is bestowed without limit, full and broad and deep.

For every lost sheep, God has provided a shepherd to seek him; every outcast may be brought back to our Father's house. Thus the faithfulness and the zeal of the whole-souled, consecrated workers will be developed. There are in the field of your labor, my son, untrained, uneducated, undisciplined mortals, whom God has committed to His followers to seek by every devising and planning, through the grace given of God to save, and thus work in perfect harmony with the angels of heaven.

Many cannot even read the divine Word, and [they] follow their own superstitious ideas, and yet these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled, through the divine power of God. They must be educated, and the superabundant provision made for a few should be made for the ones who have been neglected and oppressed and degraded by the will and power of man. They have been left in ignorance when they should have been taught; left unconverted when they should have had every advantage possible to rescue and save them. But let us redeem the time now, and in the place of expending so largely upon a few, take in the world who need help, and a people who have been strangely neglected. The colored people need simple books.

But I am not able to write as I would, though my soul is alive to this subject. Then I know that God in all His compassion is beholding and seeing what His people will do for the uplifting of the oppressed, in this case so urgent. The angelic hosts are waiting to use men to interpose and press back the power of darkness. If they do not walk in the light God has given them and arouse to action, earnest and determined, God will hold men accountable. It will be better for them if they had never been born. Weighed in the golden balances of the sanctuary and found wanting! But each of us has a part to act, and there must be no betrayal of the holy truth committed to us. We are a spectacle unto the world, to angels and to men. Consecrate all you have to God.

Oh, that men would honor and fear and love God always. We are God's living epistles, known and read of all men. The Word of God, not only preached, but exemplified in the life, reveals the power of God in the molding and fashioning of the character after the Divine Model. "Ye are the light of the world." [Matthew 5:14.] Religious light is to shine through good works, for these works are the fruit, and testify of the faith in Jesus Christ and His words of life, which make men wise unto salvation. This is one of God's ways of making us channels through which He communicates, manifesting the excellency of the power of the gospel. Every soul who is indeed a child of the light and not of darkness is bound to let that light shine in clear, steady rays, to be not carnal, but spiritually minded, that he may contribute to the very best of his ability toward the illumination of the world. Christ expects every man to do his best to make His own valuable sacrifice for the world a success.

Every soul, rich or poor, is called into action to be laborers together with God, to evidence before the universe of heaven if he will be under obedience to God, to obey His orders in the heavenly courts. Those who are not apparently of large capability, connecting with the great Teacher, will become laborers together with God. And if he chooses his own way and his own will, then the guilt is upon himself, for God's will is plainly revealed, and the sin of disobedience lies at man's door. God depends upon those who wear His yoke to draw with Him, plowing the field and sowing the seed. If you fail to draw with Christ, to prepare the soil preparatory to putting in the seed, then you are not faithful workmen. Shall we, any of us, after every provision has been made that we may be abundantly supplied with grace, rich grace, fail to act our part in these last days? Shall Satan rule over mind, and mold the characters? No! Will you answer, No! with mind and will and voice?

If the Holy Spirit works through the human agent, then the world will have the light from heaven as God designs. God places in our hands the remedy for the sin-sick soul. Will we use it? It is through God's human, living agencies that the ignorant, the perishing, sin-sick soul is to be saved unto life eternal. The efficiency is at the command of every seeker, that he may obtain the precious gift to impart to others. If he does not do this, God holds him accountable. He has decidedly failed to be faithful, and our last great reckoning will be as our—profession of faith? No, as our works have been. The inward grace will be as an irrepressible well of water, springing up unto eternal life. Let us all do our best; work while the day lasts, for the night cometh in which no man can work.

Now, my son, in regard to the book you have mentioned, we will take hold of them just as soon as we can give attention to them. We have had so many pressing matters that we could do but little more than talk; but be patient, you shall have something soon.

You will be interested to learn that the industrial department is working successfully. Study and labor combined is working wonderful changes in the physical, mental, and moral. Students are improving in every way. I will be able in my next letter to send you something definite in regard to the success of the plans. In a short time I will awaken Willie to walk with me (half-past five) by moonlight across the paddocks three quarters of a mile to the meeting in the early morning in the building used for the school. I am relieving Brother Rousseau by speaking to the students in the early hours of the morning. We have fences to climb, or crawl through the bars, in passing cross-lots to the building.

I am writing to you by lamp-light; but this is the only letter I have been able to write for America. I have not time to even read it over, so excuse all blunders and mistakes. The Lord bless you both, my dear children, and as you draw nigh to God, remember the promise that He will draw nigh unto you. [James 4:8.] Press onward and upward to victory and the receiving of the crown of life, the immortal crown, a glory that will never be taken from you. But whatever any man or men shall do to discourage you, grip the hold, fasten firm upon God, and draw with Christ to save perishing souls. Whatever men shall do, whatever may be their failings, you are to be just and holy in the sight of God, and do your duty for time and for eternity.

With much love I send you this letter.

Lt 89, 1895

White, W. C.

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

March 11, 1895

Dear Son Willie:

Elder Daniells writes me that he shall not proceed with the meeting in Tasmania till you and Brother Colcord can be present. I am not really certain when this will be. May [Lacey] is anxious to go to Tasmania the first or second week in April, and is determined that I shall go; but I do not feel very anxious for the water trip, and I am now in important work trying to complete The Life of Christ. To break up now seems severe, and Fannie being away makes it still worse and more forbidding. The

matter that I would have her prepare will not be done, as she will probably remain at least two weeks in Cooranbong, and that will cover nearly the whole period before we leave for Tasmania, going via Melbourne. I wish I could be let out of this; I do not want to go, because I do not want to be broken up in my writing. Be assured I shall not write anything to perplex you again, for you do not understand the situation, and come to wrong conclusions.

In regard to school ground, I am not at all hungry to go there, and have no special appetite to make a home there. I question the wisdom of my settling there. I have with my family remained here, laboring in these little churches of Kellyville, Prospect, and Parramatta, and put forth my strength and money to as little purpose as any place I was ever in, and it will not be much longer that I can have peace to remain. It is not my duty to carry the loads, financially and religiously, much longer for these people who have heard the truth. My testimony is needed elsewhere. I have no burden here, and shall not try to create one. I can work in the Dorcas line as long as time shall last, for there will be work to be done, and still work to be done, without end; and with very little to show for it.

I am pleading with the Lord to indicate my duty as to where I shall go to bear my testimony so that souls shall be benefitted. I am not homesick, but I am hungry to work to some purpose. I shall not move hastily in building. Your mind may be at rest hence forward on that point. I may never lay the foundation for a home in Cooranbong. I must be in touch with the workers and people who know not the truth.

Dr. Kellogg goes to Melbourne today, en route for Adelaide and Broken Hill. I send you a copy of a letter from Gouldbourn. He will stop off when he gets to that place and see what can be done; then he will make one more stop at still another permanent place, and see if there is any special opening there. He will then go on to Melbourne.

Byron Belden, May, and I went to Ashfield last Sabbath. One hundred were in the hall. I spoke from (Matthew 13) on the treasure hidden in the field and on the merchantman selling goodly pearls. There was deep feeling in the meeting, and the softening influence of the Spirit of God was in the midst. We had an excellent testimony meeting, and those newly come into the faith bore a good witness for Christ and the truth. Several more have taken their position, and spoke for the first time. Next Sunday ten or twelve will go forward in baptism, and as so many are now in the valley of decision, I feel that my burden is with the people of Ashfield and Petersham.

Byron Belden reviewed the Sabbath school at Ashfield a week ago last Sabbath. Brother McCullagh is anxious for him to move near Ashfield and Petersham. He will see if there is a place that he can rent, so that he can give himself more fully to the work and attend the Bible Studies. This would please Byron: and as Brother Pallant is laboring a large share of the time at other work, Byron may do something as the way seems to open to visit and help them. As Brother Pallant has not been working in that line, the conference can settle with him, and the means can help Byron as I was to help Pallant. Elder McCullagh is getting into some excellent families by giving Bible readings, and he is becoming acquainted with many who seem to be interested to learn the reasons of our faith. This is encouraging. I speak next Sabbath at Ashfield, and on Sunday night at Petersham. I am provided with room to sleep at Brother McCullagh's house, but they are not well situated for me.

We need many things to be done in painting and putting the carriages in order. The seats need to be upholstered, but Brother Caldwell has not time except to write; and again, I am not assured that it is

the best thing to have him giving himself to this line of work so entirely. Willie McCann is employed to do the work he used to do out of doors. For this he receives one dollar per week, and I shall have to make it six shillings, for he seems to be doing good faithful work. Employing Maggie [Hare] will help here, and give Brother Caldwell more time to engage in the church work.

This church in Parramatta seems to be much like a sieve—the more you pour into it, the more you may. The efforts, I am fully convinced, given to this church so abundantly, should be given to those who have not the truth. Brother Caldwell has a horse; he can go out, and, I think, be useful in many ways to give Bible readings, etc. I shall write to Brother Corliss, and then perhaps I shall hear something from him. We felt a little disappointed at not receiving a letter Monday. You said a brother was coming to Sydney and would bring my things, but we have seen nothing of such a man. Perhaps he concluded not to come on [the] last boat.

Mother.

P.S. I <did> not send this <in last mail.> I thought you could not read it unless copied, but I shall send it after it is in better shape. My left eye has troubled me considerably for months, and I have, while writing this letter, bound it up tight with a silk handkerchief. Therefore your letter is delayed <for to be copied. I found Maggie Hare discouraged. She felt dependent upon Robert Hare, and could obtain no work. I had her come up with me to do work on the typewriter. Brother Collins' family came day before yesterday.>

Lt 89a, 1895

White, W. C.

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

March 13, 1895

Dear Son Willie:

This morning, Brother Caldwell, May, and your mother went down to Petersham. Brother Caldwell and May went on to Sydney, and I remained at Brother McCullagh's to have some talk with him in regard to Byron and Sarah. He is quite anxious that they shall come to Petersham and take rooms in their house. Brother Robert Hare says they can have two rooms in their house for fifty cents per week, with the use of the wash house and cook stove, but Byron has a cook stove of his own, and Brother McCullagh will let them have two rooms in the attic for one shilling per week, and wash in the bathroom on the second floor. Sister Edwards has the second floor, and Sister Hamilton also has a room up one pair of stairs. They will be very much retired, and yet the two pair of stairs are objectionable. Byron will attend the Bible studies, and help them both in Petersham and Ashfield in their Sabbath schools. They say they are all well pleased with his reviewing. He has been two Sabbaths in Ashfield and one in Petersham.

Several have embraced the truth in Ashfield since last Sabbath and there are eight souls now waiting baptism. Others are deeply interested. One lady had sought an interview with Brother McCullagh, and had been in earnest conversation with him an hour when we arrived. Brother McCullagh took me in his carriage to see Canterbury, two miles from Petersham and two miles from Ashfield.

This is a nice suburb, not as thickly settled as Ashfield and Petersham, but an interest is created there and should have attention. Brother Pallant can spend a portion of his time if he can get from the work as book agent. The work is to commence quietly without noise or trumpeting. It is to commence by giving Bible readings and thus educating the people. This plan will be far more efficient than starting in with sermons. I shall do what I can. All say the testimonies I give do much in bringing them to a decision.

The Plymouth Brethren have been very bold lately, and Jehu-like, have taken the outdoor method of calling crowds, and then Mrs. White is their text. They state what these ministers in the tent are teaching, and the most barefaced lies are resorted to in order to disgust the people. After <hearing> a most terrible harangue, which Brother Hare says is simple bellowing, a woman in the crowd went up to the speaker and said, "Myself and others have heard the people at the tent that this man is accusing, and we testify that his statements are false. They teach no such doctrine as he represents has been taught, and he knows that he is stating falsehoods." She said, "Go to the tent and hear them and you will know I speak the truth." She was not one who had taken her position for the truth. It is such things as this that are an advertisement for us.

A woman about forty years of age was introduced to me, who has just decided to obey the truth, in Canterbury. Her husband is in full sympathy with his wife and does everything he can to get her to the meetings. They have a nice little cottage, which they own and which is paid for. She came out to the carriage and talked with us. She said the people in Canterbury are not a churchgoing people, but the tent at Petersham has been an advertisement, and they are curious to know what it all means. In this way they are brought out to attend the meetings, and many are interested. You cannot get them into a church or a hall, but the tent they will patronize. Many cannot go two miles, but they say if meetings are held here, they will attend. Priestcraft has not a holding power over them.

I think we will try my tent, and have it pitched in some place enclosed with a fence near a house where the people are interested. The best thing I can see is to get our tent loaned to Brother James, and have that nicely floored and pitched beside my family tent. <This is the last decision.> Let Byron and Sarah go into the little tent, and then he can help Brethren Collins and Pallant. Brother McCullagh and Brother Hare will help them in starting the work, and then let them do the very work that needs to be done in educating the people. Byron will have the advantage of the Bible studies for the workers. He is willing to do anything he can. He says it will take very little to support them. I will help them what I can, which will be to provide them with food; that is all they ask.

I cannot devote my time and money to those who have had too much labor as the church in Parramatta. I told them when I came that I had not come to devote my time to preaching to them. I came to work for those who were in darkness, and who had not had the opportunity to know the reasons of our faith; and I wanted them to help me and to lift up my hands to encourage me in the work of saving souls that are dead in trespasses and sins, and if they would, as believers, take hold with me to work for the souls perishing, their mind would have root in itself. If they depended on preaching, then they would be helpless and useless. The sermons given to them every Sabbath should be given to those who have not had light and who need help. Brother Hare speaks to them frequently at Parramatta on the Sabbath. They are glutted with the truth, and have very little appreciation of the precious things which they receive.

<The members of our family have> been drawn upon to invent every means possible to have this church develop and grow, and I think the labor put forth <has been good, but> would be far more profitable in such places as Ashfield and Petersham. I have been so stirred up on this matter by the Spirit of the Lord, that I cannot rest; I have even gone so far as to see if I can find a suitable house which I can rent, costing no more than this one which I now occupy. I found one, but the surroundings were not so good, and it was seven dollars per week. The pasturage for our stock would cost money.

The house is very much after the same order as this, <the three front> rooms being fully as good. The water is from the city, with a tank of rain water in the ground for stable purposes. The stables are excellent, four times as <good> as <the stable> we have here. There is a room <in the chamber> for a hired man, which could be used as a storeroom, a drain which takes off all the <waste> water, and a <small> paddock, but that is shared with the next house, which keeps a horse. The house is two story, nicely finished, but the yard is not so attractive in some respects, while in others it has advantages—more trees that the occupants can sit under. <There are neighbors close by.>

Now do not think that I am ready to move, but I am getting ready to have my workers broaden out, and their talent be employed where it will tell to better account than to be centered in Parramatta. It must be done; God would have it done; and I mean it shall be done. We hold camp meetings at large expense, and these camp meetings ought to be followed up. Our family, individually, has learned what it means to take hold and work in more lines than one; and if the work is to go to Sydney, which it is bound to do, all the help we can furnish <for the suburbs> will be needed, and will represent our family in no disparaging light. But to be bound here in this locality, where there are <so little> advantages to be gained in quietude for me to write, is simply unreasonable.

To be confined to one place, <and for this> church <to be dependent on the> help of my workers for months is not as God would have it, unless that church, by labor received, are capable of communicating to others <the light received.> If they themselves are the only ones to be benefitted by the labor put forth, then let the labor be expended on others who will diffuse the light given. Could the help from my family be given to combine with the ministerial labor in Ashfield and Petersham, the Sydney church would be helped, and the souls also who come to hear would be helped.

The sister mentioned, who talked with me at the carriage, said, “These precious things of the Bible are wonderful to me. Strange we could not see them before. The Bible is full of riches, and I want to have all the opportunity to hear and improve, so that I can help others. People here in Canterbury are in need of this kind of labor. If you will pitch the tent, they will come.”

And now I have decided that if I must be taxed, it shall be in a different line. I will unite with my workers, and they with me to all intents and purposes, and I will then accomplish just as much on The Life of Christ as if I were here, weighed down with burdens that bring no relief to soul or body, but are a dead weight to my spirit.

What do you think about my going to Tasmania with May? She will go the first or second week in April. I know not what to do. There is an increasing interest in Ashfield and Petersham. I send you a letter sent to me, but I had already felt the necessity of counsel, and before receiving the letter, had gone with May and Brother Caldwell to Petersham.

May is well and happy.

With much love.

Lt 90, 1895

Wessels, Sister

Cooranbong, N. S. W., Australia

January 15, 1895

Dear Sister Wessels:

I would be pleased to see you this morning, for I have something to say to you, my sister. In the night season I seemed to be in an important meeting. Quite a large company were assembled, and you, my sister, were surrounded by your children and your grandchildren and your relatives. There were some others present besides. Many words were spoken in regard to the great work to be done in our world, and the divine Instructor spoke of the necessity of studying the life of Christ, for we have but little time in which to work as faithful stewards. It is not my purpose to write out all the instruction that was given. The Instructor looked around on the people and said, You are in need of coming into closer relationship with Christ. You should seek God most earnestly, in order that you may gain a deeper experience. In this way alone you may be delivered from some strong, overmastering temptation. Unless the converting power of God is upon you every day, you will fall into the snare that the enemy is preparing for your feet.

You have need to cultivate sobriety, to be sober and watch unto prayer. You will come in contact with those who are weary, who are sorrowing and bereaved, who are in an hour of trial, and it will be your privilege to administer consolation. There are those in the company that surrounds you who are heart-sore. To God's omnipotent eye the whole future is unveiled. He reads every heart history. He knows the struggle and trials of every soul that He has ransomed by His most precious blood. Those for whom Christ has died are dear to the heart of God.

Those that were assembled have love for God in their hearts, but the work of faith must go deeper. You are inclined to indulge in lightness and frivolity, and this is not in harmony with the holy character of truth. God has entrusted His people with the last message of mercy that is to be given to the world. You should seek most earnestly for a deeper experience and piety, and learn to walk circumspectly. "They that feared the Lord spake often one to another: and the Lord hearkened, 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 special treasure; and I will spare them, as a man spareth his own son that serveth him." [Malachi 3:16, 17.]

God does not leave His erring children who are weak in faith, and who make many mistakes. The Lord hearkens and hears their prayer and their testimony. Those who look unto Jesus day by day and hour by hour, who watch unto prayer, are drawing nigh to Jesus. Angels with wings outspread wait to bear their contrite prayers to God, and to register them in the books of heaven.

Do you wish to do the will of your Father who is in heaven? Then you must have a vital connection with God. Have you felt that it was necessary to represent Christ in the home life, and in association one with another? Were this necessity always realized, how many unnecessary dissensions would be avoided, how much alienation and strife among brethren would be put away! How little self-denial, how little self-sacrifice is manifested in many of the homes that are called Christian homes! But true Christians must practice true godliness. They must follow the example of Christ, who declared, "My meat is to do the will of him that sent me, and to finish his work." [John 4:34.] Let the words of your lips be, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." [John 9:4.] Now is your time to work; soon it will be too late.

You are in no way safe in indulging in levity and carelessness, for He that is to come, will come, and will not tarry. You all have need to drink deeper draughts from the fountain of living water. Christ 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 unto everlasting life." [John 4:14.] Those upon whom the Spirit of God is working to mold and to fashion them after the elevated character of Christ do not cultivate commonness, cheapness of speech, trifling, jesting and joking. They pattern after Christ, who stands before us all a perfect and correct model. Imitate Christ. Be weighted with the truth of God. Be solemn and serious, for the day of God is right upon us. You will not be able to stand in that day when everything is to be shaken that can be shaken, unless Christ is formed within, the hope of glory. Do you bear the name of Christ? Then do not misrepresent Christ.

Much property has been entrusted to your keeping, and much has been spent and lost to you, because you did not invest it in a wise way. The money in your care is the Lord's money, and if you are to be a wise steward of His means, you will need to become a daily partaker of the divine nature, having escaped the corruption that is in the world through lust. Both large sums and small sums are to be looked upon by you as God's trusted treasure. When you are thinking of expending means, pray over the matter, in order that you may use the Lord's goods in a way that shall please Him. The Lord would have all who claim to be his followers imitate His example. We are a spectacle to the world, to angels, and to men. Unbelievers are watching those who profess to be the children of God, to see if they are in reality that which they profess to be. Is it consistent for us to talk of Christ's self-denial, of His self-sacrifice, and yet walk and work contrary to His example? The treasures of the world are the Lord's. They are all His, both by creation and by redemption.

Why is it that riches are called "unrighteous mammon"? [Luke 16:11.] It is because through riches men are made subject to temptation, to deal unjustly, to use them as they shall please in gratifying their desires, and in fulfilling that which their imagination calls for. Those who are in possession of money are in danger of putting the Lord's goods to wrong use, and by this means they are led to forget God. The people of Nazareth thought that they loved God until the Lord Jesus opened to them their true condition, and then they made manifest the fact that they were not keeping the commandments.

The rich young ruler thought that he loved God until Jesus revealed his idol to him, and showed him that he was making a god of his possessions. He had come to Christ asking, "What lack I yet?" [Matthew 19:20.] The answer was, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Did he do this? "And when he heard this, he was very sorrowful: for he was very rich." [Luke 18:22, 23.] There is much in the example of Christ

which a man who loves the world will not admire. Many have a partial love for Christ, but when the condition of discipleship is made bare, and they see that if they continue to follow Christ they must deny self, take up the cross and follow Jesus, they draw back.

Christ 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.] Unless we have love for the entire character of Christ, we shall never be complete in Christ Jesus. The glory of Christ is His holiness. No one who is not truly converted, who does not see that he must strive to be an overcomer, who does not see his own sinfulness, will discern the matchless charms of the Saviour. Christ loved His enemies. Are we incorporating the love of Christ into our characters? When we are convinced of our own sinfulness, and look unto Jesus, we appreciate the love that dwells in the heart of Christ. Christ is condescending, patient, benevolent and long-suffering. Are you thus? He manifested unspeakable goodness, unbounded mercy, inexhaustible love. The lower we lie in humility, the further we shall be able to see, and the more distinctly shall we be able to behold the manifest love of God.

Your riches are a snare to you. You have spent them unwisely. It is true that you have appropriated large amounts to missionary enterprises, not only because you longed to bestow the money where it would do good, but because you could make large contributions and not feel it. At other times, you have bestowed larger sums than was wise, because strong pressure was brought to bear upon you by one and another. New fields are to be opened in many places, and it is needful for you to have the heavenly unction in order that you may give wisely.

There were others in the company who are following the example of the slothful servant, and are binding up their Lord's goods, and burying them in the world; but where their treasure is, there will their heart be also. Those who have the Lord's talents of means are placed under a heavy responsibility. They are not to invest money merely for the gratification of selfish desires, for whatever is spent in this way is just that much kept from the Lord's treasury. Through the sovereign goodness of God, the Holy Spirit works through the human agent and causes him to make smaller or larger investments in the cause of God, to make them redound to the glory of God.

Whenever you think of using the Lord's money for your own selfish gratification, remember that there are many who are in deep poverty, who cannot purchase either food or clothing, and they are God's heritage. We are to do good to all men, and especially to those who are of the household of faith. If those who have abundant means are God's agents in dealing in truth, they will use their treasures wisely, so that none of the household of faith need to go hungry or naked.

The reason there is such accumulated misery in our world is because those who have been entrusted with money expend it to gratify unsanctified desires, in purchasing needless ornaments of gold and precious stones, and in procuring fancy articles for adornment's sake. But at the same time those who have been purchased by the blood of Christ are starving for food, and their cry entereth into the ears of the God of Sabaoth, and are registered against those who could relieve them if they had not so many imaginary wants, if they did not bury the Lord's goods in business enterprises. In thus expending means, the money God has entrusted to those who should be His agents is bound away from His cause, when it should have been invested to lift up the standard of truth in regions beyond.

In every place where the truth is to go, those who are to be co-laborers with God have a work to do. They are to help to build meeting houses, to advance means for the erection of simple, plain school houses. But to form large plans, to expend much means in building largely in certain localities is unwise, because it leaves other places to suffer for the want of the facilities that are needed. Some of you have felt that you would do all you possibly could and have made large investments in missionary operations.

Then the temptation has come to you that you did more than you were justified in doing, that you were over-urged, and moved without due consideration, and then you have worried over the matter. Now do not worry. You tried to do that which you were counseled to do, so let the matter rest. But bear in mind that it is not the amount which you give that is of value with God, it is the spirit in which the gift is made that makes your offering valuable.

The Instructor said to Sister Wessels, You make mistakes in giving so liberally to your friends and relatives, and in responding to calls for large sums of money to be invested in one locality, when greater good might be accomplished in meeting the necessities of other destitute fields. You and some of your sons have had a great desire to do all that you possibly could and to meet the expectations of those who look to you for help; but you need to move more fully in the counsel of God. Be careful that you do not become confused. By looking unto Jesus, by trusting Him and relying upon Him, you will walk safely.

I have some things to say in reference to the experience which you have told me concerning your life since engaging in the service of Jesus. I will not write this at present; but will send you a letter when you reach Battle Creek. Sister Wessels, you should place yourself in the most favorable circumstances in order to preserve your health and strength, which is so necessary for you to have in order to be of service to the Master. You overtax yourself. You are compassed with infirmities; but have faith in God. Believe in Him; for He is the Great Physician, and bears the balm of Gilead. You must have an eye single to the glory of God. Do not overtax yourself with servile labor, but preserve your strength.

God has a work for you to do for your children and your relatives. Keep in living touch with God, in order that you may give them right counsel. The Lord has set His love upon you, and your children should respect your advice and counsel. Keep in mind the words which were spoken to the Apostle Peter, "And Jesus said unto them, Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." [Matthew 19:28.] "Verily I say unto you, there is no man that has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life." [Mark 10:29, 30.] These promises are rich and full, and we should appreciate them, and have respect unto the recompense of the reward.

January 17

Last night my mind was again exercised upon the subject upon which I have been writing to you. I was praying before the Lord, and asking him to open ways for us whereby the truth could go into Sydney. The voice came to me, "Bear the message I have given to you." The Holy Spirit is upon me as

I write you this morning. The Lord loves you, and as a family you must love one another, not unwisely, but with a sanctified love. Love one another in such a way that you will not encourage each other in any wrong course of action; but by seeking to be firm, straightforward, unselfish, and economical in the outlay of means.

The Lord owns you all. The Lord has chosen Daniel to be his own child, to be used in the work and cause of God for the glory of the Master. I speak to you, Daniel: Give your heart to the Lord. Take your stand for Jesus. Heaven is worth everything to you. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." [Matthew 6:33.] I call upon the Brethren Wessels to help one another in working along Christ's lines. I entreat of you to work in such a way as to build up one another. Do not let variance come in, but work in harmony in glorifying God. The Lord desires that you give yourselves wholly to Him. When you are discouraged, go to Him, and pray to Him. Do not hide your talents by burying them in worldly enterprises. The day of the Lord is fast hastening, and the exhortation to us is, "Work while the day lasts; for lo, the night cometh, in which no man can work." [See John 9:4.] Precious time is being wasted, and the money which belongs to God is kept from his treasury by binding it up in worldly enterprises.

The end of all things is at hand, and God calls for men to come into active service and do their duty because He desires it, and the world needs their help. Under the guidance of the Holy Spirit, men will become discreet in the outlay of means, and will expend it according to the greatness and importance of the work which is to be done in planting the banner of truth in our city and in all parts of the world. They will distribute their talents for the saving of souls who are in midnight darkness, who are under the deceptive power of satanic agencies, and united in association with those who are evil in the world. Earnest work must be done, not only by a few ministers, but by the whole membership of the church.

The Lord God of heaven calls upon men to put away their idols, to cut off every extravagant desire, to indulge in nothing that is simply for display and parade, and to study economy in purchasing garments and furniture. Do not expend one dollar of God's money in purchasing needless articles. Your money means the salvation of souls. Then let it not be spent for gems, for gold, or precious stones. Souls for whom Christ died are perishing in their sins, and we are continually bound about because of want of means wherewith to advance the cause of God. Would you not rather have gems in the crown which Jesus shall place upon your head than expend your money for precious stones to please the fancy here in this world?

You may give thousands of dollars to the cause, and yet that extra dollar, that extra pound, is called for. Every pound is needed, every shilling can be put to use, and invested in such a way as to bring you imperishable treasure. My dear friends who love God and would serve Him with wholeheartedness, I entreat of you that you ask yourselves when you are spending money in purchasing goods, Am I glorifying God, or am I simply gratifying a human desire? Shall I invest this money which I hold in my hand to please myself, to make gifts to my children, or to my friends, or shall I be a co-worker with Christ, a pattern to all who are studying to glorify God? The rule is given us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 10:31.]

Last Sunday one of our workers visited me, and presented before me a plan whereby he thought he could acquire means to sustain himself and family and also prepare himself for the work of the ministry. He said, "I do not know what to do. There is no money in the conference to support us

while doing the work that so much needs to be done. I would be willing to economize in every way, and work in the cause of God. I know it is my privilege and duty to do so; but I must engage in something to earn a little money so that I can continue in the work." I showed this good brother that he could not consistently engage in the enterprise in which he desired to engage; for it was not of a character that would bear the approval of God. After explaining the matter to him he saw the enterprise in its true light and decided to give it up.

But I will tell you what the Holy Spirit suggested to my mind as I looked upon this brother who was about to leave the work because of the lack of means in the Lord's treasury. I saw the little bit of precious stones laid out in the open hand of Daniel, and I thought how much the price that had been paid for these trifling things would have done to sustain workers in the fields. The money paid for these trifles would accomplish much if laid upon the altar of God to pay men for their labor, and to give them means to sustain their families. At the same time they could give their time and ability in laboring for the salvation of souls.

We may expend God's money, God's entrusted capital, in purchasing this little or that little thing, in buying that which will neither feed nor clothe ourselves or our friends, but will simply serve the purpose of pleasing their fancy and gratifying their pride. But how vain and purposeless is this! It only encourages pride in those whose hearts need to be continually subdued, in order that they may be true imitators of the Pattern Christ Jesus, who for our sakes became poor, that we through His poverty might be made rich. Will these gifts which are of no real value to the possessors make them more spiritual minded? Will they glorify God? Will you be co-operating with God, as laborers together with Him, in teaching lessons which Christ taught of self-denial for His dear sake?

Listen to the words of Christ, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] When bestowing gifts let us consider the matter, and see what will be the result. Let us ask ourselves, Will this gift tend to strengthen pride? Will it give a lesson in self-gratification, and work contrary to the lessons of Christ? Will it be the means of leading my friends to indulge in self-pleasing, and not to consider that it is sinful to buy unnecessary ornaments? Shall I foster that which Christ has given lessons to repress? Christ lived not to please Himself.

In the night season I was looking upon the open hand which held the delicate stones, and was listening to a voice that was saying, "Strengthen not vanity by your example. Do not furnish means to indulge desires that Christ will see needful to be denied. Practice economy in the use of money. Let your hearts be fully consecrated to God, so that you shall perform your duty according to His Word and will. Do those things which the universe of heaven will approve, which will give the greater satisfaction to the heart of Christ."

Christ is your Redeemer. He has purchased you at an infinite cost in order that you may engage in His service, and do His will. Is it not His will to save the lost sheep, to invest all the means possible in the cause of God for the sending forth of willing laborers into the highways and hedges? Is it not to send forth laborers who can search for the sheep who are lost in the wilderness, whose restoration to the fold will cause rejoicing to God, and to Christ who has paid the ransom money of His own blood? The whole universe of heaven rejoices at the return of the lost sheep.

The Instructor said, Bear in mind the fact that in the sight of God you are not the owner of your possessions. You are God's trustee, His steward, and by and by you will have to render an account for the administration of your trust.

Religion in the heart will lead us to respect those to whom God has entrusted His goods; but in no case will it lead us to evade speaking one syllable of truth in order to obtain their favor. Those who are in most need of counsel from wise men are those who have talents of means. While the servants of God do not covet one pound of the possessions of the rich for themselves, yet it is proper that they make appeals for the cause of God to the persons who have been entrusted with the goods of heaven.

The steward of means has an accountability to God that is rarely estimated or seriously considered. The fact that men are in possession of one talent, two talents, or five talents, does not make them excusable in squandering needlessly a single farthing. No robbery is to be practiced toward God; it will only end in agony of soul. The principal is the Lord's, and the increase is the Lord's. The goods the Lord has entrusted to His human agent are stamped with His own image and superscription. Beware how you trifle with the Lord's goods. Over the door where abide the stewards of God is written by God's own finger, "Not thine, but mine." Words were spoken by the Instructor that I wish could be written in letters of gold, and inscribed upon the door of every house. "You are acting as God's almoner, you are stewards of an impartial, omnipresent, just God. There is a great work to be done in our world."

There is another brother besides the one I have spoken of who possesses ability of no ordinary character, and who is now doing work for the Master, but it is a question as to whether he will be able to continue in the work, or whether it will be necessary for him to engage in some enterprise by which he may obtain a support for his family. For some time I have paid his board and his wages myself, because of the poverty of the Lord's treasury. I have agreed to do this until some way should open whereby the conference can afford to pay the wages of such workers. I see so many ways in which means could be invested. I know not what to do in all these cases without help.

Oh how my heart aches when I see means invested in little items that are wholly unessential, when the great things that are essential must go along in a crippled condition, when the work has to be cut down here and there, and men have to be driven from the field of labor. We have had special seasons of prayer in petitioning the Lord to raise up laborers to work in His harvest field, and He has answered our prayers in raising up worthy men who can do good. But now are they not to be employed because there is no means with which to pay them for their labor? Christ gave His own life to save perishing souls, and how can He look upon those who use the means He has entrusted to them as His stewards for needless selfish gratification, when the cause of God is in great need of that very means which has been inconsiderately expended?

My dear fellow laborers, will you help me to help you and others who need the words I have written to you? I love you, God loves you, and I desire that you shall lay up your treasures above. This is the only method which God's Word reveals by which selfishness and self-pleasing can be counteracted. I will now commit you to God. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.]

With much love to all.

Lt 91, 1895

Wessels, Henry

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

January 30, 1895

Dear Brother:

I have a message from the Lord for you. You have believed and loved the truth, but you have been sorely tempted. Now, the Lord Jesus has not forsaken you. He is looking with pitying tenderness upon you and your wife. These words were presented before me: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn in Zion; to appoint unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." [Isaiah 61:1-3.] In (Luke 4:18) the Lord Jesus applies this scripture to Himself. My dear tempted brother, you have a personal interest in this matter. Faith in Christ as your personal Saviour will bring you into the light of the Sun of Righteousness. There is One who has made reconciliation for sin. In Him you will find peace and hope.

You have been presented before me as in doubt and despair. Christ said of you as He said to Peter, "Satan hath desired to have thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." [Luke 22:31, 32.] I bring to you good news: Jesus loves you, tempest-tossed soul. You have not made shipwreck of faith, although Satan has tried to make you believe that you have done this. Look and live. Come to Christ just as you are. Take him as your personal Saviour.

You have made mistakes, but not willfully; you were drawn away by temptation. The possession of a large amount of means intoxicated your mind and perverted your judgment. You did not understand how to use means wisely, to the glory of God. Yet you have invested means in His cause, and where it will be used to His glory. My brother, although you have not manifested all the wisdom that you could and should have exercised, God accepts all you have done with a desire to promote His glory. If, instead of binding up the Lord's entrusted means in gratification of self, you had carefully treasured the talents entrusted to you for wise improvement, you would have been much happier. Yet your mistake is not one for which there is no healing, no pardon.

You are dear to the heart of Christ, but, my brother, you are walking [in] the shadow of the cross, where all is hopeless despair and condemnation. Temptations have poured in upon your soul as you have seen that those who profess to believe the truth were not walking in the light of the truth. But you should thank God that He has not made you their sin-bearer. You are not to stumble over any inconsistency you have seen in Battle Creek. There is only One who can bear your sins, and my sins, and the sins of the whole world; that is Jesus, and He bids you bring all your perplexities to Him. Oh, look to Jesus uplifted on the cross. He died that you might live; He is reaching His hand of infinite love to clasp your hand. Will you grasp that hand strong to save?

These words were presented to me for you: “In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God”—mark the words—“to make reconciliation for the sins of the people” through the atonement. [Hebrews 2:17.] The repenting sinner is to believe in Christ as his personal Saviour. This is his only hope. He may lay hold on the merits of the blood of Christ, presenting to God the crucified and risen Saviour as his worthiness. Thus through Christ’s offering of Himself, the innocent for the guilty, every obstruction is removed, and the pardoning love of God flows forth in rich streams of mercy to fallen man. For God healed the breach made by the transgression of the law. To every believing soul His pardoning love is expressed, and that law, which is the transcript of His character, the exponent of His holy and eternal will, is magnified, honored, and glorified by Jesus Christ, in saving every soul who will come unto Him.

Here is the reconciliation to God of the repenting, believing soul. He who knew no sin became sin for us, and we, believing in Christ, receive pardon and stand before God as innocent of transgression. Therefore God can reasonably love the sinner who believes in Jesus as He loves His only begotten Son, and as He condemns the sinner who refuses to believe in Jesus.

God is manifest in Christ as just to pardon, merciful to save all who believe in Him. The justice, holiness and truth of Christ in the law do not obstruct the mercy of God to forgive all that repent and believe. For “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] The love of Christ is revealed to justify, pardon, and save all who through faith receive Him as their personal Saviour. Through this gracious acceptance of Christ, the sinless Saviour, in behalf of all that believe in him, reconciliation is made for sin, and the believing soul may stand toward God, toward his holy law, and toward his justice and truth, as if he had never sinned; for his life is hid with Christ in God.

We may cherish a responsive love to God, gratitude of heart ever flowing forth in praise and thanksgiving because Christ died to make reconciliation for sin and bring in everlasting righteousness. You may look to Christ, feeling that while he is your deliverance, you owe obedience to the perfect law of God. We are to consider the sufferings of Christ to make for us an end of sin, that we may not continue in sin. By His own life of perfect obedience, Christ imputes to the believing soul His righteousness that meets all the demands of the law. At the same time it exacts obedience of me and of you, so that we can stand before a holy, sin-hating God, and not feel his curse, because Christ our substitute and surety has obeyed the law and imputed to us his righteousness. We are complete in Christ.

Will you not come out of the cave of unbelief, and let the Sun of Righteousness shine upon you? My brother, you see and realize how much more good you might have done with more of the means God has entrusted to you, and then again temptations come because you have placed out of your control means which you want to use to help in the work. Now do not let your mind ponder over these things. I have a message to you, to love Jesus who died for you. Will you not cast your helpless, tempest-tossed soul upon the precious Saviour? Will you not believe in Him as a little child? Seek Him now, even as a child in penitence seeks the help and forgiveness of its parents.

God has a work for you to do for him in being a blessing to others, but Satan has tried to entangle your feet in his net. The invitation I am commissioned to give to you from Jesus is, “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.] That rest you will now appreciate as never before. Only come to Jesus now, while it is called today. The experience you have been passing through will prove of highest value to you when yoked up with Christ, to be a laborer together with God. You have delighted in the truth, you have believed the truth, and you believe it still, and hope against hope because the Holy Spirit is striving with you.

You have made crooked paths for your feet because of temptations, but resist the devil, and he will flee from you; draw nigh to God, and He will draw nigh unto you. Very great and terrible is that man's responsibility who hears the truths presented from the word of God, and neglects to receive them into the heart. God calls upon you to make straight paths for your feet, lest by your example the lame be turned out of the way. You, my brother, must not neglect and reject Jesus. God wants to welcome you through Christ Jesus. Christ waits to pardon you and present you faultless to God. There is no reason why a single soul in the world should perish. Christ wants to impart to you His great love, His righteousness. The Holy Spirit waits to sanctify the soul through belief of the truth. You, my brother, must have simple faith to believe in Jesus. Resist the suggestions of the devil, cooperate with God, and the Lord will lift up a standard for you against the enemy.

Jesus stands knocking at the door of your heart; will you hear His voice and open the door? Say, Come in, thou heavenly guest, come in and abide with me. The Lord has a work for you to do; will you do it in the name and strength of a crucified and risen Saviour? You must not look at your feelings, but unto Jesus, who is not only the Author but the Finisher of your faith.

Lt 92, 1895

White, J. E.; White, Emma

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

February 17, 1895

Dear Children, Edson and Emma:

I received your very interesting letters and have read them myself and read them to others as well. I greatly desire that you shall prosper in all that you undertake. I am interested in everyone that is connected with you. My heart is drawn out in deep interest for every soul for whom Christ has given His precious life. I received a letter from Brother Palmer, and as I read it I was impressed that you would need to move carefully. I thought that you had abundant opportunity to exercise great patience and forbearance, and not cherish any feelings of dislike to those who would hurt your souls.

I beg of you not to encourage the spirit of retaliation. Do not treat others as they have treated you, for their treatment has not been kind and tender. You may learn daily lessons, and know how it seems to be met with distrust.

Some of those who are called Seventh-day Adventists will act as did the elder brother when the prodigal returned to his home. But as you learn by experience how it seems to be treated with suspicion, do not manifest any of the same spirit. Do not practice anything of the kind in your labor

for others. Keep the prayer of Christ ever before your mind. It is your privilege to answer that prayer in your daily attitude and practice.

Whatever may come to tempt you, bear in mind the fact that with every temptation, Christ has made a way of escape. You should not give up to discouragement. Bear in mind the fact that Jesus is at your right hand, and that He helps you. You may trust in him implicitly, irrespective of what others may think of you, or how others may treat you. You will become an overcomer through the blood of the Lamb and the word of your testimony.

It is no light or easy work to which you have consecrated yourselves. I could wish that you might work in connection with your mother. The enemy will oppose every step in advance that you may make, and as all our brethren have not faith in you, they will feel it their special duty to make it as hard as possible for those who need their help the most. They will not do this because they design to do injury, but because they think they are doing the right thing. They will speak unadvisedly, and place themselves in such an attitude as will cause perplexity, and leave unhappy impressions upon the minds of others.

Those who speak unadvisedly have not learned how to be faithful stewards of the grace of Christ. But whatever the attitude of others, I beseech of you to walk humbly before God, and keep His honor ever before you. If you expect much of men, you will be disappointed. For years many have been educating and training themselves to oppose everything that their own inclination leads them to view in an unfavorable light, and in thus opposing, they think they are doing God service.

Bear in mind the fact that the church militant is not the church triumphant. Cultivate a spirit of kindness, of true heavenly courtesy. Some may look upon this manner of courtesy as mere weakness, but do not regard it thus. It will always pay to be kind, to be courteous. "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 Bless them which persecute you, bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no men evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

"Dearly beloved, avenge not yourselves; ... for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him a drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." [Romans 12:9, 10, 14-21.] It is never best to draw off or to be hostile toward those who are suspicious and unjust toward you.

Everyone has his peculiar traits of character, and under various circumstances they will be exhibited. God requires His disciples to take up the cross and follow Christ. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.]

This is in perfect accordance with the words which He spoke to Moses from the pillar of cloud. He said, "Ye shall be holy: for I the Lord your God am holy." [Leviticus 19:2.] This injunction of God to the visible leader of the hosts of Israel was not spoken simply to a few responsible, distinguished officers and illustrious men, but to the whole hosts of Israel. We are to seek to carry out this

command when in association with others, and especially in your association with those who oppose the counsel of God against themselves. They do not manifest the wisdom that is from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. Each individual is a part of the great whole.

You are to watch and pray, and remember that no matter how others may treat you, they cannot compel you to harbor a wrong thought, or to perform a wrong action. We are daily deciding our own destiny, making it evident to the angels of God whether we are to enjoy the society of the saints in light or to have the gates of heaven closed against us. We are not to consider our reputation so much as the honor of the cause of truth. Our reputation is in God's hands. We are to manifest zeal for the cause of God.

Let those who are engaged in presenting truth, in vindicating truth, be careful what manner of spirit they manifest, either toward their brethren whom they think in error, or toward unbelievers. Through pride, self-esteem, egotism, and arrogance, men put on an armor and stand ready to do battle; but their words, their attitude reveal the fact that Christ is not abiding in the soul.

Those who believe the truth must put on the armor of Christ's righteousness. Where Christ abides, there is meekness and gentleness. The unchristian temper that is roused up to meet the unchristian temper never creates peace, but needlessly irritates. The Lord has a controversy with those who are ever ready to reprove and to irritate others. We are not to imitate them. Many have excellent qualifications as had the class to whom the True Witness says, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." Who is it that speaks to the churches? "These things saith He that hath the seven Spirits of God, and the seven stars." [Revelation 2:4, 5; 3:1.]

He who loses his love for Jesus, loses his love for his fellow men. Those who are bound up with the heart of infinite love will love those for whom Christ has died, as Christ loves them. Jesus says, "This is My commandment that ye love one another." How much, Lord? "As I have loved you." [John 15:12.]

God requires His messengers to exercise caution and self-control. In presenting truth, let it not taste so strongly of self that it is unpalatable. Closely criticize self, and exercise true discernment in distinguishing the honor of God, and the honor of self. Many are deceived here. Under the pretense of vindicating truth, they are manifesting their own traits of character, and displaying a spirit of accusation and condemnation.

He who has the truth can afford to be calm, dignified, and just. It is true that some who advocate the truth for this time put on a coat of mail, and deal out hard thrusts that wound and bruise the soul. Such an advocate makes manifest the fact that he feels bitterly against anyone who does not see as he sees, and feel as he feels. He fancies he is maintaining principles; but he does not cause the one who is in error to discern his error or to become an advocate of truth. By his manner, by his temper, by his overbearing words, he puts it out of his power to convince the Opposers of truth. His manner was so offensive and his answer was so disgusting, that he closed up the ears of his hearers to the truth.

I am continually having these matters presented before me in different ways, and I know that some are closing doors that would otherwise be open to truth, because they manifest an unwise zeal. Men who are bearing sacred responsibilities need to have their hearts melted into tenderness. Some are stirred with indignation when they see that the truth is falsified by false shepherds. They see that the truth is misinterpreted and treated slightly.

We shall always feel indignation to have Christ insulted; but instead of reviling the revilers, it would please our heavenly Father to have us pray silently, and ask the Lord to touch the heart of him who is opposing the truth to the ruin of his own soul. The soul of him who opposes truth is as of much value with God as are our own souls. When we feel indignation, let us consider the fact that the opposer of truth has been purchased by the blood of the only begotten Son of God.

Jesus would have us deal wisely and considerately with His property. We should manifest such a spirit that souls may be convinced that we have the Spirit of Christ, that we have been with Jesus and have learned of Him. If we pray for souls who are in error, we shall have the tenderness of Christ, and frequently by a manifestation of this tenderness the heart of the opponent will be softened and subdued.

Great light and understanding in the Scriptures will not atone for roughness, for thrusts, for bitter words and evident uncharitableness. He who advocates truth in this manner makes a mistake that is fatal to his own soul and to the souls of all those who come in contact with him. Those who advocate truth in this way have need to learn what truth is and what it can do for the soul. How many need to be melted over in the furnace, to have the dross consumed and the image of God stamped upon the soul! He who is thus transformed will not with voice or pen present anything that will seem like a fiery defense. The advocates of truth must lay off the war armor, and be clothed with the garments of Christ, be clothed with humility as with a garment.

We should watch ourselves and examine ourselves to see if we possess the love of God, or else articles will be written, sermons will be preached, that will turn souls away from the truth. Indiscretion on the part of the advocates of truth has helped souls to quickly decide against the truth. Many will be led to do this because of ill-chosen words that have been spoken or immortalized in print.

Truth itself will create resistance in many hearts; but we should have long patience with those who do not see as we do. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light." [Romans 13:10-12.]

My dear children, I lie awake nights praying for you, and the Lord gives me assurance of His Spirit that He hears my prayers. "Everyone of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." [Romans 14:12, 13.] "We then that are strong (will give evidence of the fact) ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification.

“For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. That ye may with one mind, and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.” [Romans 15:1-7.] Would it not be an excellent thing if those who profess truth would all be doers of the Word, and not hearers only? We want none of self, and all of Christ.

The Lord Jesus Christ has borne patiently with the inconsistencies and the perversities of human hearts, and why should we not bear with those who are in error? Why should so many defend the truth with an intolerant spirit and exhibit self to such an extent that they injure the cause far more than they advance it. They give occasion for unbelievers to discredit the sincerity of those who love the truth. Let him who stands in defense of truth ever bring his spirit, his mind, his words, and his deportment into subjection to Christ, and then he will adorn the doctrine.

Christ says to His disciples, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] Let that soul leave its impression upon the professed followers of Christ. Oh, for less and less of self, and more and still more of Jesus. “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.” [Philippians 2:15, 16.]

We are not working in Christ’s lines if we do not adorn the doctrine of Christ by the manifestation of His grace and meekness, by revealing Christlike attributes of character, by manifesting in our external experience the work of internal sanctification. No one of us is to be angry with those who are blind spiritually because they do not see. We were once as blind as they are. We must be wise as serpents and as harmless as doves in order that we shall not increase opposition to our faith by our practice.

It is the bounden duty of everyone who professes to believe the truth to do all in his power to remove prejudice, while never lessening the importance of truth by concessions to the world. We are to show by our manners, by our words, by our spirit that we have learned in the school of Christ. We should not manifest harshness of spirit, indulging coarseness of speech. The great Teacher says, “Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] Be clothed with humility as with a garment. Bear no thorns to prick and to bruise others, but make manifest the fruits of the Spirit—“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law” (to condemn). “And they that are Christ’s have crucified the flesh with the affections and lusts thereof. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [Galatians 5:22-26.] In all our work for the Master, we must keep studying His Spirit, His life and character.

“But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging

of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:23-26.]

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Thou therefore, my son, be strong in the grace which is in Christ Jesus." [Verses 15, 1.] You will then have a commendable zeal. The laborer can accomplish much by personal conversation with those who oppose the truth if he does not become rash and uncourteous. God calls upon all the advocates of the truth to present an uplifted Saviour. When your opponents would urge you into controversy, present to them the truth as it is in Jesus.

The field you have chosen is not a promising one, and for this reason it has been strangely neglected. But if you are faithful and obedient children, you will have the privilege of working hard. There are many of our own faith who lack spiritual discernment, and who will not roll the car up the steep ascent. But you are not to fail nor be discouraged. If you have set your hand to the plow, do not drop it in the furrow.

Our great Exemplar said, "As the Father gave me commandment, even so I do." [John 14:31.] I beseech you to be much with God in prayer. You can do your work successfully with Jesus. He will show you how to work. When He accomplished one work in His mission, He advanced and addressed himself to another. "This commandment have I received of My Father." [John 10:18.] In everything that Christ did in the world He consulted the will of God, fulfilling the purpose and design of God in all His earthly life. Thus He represented the will of our heavenly Father toward man.

Did Christ take upon Himself our nature? It was to give us unmistakable evidence that a great work may be wrought through the human agent who co-operates with God in bringing fallen man into close fellowship and union with divinity. We cannot be happy without Jesus, and He in His great love cannot be satisfied without us. God has done everything that God could do to reclaim the human race. They are like the lost sheep, who once rejected the shepherd's voice, but now they are returned to the Shepherd and Bishop of their soul, and He attaches them to Himself.

"God is love" [1 John 4:8] is written upon every soul who will receive the superscription. Jesus, the Majesty of heaven will unite all souls to Himself who will permit Him to bind them to His great heart of infinite love. Jesus teaches us that God is an ever present "I AM." [Exodus 3:14.] It is by cordially believing that we maintain our allegiance to God. Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:14, 15.] Again He said, "I am the good shepherd: the good shepherd giveth His life for the sheep." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the world." [John 10:11; 6:51.]

Shepherds of the flock, when do you manifest such love as dwelt in the bosom of Christ? Oh, where is the tenderness of Christ? You and your associates should humble your hearts before God and become as little children. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Matthew 18:3.] You are all very near and dear to my heart, but remember that in every trial you must hold firmly to the hand that was pierced for you. Often has the hand of God been stretched out to save you from peril, but when men have spoken words that were not inspired by the Spirit of God, you have felt disheartened. When unwise movements have

been made in reference to you, my son, you have sometimes dropped the hand, the dear loving hand that was held out to save you, and you have grieved the heart of Jesus. This is why I write and caution you not to trust in men, or to make flesh your arm. You must make God alone your trust. Look unto Him for guidance.

Some ministers who are connected with sacred responsibilities have lost all realization of what it means to watch for souls as they that must give an account. They do rash, unwise things. They have not discernment to see what their unwise movements are doing, because they are not daily converted. It is a sad thing to lose confidence in men in whom we ought to have confidence. The precious souls for whom Christ has died must not be left to be the sport of Satan's snares and temptations. Those who do not feel that it is a positive duty to be doers of the words of Christ continually put souls in peril by their rash words and actions. But, my children, I counsel you to walk in humility. Do not let the impulses and freaks, that seem to possess some of those [who] profess to believe the truth, discourage you. Look unto Jesus, who is the Author and Finisher of your faith. If you will trust in Him, He can make you strong.

For years appeals have been made to men in responsible positions, urging upon them the necessity of being kind, tenderhearted, [and always] to deal in a Christlike manner with those with whom they come in contact. "Whosoever therefore shall humble himself as this little child, the same is 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 were better for him that a millstone were hanged about his neck, and that he was drowned in the depths 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!" [Verses 4-7.]

You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. No one has a right to control another's mind, and judge for another, prescribing what is his duty. There are certain rights that belong to every individual, in doing God's service. No man has any more right to take these rights from us than to take life itself. God has given us freedom to think, and it is our privilege to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of any other human being.

My children, you belong to the Lord by creation and redemption. Man has no right to take away that which he cannot give. Our bodies, our souls, and our intellect belong to God. His stamp is upon us. I cannot vindicate the course that many feel is the right course—to exercise authority [over] and to dictate as they may choose to their fellow men. I have seen this course pursued until my heart is sick and sore over the results. Each one of us has an individuality, an identity that cannot be surrendered to any other human being. We are individually the workmanship of God.

I would speak to you and to your steamship's company, urging you to do your best, for you have been bought with a price. God deals with infinite tenderness with His heritage. He is not a tyrant, and no man, whatever may be his position or calling, has a right to be harsh and dictatorial. No one is approved of God in being severe, in bruising the souls of his fellow men. I hope and pray for you, that you will daily consecrate yourselves to God. The works and ways of God are perfumed with unutterable tenderness and longsuffering love. When you or any other one cherishes a spirit contrary to the Spirit of God, it is evident that you have lost sight of Jesus and are controlled by another spirit. Shall we not give back to God all that He has redeemed? Shall we not give to Him the

heart He has converted, the conscience He has enlightened, the affections He has purified, and even the body that He has purchased to be kept unto sanctification and holiness?

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.” [Romans 12:1-5.]

The Lord Jesus is your personal intercessor. But men who ought to have felt a tender sympathy for their fellow men have lost the love and tenderness of Christ out of their experience. Repeat over and over many times through the day, “Jesus has died for me. He saw me in peril, exposed to destruction, and poured out His life to save me. He does not behold the soul as a trembling suppliant prostrate at His feet without pity, and He will not fail to raise me up.” He has become the Advocate for man. He has lifted up those who believe in Him, and placed a treasurehouse of blessing at their demand. Men cannot bestow one blessing upon their fellows, they cannot remove one stain of sin. It is only the merit and righteousness of Christ that will avail anything, but this is placed to our account in rich fullness. We may draw upon God every moment. As we turn to Him, He answers, “Here I am.” [Isaiah 58:9.]

Christ proclaims Himself our Intercessor. He would have us know that He has graciously engaged to be our Substitute. He places His merit in the golden censer to offer up with the prayers of His saints, so that the prayers of His dear children may be mingled with the fragrant merits of Christ’s perfections as they ascend to the Father in the cloud of incense. The Father hears every prayer of His contrite children. The voice of supplication from the earth unites with the voice of our Intercessor who pleads in heaven, whose voice the Father always hears. Let our prayers therefore continually ascend to God. Let them not come up in the name of any human being, but in the name of Him who is our Substitute and Surety. Christ has given us His name to use. He says, “Ask in My name.” [John 14:13.] Let us pray in faith. Let us not falter, but go forward from strength to strength, from character to character, from victory to victory.

If you walk carefully before God, those who believe in Christ will respect you for Christ’s sake. Jesus receives and welcomes you as His own friend. He loves you, He has pledged Himself to open before you all the treasures of His grace for your appropriation. He says, “At that day ye shall ask in My name, and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because you have loved me, and have believed that I came out from God.” [John 16:26, 27.] He virtually says, Make use of My name, and it will be your passport to the heart of My Father and to all the riches of His grace. “Whatsoever ye shall ask the Father in My name, He will give it to you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.” [Verses 23, 24.] “And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.” [John 14:13.] You should educate the soul to have implicit trust in God, for what we need is more faith.

Lt 92a, 1895

White, W. C.

Norfolk Villa, Prospect St., Granville, Australia

March 21, 1895

Dear Son Willie:

I sent you nothing the last mail, because I could not. My left eye was afflicted; but having somewhat improved, I will attempt to write you a few lines. Last Sabbath Brother Lacey, May, and your mother rode down to Ashfield. I had the burden of the word, and spoke with much freedom. We then had a social meeting. The hall was full, and the testimonies borne by those newly come to the faith were of an excellent character. On Sunday thirteen were baptized. Nearly every Sabbath souls are making decisions for the truth. I feel that God gives me a testimony for the people. Sunday night I spoke with clearness and freedom to a well filled tent, and all listened with deep interest.

I learn that Porter, a minister from Ballarat, has come to the battleground to fight against the truth. We do not yet know what will be the result, but fear it will not be wisdom for me to leave the battlefield just now. I may feel differently about it later on, but it seems that there is need of every talent that God has been given to be pressed into His work. Now as never before, we need to press our way through the moral darkness to light and to still greater light.

I have no news to tell you except that which is received from Ashfield and Petersham. Our family is the same as usual. We have no further news from Cooranbong. I am so glad that Metcalfe Hare is to reach Sydney on Sunday.

Brother Lacey and May went to Sydney yesterday, and did not return until after ten o'clock, but we did not worry about them. They say they had a pleasant day. Emily Campbell will not return under [i.e., for at least] two weeks. Maggie Hare is busily engaged in writing for Marian, and Brother Caldwell is visiting some, but is putting in his time writing more than visiting.

I hope I shall soon feel decided in regard to what my duty is concerning visiting Tasmania. I am still questioning concerning the matter. May and her father both wish that I would go. If The Life of Christ were finished, and if my heart had gained its normal strength, I might feel clearer about visiting Tasmania; but as it is, the matter is very doubtful. I will now close this letter.

Lt 92b, 1895

White, J. E.; White, Emma

Norfolk Villa, Granville, Australia

April 11, 1895

Dear Children:

I am out of bed at one o'clock a.m., writing letters to close up my American mail. It is difficult to speak twice a week, and ride twelve miles to attend my appointments, and then return after

speaking, to try to write on the various matters that demand attention. But Edson and Emma, I feel that time is short, and that which is done must be done quickly.

I have considered your suggestions in regard to simplifying the language of the tract, *Sufferings of Christ*. I read your letter to Fannie Bolton, and she will take hold of the work to simplify the language. Could you not also use *The Game of Life*? The illustrations are very striking, and I think it would also take with the colored people, if arranged in pamphlet form. I think that a good selection might be made for little tracts that would be simple enough for the Southern field and for the Island work. Tracts of this kind might serve in both places, and do great good.

I leave for Tasmania today by way of Melbourne. I hope that during my absence of four weeks Fannie will engage in the work of simplifying *The Sufferings of Christ*. I do not ask for any remuneration for anything I can do for the Southern field. I have tried to arouse an interest in that field, and I am very anxious that those who can labor among the colored people may do so. There is a large field in which missionaries may work, and an abundance of work to be done in various lines for this people. Once get Fannie to work, and I believe she will do it well. In whatever work we engage, we must be wholly the Lord's, and learn to walk by faith, and to work in hope. We must brace the soul by prayer, and have perfect faith in God.

It is now just one o'clock. We leave for Sydney at half past three, and transfer to a train that leaves Sydney at five p.m. Since one o'clock this morning I have been very busy in preparing for my journey. If I were going to meet my children, I would feel better about it. But I am going to the convention in Tasmania, and to witness and participate in the marriage of my son Willie to a noble Christian woman, who, though but twenty-one years of age is as mature as though she were forty. If Providence favors, you will have a sister of whom you will be proud. She reminds me very much of Mary. She is tall and well proportioned. Well I am now to say good-bye.

Lt 93, 1895

White, J. E.

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

June 18, 1895

Dear Son Edson:

Your letter was duly received by Vancouver mail. I felt rather perplexed to understand in regard to *Gospel Primer*. You explain nothing, and I am left to read between the lines. This troubles me.

You have asked for *The Sufferings of Christ* to be simplified, so that you can use it for the class of people for whom you are laboring. This is not as easy a thing to do as you suppose it is. You thought *Gospel Primer* was just what was needed. What is the matter? I cannot understand—you said the book had a great sale. You need in your work question books, something of the same order as the *Gospel Primer*, and I thought that the royalty from it would meet the expenses that would occur in your mission to the Southern field. Have you passed it out of your power to control? Please explain.

The Sufferings of Christ, as now prepared, shall go to you. Your last letter gives me to understand that the matter needs to be more simple still, and I will do my best to have it thus. We sincerely

desire that you shall move cautiously, looking unto Jesus who is the Author and Finisher of your faith. Keep your soul dedicated to God. Our time to work is very short. Probation is now ours. Souls, sinful and polluted, may come just as they are to Jesus.

I want everything I possess in property, everything I acquire, to be talents wisely employed. We have no time to lose. Every day we need a conversion to God, that we may be as vessels unto honor prepared for the Master's use. My dear son Edson, make God your only dependence. Do not look to men, or trust in men, or make flesh your arm, even among those who profess to be Sabbathkeepers. You are not to commit yourself unto them, but to God. You are no longer your own, and if you shall meet with disappointments and perplexities, what else can you expect? Live a life of prayer, and daily consecrate yourself to God, as His own son, His subject to work through you. Yoke up with Christ.

Let nothing come in to separate you from Brother Palmer; keep in harmony. Where there is union there is strength. No place can be given to any alienation by the enemy. No despondency should come in to weaken your efforts. Had I allowed the things ever occurring to weaken or affect my faith, I should have been useless. I see human imperfections everywhere; but I look by faith through the hellish shadow of Satan to the perfection of character in my Redeemer. I cling to God more firmly and press on. My face is set as a flint Zionward. Our warfare will soon be ended. No place can be found for discouragement, or weakening of hope or courage.

You are in a hard field, which has been strangely neglected by us as a people, and continues to be. One may start in as you are doing, but he is left to struggle under so many difficulties, almost alone, with few to sympathize or interest themselves to prepare the field to be worked successfully, and as the final outcome they have to leave the field. Who will be responsible for the colored people? Any place where there is work, earnest work, to be done, there is Satan with his army of workers, supernatural agencies to bar the way, and if Satan can move on human agencies who claim to believe the truth to unite with him to make everything hard as possible, his object is gained. That is what you will meet. When any practical movement is made in any line, I counsel you to put your trust not in man but in God who is your sufficiency.

When any practical movement is made in any line for the uplifting of humanity, and for the saving of their souls, the council of the synagogue of Satan says, We will set in operation our forces to set men at variance one with another. We will set one to criticize and bar the way; we will help him to dishearten and discourage; with persevering determination we will hold the field in our own power, under our own jurisdiction; through leading one to discourage another we will absorb money where it will call the attention to one point and make it impossible to work other places which we now control.

Shall we let Satan block the way? We will, unless we look alone to God, trusting in Him to move upon human agencies to do His work with fidelity. The difficulties that seem very large, present before the sincere worker stronger motives for perseverance, for renewed exertion in God, to press forward in the name of Jesus Christ of Nazareth. Co-operation with our brethren is essential, but co-operation with Jesus Christ is more essential. If you look to God in faith, with a contrite heart, He will bless you and strengthen you. You have not written a line of being discouraged, but I have been unable to sleep since one o'clock this morning, and my mind is drawn out to write to you. Never was there a time when we need to move with humility and dependence upon God as now. The Lord hath

wrought for you in giving you a rich experience, one that is more precious to you than fine gold, and as long as you surrender yourself to God, soul, body and spirit, notwithstanding the discouraging influence of men, you will not be overcome.

We must move with fear and trembling, but in faith looking unto Jesus. Keep your eye steadfastly fixed upon Jesus. We know not what is before us. "God hangs a mist o'er our eyes," but trust Him still. Pray without ceasing. Let every breath be a prayer. Do not say or do anything which will throw Brother Palmer into temptation, and do not go under temptation yourself. The Lord has <signified to me that He has> blessed you with His presence. The religion of Jesus Christ is the only power which through the grace of Christ will impart firmness and solidity of character to any one of us. God is the living God. Never did I prize these words as now, "In him is no variableness or shadow of turning." [James 1:17.]

God has His instrumentalities to call into action at any moment to do His work. He has unlimited power. He can take a worm to thresh mountains. Our God lives and reigns. He will not forsake one of His chosen if they will not struggle to work the will of men, but the will of God. He has wrought by His miraculous power, and He will work. The Lord will deliver the godly out of temptation and sustain them, not only for further duty but for further trial. Onward, onward, upward, is the Lord leading His people. Again I say, Walk humbly with God. Let every step be one of consecration.

Service is work, and [let us] work for Him where He places us, not where we place ourselves. You will meet with many discouragements, but there is a way out of them all. Encouragement and sympathy may be withheld, because there is so great an absence of the Spirit of Jesus Christ, but if you do your duty faithfully, it is to God and not to men. True service to the Master will act as leaven in every relationship of life, that individually we may adorn the doctrine of God our Saviour. My prayer is ascending to God for you, my son.

Lt 93a, 1895

White, J. E.

Granville, N. S. W., Australia

October 17, 1895

My Dear Son:

Last night I <dreamed I> was in conversation and had some words of caution for you. I said, The Lord has done much for you, and He would have you draw nigh unto Him daily.

Here I left the writing to see about my packing for the Melbourne camp meeting. A part of our family have gone on Cook's cheap excursion. I have first class return tickets for May and me. Willie goes second class on the same train. Sarah McEnterfer reached us last Tuesday. She seems as efficient as ever. It seems good to have her here. She had a pleasant voyage, and was sick but little. She goes with us first class, as all ocean passengers receive special favors. So we three go together in the ladies' compartment. If there happens to be a crowd, I shall have to take a sleeper, but if not, I can make a bed on the seat.

I send you but little mail this week, but I have abundance to have copied for the mail. I wish to put you on guard. Be very careful not to express yourself too freely <at any time> in the way of criticizing anyone; for all such expressions will be used against you and will hedge up your way from doing good. Show wisdom toward those that are without. Watch unto prayer, be reserved in speech, maintain Christlike dignity in all your remarks, as one weighted with the burden of saving souls for whom Christ has died. Though some in positions of trust are not vitalized by the Spirit of God, and do not show that they are consecrated, let not their influence affect you.

You can glorify God by your holy conversation, revealing the grace and power of Christ in your own heart. Be content to meet no low standard. Lift up Jesus in speech, lift him up in prayer; let it be revealed that your life is hid with Christ in God. Be sure to breathe in a holy atmosphere, that you may be as salt that has not lost its savor. Edson, you may represent Christ in the very place where you have dishonored your Redeemer. <In the place of being discouraged,> you may show forth the praises of Him who has called you out of darkness into His marvelous light. Let all the tact, all the God-given ability be consecrated to the service of Christ that you may be a vessel unto honor. The Lord will be with you and bless you if you will be with Him.

Your safety is in keeping yoked up with Christ every hour. Let it be seen that you are in communion with God every hour for this is your privilege. Do not walk contrary to the light on health reform. Show that you believe the testimonies God has given. I am praying for you, that you may strive earnestly for that crown that fadeth not away. If you are clothed with the righteousness of Christ, you will be meek and lowly in heart. He who dwells in the high and holy place will dwell also with you if you are humble and contrite. Let Christ appear, and you will have strength and power with the people because the Holy Spirit works you. The Lord bless, strengthen and support you.

We are living in perilous times, and we must be true to God, and a blessing to our fellow men. If they are deceived, that is all the greater reason why they should be treated with respect, that they may be won to the truth. Dear Edson, I must close. I wish I could write more, but this cannot be. From the light the Lord has given me there is an irreverent spirit in the Review Office. There is much lightness and trifling, many words are spoken that are cheap and chaffy, and there is not a small amount of disgusting commonness. Give no one any cause to dishonor God by your words or spirit. God will be your helper and you can be a help to others, and strengthen their purposes for God.

Lt 94, 1895

Wessels, Sister and Children

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

January 31, 1895

To Dear Sister Wessels and her children, whom I love in the Lord:

I was at Cooranbong, Dora Creek, when I addressed a letter to you thinking it would reach you at New Zealand. I was disturbed in the night season, and could not sleep, and I wrote a letter and sent it to Granville to be copied in season to reach the boat; but some pages were not enclosed. I deeply regret the fact because I fear that that which I did send will make an erroneous impression upon

your mind. I hasten to send this letter to you because I fear that on account of the absence of those pages, your minds may be unpleasantly impressed.

I would write words to console and comfort you. The Lord has not left you, His everlasting arms are beneath you. He has given you an experience in Christian life that is of the highest value. You have let your light shine in your family, and its divine rays are felt, yet there is a danger that you will allow your affection for your children to lead you to grant requests that your judgment tells you are neither for their best good nor for the glory of God. You have been the Lord's chosen instrument, through whom He has worked, and will work for the saving of the souls of your children. You are to bear the testimony that John bore, repeating the words of Christ to love one another as Christ has loved them. The Holy Spirit will testify of their union with Christ, and believers and unbelievers will take knowledge of you that you have been with Christ and have learned of him. As you follow on to know the Lord, you will reflect the character of Christ.

You will be subject to the infirmities of humanity, and will no doubt make mistakes, but the compassionate, loving Saviour will pardon all your errors, because you ask Him, and because you love Jesus. In Spirit you will breathe the meekness of Christ, and will be a light in your home. Your conversation will be seasoned with grace, and a holy unction will pervade your prayers. The Lord will work with your efforts as He has in the past, and His righteousness will go before you, and the glory of the Lord will be your rearward.

You have every reason for praising God for His lovingkindness and tender mercy. His all-atoning blood is available to all your children. If you do not overtax your physical powers, you can in the name of Jesus do much precious work. Your children now appreciate only in a partial manner the blessing God has given them in such a mother. Schooled in the furnace of affliction, she has found Jesus to be her only true foundation. All else she has found unworthy to depend or build upon; for all else was as sliding sand. "To you therefore which believe He is precious." [1 Peter 2:7.] Should the mother be removed from her children, it would be a loss which never could be repaid. I entreat the children to carefully and tenderly guard their mother, and save her from every physical taxation. Your mother will not save herself, or heap benefits upon herself. You children must try to preserve that life, that influence, which will do God service. Let no unhappy divisions occur; for these divisions become a corroding sorrow to your mother. She grieves when all her children are not walking in the truth, united in the faith. There is no benefit to be reaped in keeping up controversy. Walk in love as dear children. The spirit of God is striving with the children, inviting them to Christ, saying, "Come, for all things are now ready." [Luke 14:17.] Will you not obey?

Lt 95, 1895

Wessels, Henry

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

June 25, 1895

Dear Brother:

Although I have not heard from you since my letter to you, yet I will write to you, my brother, again. My mind has been drawn out to you and yours. These words I have from the Lord: "Come out from

among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] It is essential, my brother, that you obey this injunction. You are aware that you have been losing ground; you have not been gaining in spiritual knowledge and spiritual strength. Your faith has not become firm, your hope is not as an anchor cast within the veil, that it can hold you. But when your trust and faith in your Saviour shall grow, then you will become a stalwart Christian.

Hang your helpless soul upon Jesus. "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.] Bear in mind that the power is of God. Of His fullness have all we received, and grace for grace. The Lord has a work for you to do when you will grow up into Him, your living Head. Now, do not voluntarily place yourself in the company of unbelievers who are not under the control of the Spirit of God. Place yourself where there is light, where you will receive strength. Jesus loves you, and He will be your sufficiency and will strengthen your weak faith. "We then, as workers together with him, beseech you also that you receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation.)" [2 Corinthians 6:1, 2.]

"Be ye not unequally yoked together with unbelievers; for 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; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." [Verses 14-16.] My brother, place yourself under the most favorable influence, and walk in the light as Christ is in the light. It is essential for you that you grow in faith; believe that Christ is your personal Saviour, and do not doubt your Lord.

The life that God has given you belongs to Him. You are His both by creation and by redemption. The talents committed to your trust are to be so used that as His entrusted goods they may be returned to Him with usury. The qualifications which the Lord has given you will increase as you employ them to His glory. Our talents multiply with use. The blessed results which flow out to others on every side are the increase of the talents used. All your powers, physical, mental, and moral, are entrusted gifts from the Master, to be used in His service. You, my much respected brother, need to educate yourself to recognize that your whole life, your soul, your body, all belong to God and are to be used for Him.

Life is a mysterious, solemn thing. Our work is to look to God, to trust in him, as our heavenly father, believing that he loves us. I would impress upon your mind the necessity and the duty of keeping every organ of mind and body in the most healthful condition, taking every proper means to preserve the physical, mental, and moral powers to use healthfully for God. The preciousness of life is to be considered because of its uncertainty. No one can feel sure for a single day that his health and even his life may not be imperiled. Then make no delay. The Lord calls you to consecrate all, yourself, your life, to his service.

You will have opportunities to do good, and must be ready to improve these at the right time. If you have unwisely taken a course to becloud your reason, or weaken any faculty that God has given you, you rob Him of that which He has committed to you in trust. Heaven is worth everything to you.

Gain it by all means. If you are walking in the heavenward way, you will by precept and example lead others in the same path. If by faith you put your hand in the hand of Christ, you can day by day be rendering service to God. Angels of God are ready to co-operate with you, but your personal agency is essential. You must unite with the holy ones of heaven. In this way "His servants shall serve Him." [Revelation 22:3.]

You have the privilege of witnessing for Jesus and advocating His truth wherever you may be. But do not run, without His direction, into the companionship of those who do not love or fear God. You have yielded to the tempter; keep off his ground as much as possible. To resist temptation, arm yourself with the whole armor of righteousness, and you can be a power for good, because the life revealed in you is the life of Christ. You are to be an instrument for His own use in bringing souls to salvation.

Angels long to do this work, and they will work through the human instrumentality that is submitted to Christ. Your life may be a grand opportunity for the holy angels to work for the saving of the lost. The blood of Christ is your only hope, your sufficiency. Through faith, that cleansing blood will remove every dark spot in your character.

I have but a brief period in which to write, for it is near mail time. God bless you and your family.

Lt 96, 1895

Friend [McCann, William?]

Armadale, Victoria, Australia

November 12, 1895

My dear young Friend:

I am interested in every member of my family. I feel a special interest that you should be a sincere, humble child of God. You need now to make the most of your opportunities, [to] be daily learning lessons of Christ, that you may know how to act under all circumstances. Through the grace given you of Christ, be circumspect, manly, noble, elevated. Of yourself you can do nothing. You will need to watch and pray in order to resist evil, and to discern temptations when they shall come from any source. Let it never be that religion is to you only a profession, and not a living, daily reality. If you practice the precious truth, it will sanctify your soul, and strengthen you under all circumstances to do right because it is right.

You can be a living witness for Christ only as you shall seek the strength and grace which He is willing to give all who ask Him for heavenly wisdom. He will withhold from none who come to Him in humble, earnest prayer, feeling their great need. There is joy in believing that God through Jesus Christ will help you. Every time you seek Him with all your heart He will be found of you. Let your prayer go forth from unfeigned lips, "Oh God, impress more deeply upon my heart thine own precious promises, and teach me how to appropriate them to my own soul, that I may perfect holiness in thy fear."

Every child and every youth should bear in mind, "I am of value in the sight of God; I am bought with a price, and I am the property of Jesus Christ. As a follower of Christ I am to practice His virtues, that

I may represent my Saviour." Pray much. While at your work, let your heart be uplifted to God. When you have committed to God the keeping of your soul, do not go away and act directly contrary to the prayer you have made. Watch as well as pray, lest you be overcome with temptation. Resist the first inclination to do wrong. Pray in your heart, "Jesus, help me; preserve me from evil," and then do what you know Christ would be pleased to have you do. This is being a laborer together with God.

You may ask, as many others have done, How may I know that Jesus receives me and loves me? Shall I know by my feelings? No; by obedience to His Holy Word. appropriate to yourself the rich promises of God. Believe His Word that Jesus is abiding in your heart by faith. Through faith and trust in God, you may have His peace, and you can then say, "I know in whom I have believed. I will listen to every whisper of His Holy Spirit."

There is but one way to be victorious. Serve God with all your heart because you love Him. Seek Him daily because you love Him, and know what He is to you. Be faithful in the little things, although no eye but the Lord may review your work. Remember that you are doing service for Christ. You may now be obtaining a precious experience every day in serving God. Plant the principles of truth in your own soul, and reveal Christ in your character.

Do not be satisfied with a common, low level. You can be a Christian gentleman, and that means to resemble Christ in character. Let your words be select, refined. Think before you speak. With your Bible open before you, ask yourself the question, "Is this the way of the Lord?" God cannot commend any coarse or unkind act. If you pray to God for light and guidance every day, you will have discernment to detect many things that are unholy in your practice. Every habit and plan will be repressed that does not have a tendency to make you pure and clean in the sight of God.

In my family are younger persons who will be inclined to catch your ways, so that unless you guard yourself strictly, you will become an agent by whom Satan will sow tares in their minds and hearts. The religion of Jesus in the home life will lead to the practice of purity and modesty. If you receive grace day by day you will diffuse it. Look unto Jesus constantly if you would advance step by step in the narrow path cast up for the chosen of the Lord to walk in, saying in your heart, "Thee will I seek, O God; thee will I follow; thee will I serve; under thy guidance I can and will go forward."

I beseech you to make diligent work; seek peace and righteousness that you may make your calling and election sure. Then out of the mouth will proceed pure, chaste, select words, because the heart is cleansed from moral defilement. There are many youth growing up unrestrained in wickedness, casting the word of God behind them, searing the conscience, hardening the heart, ruining the soul. Do not cherish a desire for such company. Keep away from them. Resist every temptation to be cheap, common, careless in attitude and words. Be very careful in your association with women and girls and young children. Study to show yourself approved unto God, and you will then be pure and refined in all your habits and practices.

Do not speak one cheap word, or perform an unseemly act. Let the thought, "Thou God seest me," be ever in your mind. [Genesis 16:13.] Never by word or action place yourself in opposition to orderly, cleanly habits. Let all your influence be on the right side; respect authority, and practice undeviating obedience to home rules; seek to make home as pleasant and cheerful, as holy and happy, as it is possible. Everyone should feel a sacred responsibility to act his part in making his

abiding place a home where the honor of God shall dwell. The home should be a sanctuary where God is welcomed and worshiped.

You can do much toward securing a Christian training for your own individual self. You are to cooperate with God in the development of your own character. We are laborers together with God. The Lord does nothing without the earnest cooperation of the human agent. Christ died for us in order to bring about the changes essential to fit man for the companionship of angels in the courts above. If the moral image of God is restored in you, you must work, and God must work. "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.] Be diligent to make your calling and election sure. Entertain no cheap ideas as to what constitutes Christian character. Set your mark high, and reach it through Jesus Christ. This world is our training school, for the future, immortal life or for perdition; which shall it be? Now is your opportunity to study the lessons and follow the example of Christ.

Lt 97, 1895

Wessels, Henry D.

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

October 8, 1895

Dear Brother in Christ:

I have received and read your letter; thank you for writing so frankly. I have been ill, and in a state of unusual exhaustion; as soon as I could climb up a step or two, seeing so much to do, I lost what little strength I had gained, and this has been repeated several times. For three or four days I have been resting steadily, and am able again to take my pen.

Your letter came yesterday, and I will respond at once, fearing that something may come in to crowd out the answer due you. I am seeking to write on the life of Christ, and my soul is being comforted and strengthened and blessed. I can understand your state of feeling, your hopelessness and discouragement. I am not now in any way hopeless in regard to your case. I understand that at times you are sorely tempted, and lose confidence in your ability to resist temptation, because your inclination leads you in wrong paths; but Jesus loves you; you are the purchase of His blood.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." [John 7:37.] The solemn and joyous ceremonies were carrying the people to the highest state of enthusiasm when the clear, melodious voice of Jesus was heard among that immense throng of all classes and grades of society. Some, the priests and rulers, the scribes and Pharisees, were full of prejudice and bitterness. Some were scoffing, and some planning how they could compass the death of Christ, yet this great and wonderful ceremonial had been instituted by Himself, and was a representation of His mission.

As Jesus looked upon that vast congregation, He read the heart-sorrow beneath the outward display of joyous exultation. He saw many whose souls were parched as the desert, many over-wearied by participation in the great ceremonial pointing to Himself. How He longed to pour into the heart the current of His love. Many were almost fainting from weariness, but that voice unlike any other, fell

upon the ear in soothing accents, "If any man thirst"—for assurance of truth, for restful hope, for deliverance from sinful propensities—"let him come unto Me, and drink." He need not go to the priests or rabbis, but let him come unto Me. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on him should receive it; for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" [Verses 37-39.] When He should ascend to the Father, then the Comforter which the Saviour promised to send would come. Jesus promised to manifest Himself through the Holy Spirit to every individual who shall seek Him and believe on Him.

The attention of the people was arrested. That clear, penetrating voice conveys His words to the farthest bounds of the congregation. What effect did they have? "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?" [Verses 40, 41.]

Unbelief arose in many minds because they were reasoning upon false premises. In their ignorance they had received hearsay, and supposed that Jesus had been born in Galilee. But He was born in Bethlehem. Some of the priests and rulers would have taken Him, but they dared not lay hands on him in so public a manner.

The people were not of the same mind as the priests and rulers. The latter sent officers to take Jesus, and stop that voice which was awakening so great an interest in that immense gathering. The officers came into the Saviour's presence; they heard His words, they looked upon His face, and it was as if glorified. His words spoke directly to their hearts, and they forgot their errand, and returned without Jesus.

The priests and rulers asked, "Why have ye not brought Him?" The answer came promptly. "Never man spake like this man." [Verses 45, 46.] It seemed to them that a halo of light was round about Him, as though He was surrounded by the glory of God. They stood in His presence filled with awe and reverence. Take Him? No; impressions were made on the minds of those hardened officers that were never effaced.

The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that "never man spake like this man." [Verse 46.] Had they yielded to the Spirit's influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them and trampled down the convictions of conscience.

The Pharisees answered the officers with scorn and contempt; "Are ye also deceived? have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." [Verses 47-49.] Here was One who was the very foundation of the Jewish ceremonies, One who made the law, One who on Mount Sinai proclaimed the law, One who knew every phase and principle of the law. But He was unrecognized and unacknowledged by the leaders in Israel.

Nicodemus, who went to Christ by night, had received light. The lessons of Christ were as seed dropped into the heart, to spring up and bear fruit. A light had been kindled that would increase and shine brighter and brighter to the perfect day. The words of Nicodemus carried weight with the

rulers and Pharisees; for he was chief ruler among the people, and stood high in the Sanhedrin. He said, "Doth our law judge any man, before it hear him, and know what he doeth?" They answered him with bitter derision, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." [Verses 51, 52.]

Had he not been searching the prophecies? Had he not heard Christ Himself? He could have testified, with the officers sent to arrest Jesus, "Never man spake like this man." [Verse 46.] The lesson given that night for Nicodemus was for him as a light shining in a dark place until the day dawn, and the day star arise in the heart. Who were the deceived ones? The men who stifled conviction, who turned away their ears from hearing the truth, and were turned unto fables.

History is being repeated. In our day we meet the same false reasoning among the rulers and the ministers as the people met when Christ was upon the earth. We need to consider the words of Christ, "Take heed that no man deceive you." [Matthew 24:4.] The Jews were deceiving themselves. It was not because of a lack of light and reverence that Christ was not received, and believed and honored as the Messiah; it was the malignity and jealousy and prejudice that bound so large a number with its cruel power.

Minds clouded with prejudice, warped with envy and unholy passion, will not come to the Word of God for their decision. Those who sat in Moses' seat instilled into the minds of the people their false interpretation of Scripture. The truth was buried beneath their own doctrines and maxims and traditions. They taught the people that Christ was to appear as a great conqueror, to break the Roman yoke from off the nation. They could not bring their proud hearts to believe the prophecies.

It was too humbling to their proud hearts to accept one who was a man of sorrows and acquainted with grief. They received that part of the prophecy which foretold one who was to shine before his ancients gloriously, who was to reign from sea to sea, and from the river to the ends of the earth. As there was no outward show of a conqueror in Jesus, they turned their faces from Him, they resisted His words, and worked by every conceivable means to counteract His influence. Thus they fulfilled the very prophecy that pointed to Him as a man of sorrows and acquainted with grief.

Jesus did the works of God, healing the sick, feeding thousands by a miracle, treading the white-capped billows to reach His disciples in the tempest-tossed boat. When Peter, looking away from Jesus to the waves, was sinking, the cry of distress was heard, "Lord save, or I perish." [Matthew 14:30.] That imploring cry reaching the ears of Him who is infinite in compassion. Jesus would save to the uttermost the poor, trembling, imperiled soul.

In the night storm on the sea of Galilee, Jesus was awakened by the cry of His disciples, "Master, carest thou not that we perish?" [Mark 4:38.] Oh, if at the beginning of the storm they had only awakened to the fact that Jesus was on board, they need not have worked so long with terror-stricken hearts. But when they cried to Him for help, how quickly His word of power quieted the storm.

Prophecy was fulfilling in all the events of the life of Christ, from the manger to the cross. The conviction is forced upon the unprejudiced student of the Bible that Jesus in human flesh is the only begotten Son of the Father. He is that rock which was smitten in the desert by the rod of Moses, and from which streams of pure water gushed forth.

And on the last great day of the feast, He addressed the weary, the homesick, sin-sick souls, many longing to understand the Lord and His ways, many disappointed and perplexed; to them comes the musical voice of invitation, clear, decided, positive, and with convincing power and love, "If any man thirst, let him come unto me, and drink." [John 7:37.]

My dear brother, as Moses lifted up the serpent in the wilderness, so has the Son of man been lifted up, that whosoever looks unto Him in faith, may not perish, but have everlasting life. My brother, look to Jesus, uplifted on the cross. [When] the serpent was lifted upon the pole in the camp of Israel, the proclamation went forth that all who were bitten by the fiery serpents were to look to that brazen symbol, and whoever looked was immediately healed. The people were not to reason how this was possible, not to question wherein was the virtue to make them whole. They were to do exactly as they were bidden. Those who stopped to reason, died.

Just so we are to look to Jesus; sinful, erring, weak, unworthy, we are to take the Word of God, the invitation of Christ, "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.]

How thankful we should be that Christ took human nature upon Himself and became subject to temptation even as we are. Though He took humanity upon Himself, yet He was divine. All that is attributed to the Father Himself is attributed to Christ. His divinity was clothed with humanity, He was the Creator of heaven and earth, and yet while upon earth He became weary as men do, and sought rest from the continual pressure of labor.

He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of His request, because He being a Jew should ask water of one who was a Samaritan, He spoke words to her that revealed His divine character.

He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." [John 4:10.] When the woman expressed surprise at this statement, He continued, "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give Him shall be in Him a well of water springing up unto everlasting life." [Verse 14.]

Christ was one with us in suffering the temptations common to human nature. He was tempted in all points like as we are, and yet He sinned not, neither was guile found in His mouth. When tempted, He sought strength from His heavenly Father, just as every individual may do who is tempted. He prayed often, pouring out His petition with strong crying and tears. He besought His Father for help in order that He might be braced for trial, and strengthened for duty.

My dear brother, you place yourself in positions and in the society of those who bring temptations upon you, and you do not always resist temptation; but the first decided resistance would bring angels to your side to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy in order that you may not be overcome.

You should look by faith to Jesus, saying, "Lord, save me or I perish." When this petition is sincerely offered, the heavenly standard is raised, and One stronger than your enemy shields you from his assaults. Our Precious Saviour condescended to take humanity upon Himself, and for our sakes became poor, that we through His poverty might be made rich—not rich in worldly treasure, but rich in the gold of love and faith, rich in imperishable treasure.

The Lord has given us precious blessings in the simple flowers of the field, in the fragrance so grateful to our senses. He has tinted every flower with beauty, for He is the great Master Artist. He who has created the beautiful things in nature will do far greater things for the soul. God is a lover of the beautiful, and He would adorn our characters with His own rich graces. He would have our words as fragrant as the flowers of the field. He has given us blessings in daily provision for our physical needs. The very bread we eat has upon it the image and superscription of the cross. If Christ had not died upon the cross of Calvary, we should all have miserably perished. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16.]

But though the Lord has freely given us all things richly to enjoy, yet it is essential that we pray to Him in order that He may bestow upon us His gifts. There is no uncertainty as to what will be the result. The promise is, "Ask, and ye shall receive." [John 16:24.] Watch unto prayer, and be assured that the representatives of Christ are close beside you.

When you are placed in circumstances where you are tempted to indulge appetite, or to forget that you are not your own to do with yourself as you please, ask God for help. You are in the service of God, and Jesus is waiting to restore to you His moral image. He loves you. He knows that your temptations are strong, but He is by your side in order to make a way of escape, that you may be set free from the snares of the enemy.

Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that My Redeemer liveth." [Job 19:25.] Acknowledge every ray of light that Jesus in His matchless love and mercy gives to you.

Do not think that because you have made mistakes you must always be under condemnation, for this is not necessary. Do not permit the truth to be depreciated before your mind, because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended.

The Lord would have every one who has had light and evidence cherish that light, and walk in its brightness. God has blessed us with reasoning powers so that we may trace from cause to effect. If we would have light, we must come to the light. We must individually lay hold on the hope set before us in the gospel, making the most of the blessings that are placed within our reach. Instead of looking to see if we have not made some mistakes in believing, we should look for evidences by which to strengthen and confirm faith. The things that have been revealed belong unto us and to our children. God's promises have been given for our encouragement.

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "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.] It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer an ignominious death on Calvary. But while we should understand that sin is a terrible thing, yet we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, "It is written, If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [1 John 2:1.] I am so glad that God has made a provision whereby we may know that He does pardon our transgressions. We do not believe in God as we should, and I have thought that this unbelief is our greatest sin.

The Psalmist says, "I acknowledge my sin unto Thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." [Psalm 32:5.] "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. ... The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [Psalm 34:11-15, 18.]

This is the kind of experience that we should have. We must not think when we are afflicted that the anger of the Lord is upon us. God brings us into trials in order that we may be drawn near to Him. The Psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." [Verse 19.] He does not desire us to be under a cloud. We should pray as did the Psalmist, "Open thou my lips; and my mouth shall show forth Thy praise." [Psalm 51:15.] The Lord would have us lay hold of these promises for ourselves.

He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's Word, and pluck the lilies and roses and the fragrant pinks of His promises. Those who look upon the difficulties in their experience will talk doubt and discouragement, for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world.

We should keep our minds upon the love, the mercy, and graciousness of our God, in order that we may become changed into His image by beholding the divine character. Thus joy will be brought into our experience, for we shall see by studying the Word of God that we are not left to our weakness, to our doubts, and that there is no occasion for sinking under discouragement. Talk faith, act faith. Cultivate the faith that works by love, and purifies the soul.

I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side. This morning my heart was drawn away from the things that are seen and temporal, to the things that are unseen and eternal. I said, O God, I will pluck the roses and the lilies and the pinks. I will call upon the name of the Lord, I will take the cup of salvation.

My dear friend, do you not think that if we humbly call upon the Father, even as a child calls upon its parent, He will hear us, and will answer our petitions? Do you think God will leave us in this dark world of corruption without strength, to lift our burdens ourselves, and to rise up alone above the discouragements of this dark [world without the] resources of divine help?

It is no sign that Jesus has ceased to love us because we experience doubts and discouragements. Affliction comes to us in the providence of God, in order that we may see that Christ is our helper, that in Him is love and consolation. We may receive grace whereby we may be overcomers, and inherit the life that measures with the life of God. We must have an experience so that when affliction comes upon us, we shall not depart from our faith, and choose fables.

There were men among the disciples of Christ who did not always manifest faith in the Word of God. When Christ told them that He would go away and prepare mansions for them, and come again and receive them unto Himself, and said, "Whither I go ye know, and the way he know," Thomas said unto Him, "Lord, we know not whither Thou goest; and how can we know the way?" Jesus said to him, "I am the way, the truth, and the life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him." [John 14:2-7.]

Thomas did not believe in the Word of God, and did not discern the divine character of Christ. But he was not alone in his unbelief. "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself: but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in Me; or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [Verses 8-14.]

We should be in a position where we may believe that God is willing to do for us more than we can ask or think. With the key of faith we may unlock the storehouse of God. Then why should we not be believing Christians instead of doubters? Faith will enable us to show the compassion of Jesus in a much larger measure than we do when we remain in doubt.

How foolish it would be to go into a cellar and mourn because we were in the dark. If we want light we must come up into a higher room. It is our privilege to come into the light, to come into the presence of God. We are to come to Him confessing our sins, and believing in His promise that we should be cleansed from all unrighteousness.

The Apostle says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. ... My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; here by know we that we are in Him. He that saith he abideth in Him ought himself so to walk even as He walked." [1 John 1:7-9; 2:1-6.]

We should grow daily in faith in order that we may grow up to the full measure of the spiritual stature in Christ Jesus. We should believe that God will answer our prayers and not trust to feeling. We should say, My gloomy feelings are no evidence that God has not heard me. I do not want to give up on account of these sad emotions; for "faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] The rainbow of promise encircles the throne of God. I come to the throne, pointing to the sign of God's faithfulness, and cherish the faith that works by love and purifies the soul.

We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what He has said he would do, and that the blessings we have prayed for will come to us when we most need them. Every petition enters into the heart of God when we come believing. We have not faith enough. We should look upon our heavenly Father as more willing to help us than an earthly parent is to help his child. Why not trust Him? "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.]

I wish that the beams of light which emit from God's Word could find ready entrance into our hearts, for then we should receive comfort. Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." [Revelation 3:20.] Christ is inviting us to open the door of our heart, to clear the rubbish away, and let the Saviour in. Shall we not remove the burden that is piled at the door and make Christ first, last, and best in everything?

We desire to be Christians, then let us sit at the feet of Jesus and learn of Him. He will give us strength to overcome every defect in our character, and to oppose to these hereditary or cultivated defects the virtues of Jesus Christ. We must push our way through the deceptive darkness to the divine light. Jesus says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:7.]

Discouragement and gloom comes upon us, not because the truth is not sufficient for us, but because we do not bring it into our hearts and let it have a controlling influence over our lives and actions. Jesus has loved us with a love surpassing that of a mother for her child. The question has been asked, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" And the answer is given, "Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." [Isaiah 49:15, 16.]

By the hand of faith grasp the promises of God and be upon vantage ground. Then you will be where Satan cannot come near and say, "God cannot help you, because you have sinned, and you cannot claim the promises." The adversary desires to have us think that the way to life is so difficult that it will be impossible for us to reach the bliss of heaven. But God has placed us in circumstances where the very best of our natures may be developed, and the highest faculties may be exercised. If we cultivate the good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. If we desire to be saints above, we must be saints upon the earth.

I love to speak of Jesus and His matchless love. I haven't one doubt of the love of God. I know that He is able to save to the uttermost all that come unto Him. His precious love is a reality and the

doubts expressed by those who know not the Lord Jesus Christ have no effect upon me. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." [John 3:16.] Do you believe that Jesus is your friend and that He has manifested His love for you in giving His precious blood for your salvation? You have had sincere faith, and all that is required of you still is that you take Jesus as your personal Saviour.

I pray most earnestly that the Lord Jesus will reveal Himself to you. Come to Him just as you are, give yourself to Him, grasp His promises by living faith, and He will be to you all that you desire. To one inquiring, "What must I do to be saved?" I answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." [Acts 16:30, 31.] Do not for one moment doubt that He will save you just as you are if you only come to Him. He said to the Jews, "Ye will not come unto Me that ye might have life." [John 5:40.] Let not this be said of you and your wife.

Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in His kingdom. But no one will be compelled to be saved. Jesus says, "Choose ye this day whom ye will serve." [Joshua 24:15.] Those who give their hearts to Christ will find rest in His love. We have a token of the magnitude of His love in His sufferings and death. Behold Him dying upon the cross amid the deepest gloom, for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of His state of mind when He exclaimed, "My God, My God, why hast thou forsaken Me?" [Matthew 27:46.]

But did the Father forsake His Son, whom He called His only begotten, and His well-beloved? The reason that Jesus endured such agony was because He became the sinners' substitute and surety. He Himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and His commandments.

There are only two classes in the whole universe,—those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in Him and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse and was treated as a transgressor in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which He had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested His love for us, and has become our representative, in order that our sins need not drown us in perdition.

Standing as man's representative at Pilate's bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. Why was He silent? The Majesty of heaven was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. When the poor sinner inquired the way of life, Jesus did not remain silent. But when condemned to the most ignominious and cruelest of deaths, He had not a word to say. He was not silent because He was guilty, for He was the embodiment of purity and holiness.

He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world. He was not compelled to do it, but He volunteered to be man's substitute and surety, and "the Lord laid on Him the iniquity of us all." [Isaiah 53:6.]

The wages of sin is death, and He freely offered Himself as a propitiation for the sins of men. We have every reason to hope in His mercy, to believe in His love. You have every reason to believe that He can, and will save you. Why? Because you are guiltless? No; because you are a sinner, and Jesus says, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is, "for God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." [John 3:16.]

Believe that Jesus means just what He says; take Him at His word, and hang your helpless soul upon Him. 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 of heart, and ye shall find rest unto your souls; for My yoke is easy and my burden is light." [Matthew 11:28-30.] Do not cast away such rich promises as these.

The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. I long to see you trusting in Jesus, and I know He will give you grace to bear all your temptations.

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands; our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that He has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God.

We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions He has gone to prepare for us. You love beautiful things. You have fine taste in the selection of earthly things; but Jesus can supply your every need if you will look to Him and trust in Him. As you behold Him you will be charmed with the riches of the glory of His divine love.

The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. You can help them to see that money spent needlessly is wasted, and worse than wasted, for it might have been used in presenting the truth to souls who are ready to perish.

If the spendthrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting His Lord's goods. The Lord requires His servants to trade upon the goods that He has put in their charge. The talents which He has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things, and we are responsible for the souls that we might help.

Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth, will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things, he fastens his eye with admiration upon the invincible glories of the other world. He realizes that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy he counts them light afflictions which are but for a moment.

Lt 98, 1895

Jones, C. H.

Cooranbong, N. S. W., Australia

January 15, 1895

Dear Brother,

I have received a letter from Brother Fulton who has lately arrived in New Zealand, informing me that he has two rugs for me. I am disappointed that he has not more than this for me, for Sister Hall wrote me some time ago that two barrels of my goods had been sent from Battle Creek to the Pacific Press, and the goods were to be forwarded to me whenever anyone should come in this direction. No mention is made of the barrels of goods.

Can you inform me in regard to this matter? I feel anxious about the barrels, as there were some valuable goods in them, and four dollars freightage was paid in transporting them from Battle Creek to the Pacific Press. Sister Hall is anxious also in regard to these goods and I would be glad if you could write me something definite about them. I am really troubled, for we have nothing which we care to lose. Losses in my good and property are multiplying.

I left word with Brother Mills to send my two folding tables to me by the first one who came to Australia. I told him to pack them nicely in burlaps [and] forward them to the Pacific Press to be sent to me, [that they] might be placed under someone's care who was coming this way. I wish that I should receive them and be saved the cost of transportation, but two years have passed by and several have arrived here from America and the tables have not come. If these goods should be sent from Healdsburg to Oakland in safety, they could come here in safety. I requested May Walling to attend to this matter, but possibly she may think that there is plenty of time to prepare the things later, [then] learns that someone is going on the boat [and] the time is [too short] and the things are forgotten.

I cannot see how we can leave Australia, and I am not going to move away from this field. If the Lord indicates that it is my duty to be elsewhere, then I shall be ready to go. After delay, unrest and perplexity, the Board have decided to locate the school at Dora Creek, and active work will be the order of the day until the children are here. I am now here on a visit. Maude Camp and May Lacy are with me, taking lessons in dressmaking of Sister Rousseau. Willie is in Melbourne attending an important meeting. He goes from Melbourne to New Zealand to attend the camp meeting and then

returns to Sydney. This will occupy three months. We remain here two weeks and then return to Granville.

We scarcely know what to do for money to carry forward the work. I have paid one brother one pound per week wages, and three dollars per week for his board. The Lord knows all about our situation. I now propose to give one hundred dollars to secure and pay laborers in this part of the field. We are liable to lose the workers we already have for the treasury is so empty that we cannot draw upon it, and poverty increases.

With love to yourself and family.

Lt 99, 1895

Olsen, O. A.

Glenorchy, Tasmania

May 7, 1895

O. A. Olsen:

Since making New South Wales our home, which it has been for something over a year, our labors have not been of a meager order. We have had abundant work in visiting the churches, in ministering to the poor, in speaking and writing on important themes. The interest in Ashfield and Petersham has been deepening, and the opposition has been increasing. For some time I have been speaking in Ashfield and Petersham on Sabbath and Sunday evenings, and have felt deeply interested in these places. But when an urgent request was made that I visit Tasmania and attend the convention that was about to be held in Hobart, though I was reluctant to leave these interests, yet I dared not refuse to go. The boat that goes from here to Hobart was not regarded as unobjectionable, and our brethren would not consent that I should be a passenger on this boat.

In company with Miss May Lacey, I left Granville March 14, on the train for Melbourne, to go from there by boat to Tasmania. I could not obtain a sleeper, but made ourselves very comfortable in one of the first class compartments, which most of the time we had to ourselves. At Melbourne we were greeted at the station by Brethren Israel and Faulkhead, and during our stay in this city were entertained at the home of Brother Israel.

I was thankful to see that the testimony of warning and encouragement given to Brother Faulkhead more than two years ago had been fully heeded, and that he had separated himself from the secret society of which he was a member. Jesus had spoken to him as He spoke to the fishermen, saying, "Follow me," when they left their nets and followed Him. [Matthew 4:19, 20.] He called to him as He had called to Matthew, sitting at the receipt of customs, and said, "Follow me." [Matthew 9:9.]

The Lord had a work for this brother to do in His cause, and he heeded the word of invitation, and came to the gospel feast that was prepared for him. When I saw his efficiency in the work, I regretted that for years he had been bound up in the lodges of the secret society, and at the same time I rejoiced that his talents were now devoted to doing the very work that the Lord had pointed out as the work he should do. My heart was filled with thankfulness and joy. At times we had trembled for our brother; but as he drew nigh to God, God drew nigh to him and, strengthened at

every step, he advanced in the path of righteousness. His Masonic friends have put forth determined efforts to win him back to their society, but he had taken a firm position, and was assured that if he came out from the world and remained separate, and touched not the unclean thing, God would receive him and make him His son.

As in the days of Christ men say, "Show us a miracle." Christ is continually working miracles. Miracles are wrought among us in transformation of human character. When His human agents who have been controlled by stubborn, wayward fancies, who have been tossed to and fro, who have had no peace under the conflicting influences of the spirit of the world that opposes itself to the work of the Spirit of God, are set free and yield themselves wholeheartedly to the drawing of God's heavenly agents, there is a miracle wrought. There is a miracle wrought when a man who has been under strong delusion comes to understand moral truth. He hears the voice saying, "Turn ye, turn ye; for why will ye die?" [Ezekiel 33:11.] When he turns from falsehood to truth, from sin to righteousness, he is made a temple for the indwelling of the Holy Spirit. As he goes on from one act of obedience to another, he sows spiritual seed and reaps a glorious harvest of truth.

Every time a soul is converted a miracle is wrought by the Holy Spirit of God, and for this we should give God continual praise. The promise of God is fulfilled when He says, "A new heart also will I give thee." [Ezekiel 36:26.] A new song is put into the mouth of the repentant sinner, and he proclaims the way of salvation to those around him. In the meetings that were held while we were in Melbourne, the Spirit of the Lord was manifested, and many excellent testimonies were borne by those who had experienced the converting power of God.

The brethren in Melbourne are considering the matter of securing land upon which to build a humble house of worship. The halls which can be obtained are neither convenient nor suitable for the worship of God. We are glad that the number of Sabbathkeepers is increasing to such an extent that the halls are not large enough to accommodate those who assemble on the Sabbath for the worship of God. We should have places of meeting so that on Sunday those who are inclined to hear the truth might come out to the services. The Lord has many souls in Melbourne and its suburbs who have not yet heard anything in regard to present truth; they have not heard the warning message of the third angel, but it must be given to the people, and we must do all that lies in our power to proclaim the message.

There is great need for a building to be erected for the worship of God in some locality in Melbourne. Let everyone who loves God and professes to keep His commandments practice self-denial and walk by faith. Let them not live for mere self-pleasing, but to glorify our Redeemer. We cannot see how it is possible to advance the work, to have the truth go in decency and order, unless we arise and build. But every foot of ground costs from seven to ten pounds, and unless we have trained ourselves to walk by faith and not by sight, it will seem impossible to push forward the work of building. But there are no impossibilities with God. The riches of the earth belong to God. The gold and the silver are His, and the cattle upon a thousand hills. Everything that He has committed to men is simply entrusted to them that they may act as His stewards. They are to dedicate every power and faculty to His service, and consecrate themselves and all they have to His work.

How carefully we should examine ourselves, that we may understand for whom we are putting our talents out, and whether they are yielding usury for their rightful owner. At the second coming of Christ it will be made apparent whether or not we have made a wise use of the Lord's goods. When

He returns, He will call His servants to account, and reckon with them. They will be required to give an account of the use to which they have put the money that He has entrusted to their care, and whether they have used it for the extension of His kingdom. The gifts of God, both of mind and body, are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use.

We must have a house of worship erected in Melbourne, so that those who embrace unpopular truth may feel that they have a church home. We shall need money for the forwarding of this enterprise, and those who invest in this work will see blessed results in this world, but will not fully know the consequences of their beneficence until the judgment shall sit, until every man shall be rewarded according to his works.

Lt 100, 1895

Haskell, S. N.

Granville, Australia

October 11, 1895

Dear Brother Haskell:

I have not been well for many weeks. By constant labor I have overtaxed my strength, and exhaustion has come upon me. Great weakness has been my portion. But at times I have had strength to write, and as I write quite rapidly, I get off considerable matter.

My mind is deeply stirred over many things. Light from heaven flashes upon me and brings many things to my remembrance. I think I sent you matter in regard to the colored people. I have had precious light on the subject of their having a proper education.

I thank you for the money you sent, and think I shall be able to pay you any time you may call for it. The demand for money for the school grounds and building, the building of a meeting house in Ashfield, and the carrying forward of the work in new localities, has been very strong. Before this money came, we hardly knew what to do, and it was appropriated at once as a Godsend.

On Sabbath I have an appointment for a meeting in the hall where the Sydney church assembles, and on Sunday I am to give an address at the dedication of the church at Ashfield. Since the camp meeting, over one hundred persons in Ashfield and the suburbs of Sydney have embraced the truth and been baptized. Six more are to go forward in this ordinance next Sunday.

I am glad, Brother Haskell, that you are still in Africa, and that you have no excuse for feeling lonely or discouraged. You would be welcome here in Australia. We would be glad to see you, but we fear that the element of suspicion and distrust of your brethren would be brought into your work here as it has been in America and Africa, and in every place where there has been the least question of your opinions and ideas. This weakness in your character causes you to lose confidence in your brethren and makes you very unhappy. It throws a gloom over your soul. You reveal that you do not understand yourself or take correct views of your brethren.

My brother, let me say some plain things to you. You need faith in your brethren and faith in God. I tremble as I see that you will be brought into places where you will know what genuine trials are, that you may learn that the warnings and reproofs you have received have only quelled this spirit for the time being. Your sin comes under the head of evil surmising, and these falsehoods of the devil will spring into life at any moment. You have never yet discarded the devil's lies, and for this reason you will be a weak man when you ought to be strong.

Man never knows his own position among men and his own experience as genuine until he is sanctified, soul, body, and spirit. This you are not; your thoughts reveal that you are not a new man in Christ Jesus. At times you sit in gloom and darkness because the windows of your soul are open to earth-pictures; and you feel injured if anyone tries to close these windows and turn your thoughts heavenward. When you see what Jesus is doing for His heritage, when your life is one with God, you will have an altogether different experience. When you know yourself as you are, you will know your needs and the remedies you must have for your sin-sick soul. When you link yourself up with your brethren, as a living member of the Christian brotherhood, you will have a peace that passes all understanding.

You have deeper lessons to learn in the school of Christ. You will have to sit at the feet of Jesus and learn of Him. He will be with you in every real trouble to deliver, and in every unreal trouble to convert the soul from self to God. Tell the dear Saviour about this sin, this besetting sin, and ask for the converting power of God, else these temptations will always overcome you. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, will just as surely work in your behalf to overcome this evil in your character.

Brother Haskell, you need never feel that you are alone. Angels of God are your companions. The Holy Spirit is your Comforter. Christ is inviting you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Christ says to His followers, "Ye are the light of the world." [Matthew 5:14.] Then let your light shine forth in clear, steady rays. Do not wrap about you this cloud of darkness. Cease your constant suspicion of others, and let your good works represent the character of Christ. You are not the only man on the face of the earth who has had to overcome these attributes of character. Christ's sufferings on this point were a reality. When you begin to despond, look to Jesus, talk to Him. Your Elder Brother will never make a mistake. He will judge righteously.

Even in heaven we are to continually improve. Then is it not essential that we cultivate our characters in this life? You must be prepared for a place in the family of God. When you are complete in Christ, you will not give yourself up to such entirely needless experiences as you have had. You will then see that those who you thought must have a radical change were not half as much in need of change as your individual self. You have a knowledge of the truth, Brother Haskell. You teach the Bible. Now go farther and practice it. Be a doer of the Word.

How much there is to study in the great lesson book given us by our heavenly Father, and yet how slow we are to learn His lessons. The lessons that came from the lips of Christ were not oft-repeated maxims; He inculcated new ideas, new truths. His words in the temple on the great day of the feast

possess a wonderful meaning and power. "If any man thirst," He said, "let him come unto me and drink." [John 7:37.] Man is not to be driven. He has a part to act. He must come of his own choice. The precious promises and abundant blessings given us in Christ must be laid hold of by faith before they can be appropriated.

In Christ our hope of eternal life is centered. Speaking of this hope Paul declares, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to take hold of the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered." [Hebrews 6:17-20.]

The hope set before us—what is it? It is eternal life. Nothing short of this will satisfy our Redeemer, and it is our part to lay hold of this hope by living faith in Him who has promised. If we are partakers with Him of His sufferings, we shall be partakers with Him of the glory which will be His, for His merits have purchased forgiveness and immortality for every sinful, perishing soul. "This hope we have as an anchor to the soul, both sure and steadfast." [Verse 19.] By this we are to understand that our constant expectation of God's favor in the heavenly world, which has been purchased for us by the atonement and intercession of Jesus Christ, is to keep us steadfast and unmovable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his hellish shadow across our pathway, and eclipse our views of the future reward?

We are not to think to find salvation in our individual selves. We gain heaven, not through our own merits, but through the merits of a crucified and risen Saviour. And yet how hard poor mortals strive to be sin-bearers for themselves and for others. The only Sin-bearer is Christ. He alone can be our substitute and surety. He is the Lamb of God, which taketh away the sin of the world. Shall we turn from our sins? Shall we give them up to the Sin-bearer? If we look to Jesus, the Author and Finisher of our faith, we shall live.

Christ values His human agents with a value that is beyond any human computation. We are to encourage hope. Take your eyes off from yourself. Our faith and hope are not to be centered in self. They are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord Jesus Christ. We are exposed to great moral danger, and if we trust in self, look no higher than self, we shall make shipwreck of faith. Do not fail nor be discouraged. Our hope is an anchor to the soul both sure and steadfast when it entereth into that within the veil, for the tempest-tossed soul becomes a partaker of the divine nature. He is anchored in Christ. Amid the raging elements of temptation, he will not be driven upon the rocks or drawn into the whirlpool. His ship will outride the storm.

The Lord would have the tempted soul stand fast and unmovable always, abounding in the work of the Lord. To the sinking Peter Christ said, "Wherefore didst thou doubt?" [Matthew 14:31.] Often we, like Peter, dishonor God by our faithless unbelief. The mightiest power is vouchsafed to us to enable us to stand. As we search the Scriptures, what lessons we find, what help, what sufficiency, what assurance. Looking unto Jesus it is our privilege to say, boldly and yet humbly, The Lord is my helper; I shall not be moved from my steadfastness. My life is bound up with the life of Christ. Because he lives I shall live also.

Brother Haskell, if you only knew how you hurt yourself and grieve the Spirit of Christ by falling so readily into the habit of imagining evil and in your heart accusing your brethren of trying to hurt you, you would put it away. You think wrong thoughts, which appear to you as truth, when they are falsehoods against your brethren. This is becoming a trait in your character which, if you do not put it away, will ruin your soul. In making so much of what you think your brethren say and do against you, you show great weakness. I beg of you to close the door of your heart to distrust, and throw it open to the heavenly Guest. Put away your fretting and complaining, for this is the snare of the devil.

Let us pledge ourselves before God and the angels of heaven that we will not dishonor our Maker by cherishing darkness and unbelief, by speaking one word of discouragement or mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we talk faith, we shall live faith, and shall be confirmed in the faith. Think not that Jesus is our brother's Saviour only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. Let the peace of God rule in your heart. It is our privilege to triumph in God, acknowledging that our everlasting portion, our heavenly treasure, is dependent upon the shed blood of Jesus Christ. It is our privilege to lead others to see that their only help is in God, and to flee to Him for refuge, laying hold of the hope set before us in the gospel.

There are among our workers some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles. Would you trace the footsteps of Christ? Behold Him in that hovel, ministering to the poor. See Him at that sickbed, comforting the suffering ones and speaking hope and courage to the desponding soul. If God's workers would walk in the footsteps of Jesus, they will do as He did. "He that will come after me," He said, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.]

The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection of Christ, the crucifixion of the only begotten Son of God. The darkest blot of guilt is upon Jerusalem, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven. When this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives; and as His feet shall rest upon it, it will part asunder and become a great plain, prepared for the city of God.

The disciple John writes, "I saw a new heaven and a new earth for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God and he shall be my son." [Revelation 21:1-7.]

Christ's humiliation in clothing His divinity with humanity is worthy of our consideration. Had this subject been studied as carefully as it should have been, there would be far less of "I" heard and far more of Christ. It is self-esteem that stands between the human agent and his God and impedes the vital current that flows from Christ to enrich every human being. When we follow Jesus in the path of self-denial and the cross, we shall find that we do not have to strive for humility. As we walk in Christ's footsteps, we shall learn His meekness and lowliness of heart. Very few thoughts should be devoted to self, for we can never make ourselves great. It is Christ's gentleness that makes us great.

Christ humbled Himself as a man, that upon Him might come the wrath of God, the penalty of sin. He stood thus that life and immortality might be brought to light in behalf of man. Through the transgression of Adam the floodgates of woe were opened upon our world. As our substitute and surety Christ humbled Himself to take human nature, to suffer in man's stead, and to die the death of every man. He died, was buried in Joseph's tomb, and rose from the dead, proclaiming over the rent sepulcher of Joseph, I am the resurrection and the life. He ascended on high to the city of God, escorted by the angelic throng, and took His place as our Advocate in the heavenly courts. Therefore He is above to give to all who believe in Him an entrance into the city whither He has gone.

Christ did not die because He was compelled to. By His own will He suffered the death penalty, that all who believe in Him may come up from their graves, and heaven be peopled with the redeemed. By this act Satan's purpose to exterminate the race that God had created was defeated, for Christ gave to man the power to become a partaker of the divine nature, a worker together with Christ, a laborer together with God in saving perishing souls. The love of Christ flows into his heart, and flows forth again in rich currents of sympathy, tenderness, and love to the human family, his brethren.

"Laborers together with God." [1 Corinthians 3:9.] How few understand the full import of these words. We cannot work ourselves. God works, and we work. Study the words of inspiration, "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.] "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] The great Architect wants to form us into a holy temple for Himself. Only those who are partakers of the divine nature can understand this. Those who walk as Christ walked, who are patient, kind, gentle, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He did—these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph. The vacancies made in heaven by the fall of Satan and the angels who sympathized with him will be filled by the redeemed of the Lord.

Satan has worked with all his power to abolish the Sabbath of the fourth commandment and place a common working day in its stead. But the Lord has sent men light on this point, so that none need be in ignorance. Those who have not received the light and have died, regarding the first day of the week as the Sabbath of the Lord, will not be held accountable for their mistake. Although the Lord has invested the seventh day with the sanctity of His blessing, he compels none to observe it. All who know the holy commandments and refuse to obey decide their destiny for eternity. Those who appreciate the great sacrifice made for them will not bow down to an idol sabbath, but will render obedience to the holy day which God has sanctified and blessed as the day of His rest.

The transgression of God's commandment by Adam was considered small, but its results have been by no means small. That one act of disobedience opened the floodgates of woe upon our world. So today the fourth commandment, which was given to man to be revered as a memorial of

creation, is set aside by men as of no particular consequence. They say, "It does not matter which day you keep as long as you rest one day in the week. God is not particular about the day." Thus they trample under their feet the fourth commandment, showing no respect for a "Thus saith the Lord." Like Nadab and Abihu they present to the Lord common fire, instead of the fire of God's own kindling. They take a day which has not the blessing of the Lord upon it, and honor it as the Sabbath.

The laws of states and nations exalt that day, and clothe it with importance. They make laws that every soul shall worship this idol. That which is false is sanctioned by human laws, and disobedience to those laws is regarded as an offence punishable with the stocks, fines, imprisonment, and death. Thus men are forced to obey men, while the guardians of nations refuse to obey the laws of Jehovah. Thus they fulfill the prophecy concerning the man of sin, who sitting in the temple of God, shows himself to be God.

This is the supreme delusion of these last days. Satan has done this work in no halfway manner. That Sabbath which God declares is the sign and seal of the loyalty of His people, by which they are to know Him as the only true God, the maker of heaven and earth, the day He has sanctified and blessed, is made the busiest day of the week. This cunning device of Satan has been brought in to ensnare the commandment-keeping people of God. Through successive steps he has led men to regard Sunday, first as a holiday which all must observe, and then as God's holy day. But God no more accepts this false sabbath than He accepted the strange fire offered by Nadab and Abihu.

When that which is false and impure is made to take the place of the pure and the true, God is dishonored. When pure rites and ordinances are perverted by the wickedness of men, the greatest injury is done to the world. The greatest evidence of a false religion is its opposition to the way and will of God. It bears the marks of oppression, even to the taking of human life. This has been Satan's manner of working since the fall of Adam.

Cain slew his brother because he chose to obey God. He reasoned with Abel in this matter; he argued that it made no difference whether he presented the firstfruits of the ground or offered a lamb as a sacrifice to God. But Abel's decision was made to obey God, and the Lord gave evidence of His acceptance of the offering by sending fire from heaven to consume it. Cain made his offering according to his own human ideas, just as men today honor a day of their own inventing rather than the one which God has blessed. But God will never accept the spurious for the true. Cain's offering was rejected, and provoked because he could not triumph over his brother, he took his life. In this way Satan has worked upon human minds ever since. With deceiving power he has wrought upon the hearts of men, causing them to disregard a "Thus saith the Lord."

