

## Ellen G. White 1895 Letters 101-164

Lt 101, 1895

Family at Granville, Australia

Armadale, Melbourne, Victoria, Australia

November 2, 1895

Dear Children:

Little flock—thus Christ called His chosen: thus I call you. I love you, and shall be pleased to meet you again. We hope after the camp meeting at Tasmania to return to our home. We will then meet and have a visit, and then we will probably begin to move. I have had much writing to do for the last mail.

Since the camp meeting closed, I have addressed large congregations twenty times. Our own people in the suburbs do not attend the meetings here, because during the week they have their own business to attend to, and on Sabbath meetings are held in their own place of assembly.

I never attended a camp meeting in all respects like this one in Armadale. There has been a continual interest up to the present time. Last night (Sunday) the tent was full. Elder Prescott spoke. In the afternoon I spoke to a goodly number. The Lord gave me strength and grace and clearness of mind, and I praise His holy name for this. It is a great encouragement to me to know that I am sustained as I attempt to present the truth as it is in Jesus. The people were mostly outsiders. Oh, if they will appropriate to their individual cases that which they hear, if they will become wise unto salvation, how we will rejoice! Quite a number have taken their position to obey the Sabbath. Three weeks ago nineteen were baptized, and soon there will be another baptism.

Today has been very hot, and we may hear of some having sunstroke. We are now witnessing a sandstorm. May Lacey White has just returned from Melbourne. I feel grateful that she was not out in the storm. We have only had one slight shower since coming to Melbourne, but the sky looks very much as though we were going to have rain. I hope it will come, for all nature is crying for rain.

November 25

After writing the above, we have had thunder and lightning and a slight shower. Everything in this part of Australia is dried up, and great suffering must be the result.

I am gratified to hear so good a report of you. I think of how the Lord would be glorified to reign over a loving, obedient people. He has made their obedience to His commandments a test of their love to Him. The importance that the Holy Spirit has placed upon duty is great. He has revealed His will, and will be glorified in those who carefully study His Word that they may learn what is in it, and walk in cheerful, holy obedience to His commandments.

There is a word that is to be kept prominent before the eye and mind of those who love Christ—that word is obedience. The Word which the Lord spoke to His ancient people is to be obeyed by us as much as by those to whom it was spoken. Obedience involves every covenant mercy, and is the only way we can show our love to our gracious heavenly Father. Let us listen to Him, for He says, “Now therefore if ye will obey my voice indeed, and keep my covenant, then shall ye 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 an holy nation.” Exodus 19:5, 6.

What is the test of our love? “If ye love me, keep my commandments.” [John 14:15.] Dear children—little flock—let your obedience be the point of faith and the dictate of love. Let it be genuine service to God, an evidence that you love Jesus. How pleased is the Lord to see you—His little flock—truthful, upright, honest in all things! How pleased is your Father in heaven to listen to the fervent prayer rising from each heart: “Lord, what wilt thou have me to do? Is there any precept of thy word slighted, any command that I disobey? Am I inclined to be untruthful in little things? Am I seeking to form right habits? Is the spirit I cherish in accordance with the mind and will of my pattern—Jesus Christ? Is there any secret excuse I am making for my neglect of duty, for my disobedience?”

Can you each say, “Lord Thou knowest all things; thou knowest that I love thee, Thou hast given Thy precious life for me, and this is certain evidence of Thy great love. Help me, Oh Lord, to appreciate that love, to think in gratitude of the precious Saviour, who has taken our sins upon His own soul, and has given us His righteousness if we by faith take the precious gift.”

In turn He asks of each of you, Willie McCann, Ella May and Mabel White, Edith and Nettie, that you give Him your hearts. Give Him, in return for His great love, cheerful recognition of your obligation to God. Keep His commandments and follow His footsteps. Let your prayer be, “Take my poor heart, and let it be thine, wholly and entirely thine, now and forever.”

Jesus loves you, dear children. You are His little flock. He wants each one of you to form a beautiful character. There will always be temptations coming to you, individually, to cherish and strengthen by indulgence the weak, defective element in your characters. You may never again have as precious an opportunity of being associated as you are now. So you should seek to be very kind to one another, to be thoughtful of your words and actions, lest you sow in one another’s hearts seeds which will become tares, thistles, and other obnoxious plants. These words will not only grieve the hearts of one another, but they will grieve the heart of Jesus Christ. Let not the enemy sow the seeds of envy, of fretting, of complaining, or of thinking evil one of another. A seed of jealousy is ready to spring into life at any moment, and will endeavor to gain the mastery.

Now little flock, remember that you are Christ’s children. You are bought with a price. Let the love of Christ Jesus constrain you. Seek to be helpful to one another. You now have a precious opportunity to learn the very things that you need to learn to make you useful. Especially Edith and Ella, be sure to give to the younger children a good example in cheerful, willing obedience, and remember you may never have a better opportunity to learn. Be careful to do just as Sister Hamilton tells you. Let there not be a whit of vainglorying over one another. Cultivate love for each other, for you are Christ’s property. Let no

impatience come in to spoil the disposition. Bear in mind that you can form cheap, objectionable traits of character that will make you unlovely.

Now in the strength and grace which Jesus your Saviour desires to give you, do your best, cling to Jesus, ask Him for help. He loves to have you trust in Him, love Him, and obey Him.

Well, daylight is here, and I must close.

With much love for all.

Lt 102, 1895

Davis, Marian

Armadale, Melbourne, Australia

October 29, 1895

Dear Sister Marian:

I write you a short letter to tell you some things that I must open before you. While in Cooranbong, I had a presentation of Fannie talking to different ones, exactly in the same strain as that we had to deal with two years ago. At three different times I was brought into a room where all seemed dark as a cellar. I could not see the faces of those present, but heard her voice. She was in a most excited manner saying the very same things she said in Melbourne, stating that her talent was not acknowledged, that she brought her very being and life into the work, and yet she was set aside as a nonentity while Sister White got all the credit of the matter published. She was so very earnest and enthused that her statements would be taken as truth by anyone who did not know what my writings were before she had any connection with me and my work.

Again the matter was presented to me as I have told you and her in the matter that came up at Melbourne. She claimed to put her words in my manuscript, and these were called "beautiful words," but said Fannie Bolton, they were her own words. Then she talked fluently, saying that she had left everything and had given her life to be engaged in my work. Many statements after this order were presented in most earnest fluency, and all seemed to receive her words as truth.

Again, after I returned to Granville from Cooranbong, matters were presented before me, and warnings were given that a trial was before me. I was instructed that among those connected with me there was working an undercurrent of deceptive influences and that unless there was a cleansing away of all such influences, great harm would result to the cause of truth. I told you, Marian, that I was deeply burdened. I knew that Fannie's interest was not in the work. I had no harmony with her. I have felt, when I put writings in her hand to be copied, that there was some power between her and me, and the impression was "Withhold, withhold." I could not interpret my impressions nor the figures presented to me to teach me.

It was her own proposition to come to Armadale, Melbourne, and she made the conditions herself. I asked her if it was safe for her to attend the camp meeting, for if she should be urged to take the children's meetings, she would be inclined to do this, and then she would be of no use to me, for she would have to give her whole time to that work. She said, "I could not take the children's meetings. It is too hard for me. It just takes every bit of power in me. I shall want to attend some meetings in the evenings, occasionally in the daytime, but I will be ready to help you in your work."

But as soon as we were on the ground, it was not easy to get persons to take the children's division, and now comes in the great urging for Fannie to engage in this work. I said, "No, it must not be. I have work for Fannie." But she greatly desired to attend children's meetings, and to instruct them. I had two articles to be prepared for the mail, and Fannie read Wednesday and Thursday. Fourteen pages were prepared for the mail, and nothing more has been done by her during this meeting.

After I had received the warnings I have mentioned, I asked Sara if Fannie had said anything to her in regard to me and my work and her work in connection with me. She evaded the question and said that Fannie wanted to take the children's meetings, if I would give my consent.

I said, "Is this all, Sara?"

She answered, "No, and I do not want to tell you what she said."

I replied, "I believe it is my duty to know, for I am warned that Fannie is my adversary, and that she will misrepresent facts regarding her service in the work which will place me in a wrong light before the people."

She then told me the tenor of the conversation that she had with her. She referred to the notice in the paper, the Echo, that Professor Prescott had compiled a book on Christian Education, and here his name appears and, she said, "Myself and poor little Marian are unnoticed, set down out of sight." She talked very strongly, making statements of the magnitude of the work she had done, and mourned because, although her talent was depended upon to prepare copy for the printer, her help was not acknowledged. She said, "You read the notice, Sara."

She then raised her hand, pounded it on the paper on the table, and said with vehemence, "It is a lie! a lie! a lie!"

I sent for Brother Prescott and told him I was sure that Fannie was working most decidedly in the same lines that she had worked in America, pouring into other minds her version of things regarding her talents brought into the work there, because of which I had released her then from my services. I told him of the painful experience I had passed through in Melbourne at the Brighton camp meeting two years ago, similar to what I passed through in California at one time, that had nearly cost me my life. Now, I said, "She is taking the work up just where she left it two years ago."

I said, "What is your opinion of this spirit, and this talk that is leavening the camp?" "Oh," said he, "I knew all this just as you have told it, in America. She came to my wife and me and laid it all open before us again in Cooranbong." Then he told how he met the matter.

Afterward I sent for Sister Prescott and talked with her. She had told Fannie that all this was the work of Satan to control her mind, that he, through her, could cut the heart of Sister White. After this I called both Brother and Sister Prescott together and consulted as to what should be done.

Monday I spoke with Fannie after meeting and she was very desirous that I would consent for her to take the children's meeting.

I said, "Fannie, do not engage in any kind of work for others on this ground but yourself, until your heart is changed and you have a new heart, a new mind. If any one on this ground needs to search as with a lighted candle his own heart, it is you. I do not ask you to do another stroke of work for me on this ground or ever hereafter. I remove all objections as far as my work in connection with you is concerned." She went to bed sick, and was sick all last night.

I have endeavored to find out other parties with whom she had talked. From one of our ministering brethren, I learned that while at the school she opened her grievances to Brother and Sister Malcolm, who were then new in the truth. She presented the matter to them in such a way that they thought injustice had been done to Fannie and Marian. They knew nothing of me and my work, and Fannie represented that she and Marian had brought all the talent and sharpness into my books, yet you were both ignored and set aside, and all the credit came to me.

She had underscored some words in [the] book, Christian Education, "beautiful words," she called them, and said that she had put in those words, they were hers. If this were the truth, I ask, who told her to put in her words in my writings. She has, if her own statement is correct, been unfaithful to me.

Sister Prescott, however, says that, in the providence of God that very article came to them (Brother and Sister Prescott) uncopied and in my own handwriting, and that these very words were in that letter. So Fannie's statement regarding these words is proved to be untrue.

Monday Fannie asked if I could pray with her. I told her, "Yes." But when I came home, I was too feeble. I could not talk with her or pray with her. I shall not talk with her again if I can help it. She can talk fluently, has no lack of words, can talk six words to my one. She must no longer have the slightest connection with me. If I had only carried out my conviction two years ago, I should have done my duty.

I write you this, that you may know that I will not take so much as a shoe string from her wonderful talent. She may now exercise that talent as she chooses and swell into the large place she thinks she should occupy. I have not a particle of confidence in her present position as a Christian. She has proved herself a traitor. If you had not tried so hard to keep her with me, through your sympathy, I should have severed all connections with her before this. How much harm she has done me and may do me in the future, God alone knows.

If after this meeting Fannie shall come to Granville, you must not put one line of anything I have written into her hands or read a line to her of The Life of Christ. I would not have any [advice] from her. I am disconnected from Fannie, because God requires it, and my own heart requires it. I am sorry for Fannie, but nevertheless it is truth. If God will help me then, I will praise His holy name.

I want no further deceptions. I am sure the Lord is holding me up and strengthening me. I felt this morning that the Lord had taken this matter out of my hands, and others must now handle it. Fannie now feels, as the matter has come out, about as she felt at Melbourne two years ago, but her repentance then was short-lived.

She now tells others she feels very badly and wants me to forgive. This I can do, but can never connect her with me again.

She becomes at times as verily possessed by demons as were human beings in the days of Christ. And when these paroxysms are upon her, many think she is inspired of God. She is fluent, her words come thick and fast, and she is under the control of demons. Then she claims that she has done the very things in my service I have told her in no case to do, that she has substituted her words for my words. This is bad enough. But when she takes the position that she has made my books, my articles, and is responsible for the beautiful language, it is evident that Satan can, through her, do me any amount of harm. She can do more to implant doubts and sow seeds of evil than any person I know. She is a dangerous helper to me. She shall never have a chance again of mingling Fannie Bolton's wonderful talent with my work.

She had nothing to do with my work until after the meeting at Minneapolis, yet the Lord had kept and helped me up to that time. After she went to Ann Arbor she did a little for me. She asked for some articles of mine to take with her to Ann Arbor, saying she loved the work. But I now think that she wished to use the pretext that she was employed by me in order to gain the confidence of others, because I trusted her as my agent to prepare copy for my books.

I see my folly now. I have not, since she came with me to Australia, had real peace and happiness with her. I have felt no peace, comfort, and companionship with her, and yet I have tried to hold on to her.

Lt 103, 1895

Davis, Marian

Armadale, Melbourne, Australia

November 12, 1895

Marian, Dear Sister:

I have just closed up several letters: two pages to our little flock, the children; four pages to Willie McCann; two pages to Brother McCullagh; seven pages to the workers in Sydney and suburbs. Will write only a line to you.

Will you please have these letters copied to the children and to Willie McCann? I may be able today to have them copied. If not, I will send them to you.

Will you inquire if any one of our family has the recipe for Mrs. Temple's remedy, or the recipe for cholera mixture. Ask Sister Belden if I gave any of these recipes to Byron. If they can be found, please send them to me.

We are breaking up camp. We have had to move our location to this home, and all this has taken up time.

I have given nothing into Fannie's hands, and never expect to give her another chance to seek to betray me and turn traitor. I have had enough of "talent" and "ability" to last me a life time. I told you her heart was not in the work. She does not blend with the work. She is superficial, given to excitement and to exhibiting Fannie Bolton. But she will do this no longer at the expense of my health and my life. I have held on to her two years too long. She has to a large degree inspired you with ideas of her great talent, and you have received it, but it has been no strength to you.

I have had to talk with Eliza, and she may come to do my work. I shall try to secure Eliza. She does not want to leave the work where she is, but I may prevail upon her to do so. If not, I shall give up trying, and when the Lord sees fit to send me help, accept it. I have sent to America asking our brethren there to help me to get suitable workers.

Fannie, poor soul, does not know herself. I have talked with her, and told her that I must know of what she complains in the work she has had to do. She must tell me the real cause for all this disaffection, but all she could say was that sometimes I left sentences incomplete. I reminded her that I was often interrupted in my writing, and sometimes in the middle of a sentence, and that when I resumed the work I would go right on, not noticing the incomplete sentence. But I had told her that when this occurred she might either hand the matter to me or else strike it out and go on. Doing as much writing as I do, it is not surprising if there are many sentences left unfinished.

I said to Fannie, "Your exhibitions of weeping 'bitter tears' over my imperfect writings are not inspired of God. When Sister Prescott urged you to tell her what caused you to weep so, you communicated to her your grievances, saying that my penmanship was terrible and that you had to write the matter all over that I presented to you, and that you were discouraged, for you really made the books and articles that came forth in my name."

She felt very much ashamed, but she begged of me to try her again. I said decidedly, "No."

I send you a copy of a short letter I have written to her and a letter I wrote to you, but which was not sent.

Lt 104, 1895

Walling, Addie; Walling, May

Hobart, Tasmania

December 11, 1895

Dear Nieces Addie and May:

I have not been able to do much writing of late. At the last camp meeting the course taken by Fannie was of a character that May will understand. It was similar to that which I had to meet in Melbourne two years ago. Since that period I have had but very little harmony with Fannie. I have tried to have her receive and appropriate the precious truths that were spread before her as a rich banquet, but while she handled these truths she did not feast upon them. She regarded it all as a common thing.

The warnings, the appeals, the precious light given, the jewels of truth were apparently of no value to Fannie. She was feeling so rich in her supposed treasure of talents that she wanted nothing. Sacred things were of no more value to her than the common fire, and she worked and walked in its light.

“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled, this shall ye have of mind hand; ye shall lie down in sorrow.” Isaiah 50:11. “And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto Him, Are we blind also? And Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.” John 9:39-41.

This is the true situation of Fannie Bolton’s spiritual condition. O what sadness, what grief have I suffered because of her course of action, her changeable moods, her fitful course! But I was compelled to separate from her, for my life and the cause of God were imperilled.

I might expect any freak in her character to be manifested at any time. This came out at the meeting at Armadale, and I cut loose from her then and there. Never will I put another manuscript in her hands, for she claims that she should be credited with the making of my books and the articles I write, and lays the whole matter out before whomsoever she thinks will give her credence. She was met by Brother and Sister Prescott with decided words that this could not be, for some have so many letters in my own handwriting that they know better.

When she saw that she prevailed nothing, she went into great distress. When I told her that she could no longer work in connection with me, she confessed, but all the confessions she might make cannot replace her.

You see now I have no helper. I do not feel that Mary Steward is the one to fill the bill. Sister Burnham is wedded to the Echo Office, and I cannot get her to connect with me. I have had my mind on Sister Hall at the school at South Lancaster and I hope that she can be what I want.

If you think of anyone who can work in connection with me, please let me know. I have many books which I wish to write and can write if I can have workers, but I need workers.

Lt 105, 1895

Campbell, Emily



Hobart, Tasmania

December 9, 1895

Dear Sister Emily Campbell:

I had written a letter to meet you in Battle Creek, but I found that it, and also one to Dr. Kellogg and another to May Walling never went. I was taken sick, very sick, and it was thought I might not live. Then Sarah McEnterfer was telegraphed to come by the next boat. Well, if I could see you, I could say much that I cannot possibly write. For four months I have been much of the time in an enfeebled, exhausted condition, not able to go down to my meals, and it has been a terrible battle to gather strength to write. I have written but little. I will send you copies of some things that I have written.

Fannie has been a terrible burden to me. She has had scarcely any interest in my work. She has caused me great suffering of mind by her moods and attitude. She has gone over the same ground again that she went over two years ago in Brighton, making her complaints to Professor Prescott and wife and as many others as she could, that she made over all my writings, and that these writings were hers as much as mine (you know how much of that is truth), and yet she and poor little Marian were set down out of sight. She was grieved because Sister White got the credit of all, when their talent was put into the work. I asked her to write out on paper just what kind of recognition would please her, but this she has not done.

Notwithstanding it was thought next to an impossibility to attend the Melbourne meeting, I went in great feebleness. Satan saw that Fannie was in a right frame for him to use, and he did use her. She worked out his attributes right in the midst of that important camp meeting. She seemed to have no power to resist the workings of the enemy, and I was weighed down as a cart beneath sheaves. I was so weak, my heart was so feeble, I feared I should die. Sarah McEnterfer came in good time, and has worked as faithfully as you have worked, but more scientifically, because of her long experience.

I spoke twenty times in Melbourne at length, and many times speaking on important matters about twenty or thirty minutes. Since coming here I have been very weak, but I have spoken about eight times. I seemed to be so reduced I could scarcely walk, but thank the Lord I am again climbing, getting a little strength.

I have disconnected entirely from Fannie. Who will fill her place I cannot tell. She begs and pleads to be taken back, but I will never, never connect her with me again.

Caldwell and she have formed an attachment, and that while his wife was living. She has now obtained a divorce from him, but you can see that neither of them have any right to have the least love for one another in that line. They thought they could get married, and both engage in doing my work. They would marry at once if I would sanction it. Where is their spiritual discernment? O what a brain Satan will use if we will let him control us! What a scandal this would be upon me and my work!

Well, I will write no more on this point. You know how I have warned them, and how hard I have worked to prevent a course of action that would lead to such results.

Lt 106, 1895

Kellogg, J. H.

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

December 20, 1895

Dear Brother:

I send you copies of letter written to Fannie Bolton. I have withheld them because I do not desire to make her case public. But I have had the most serious difficulty with her at last camp meeting. I am now left without anyone to prepare articles for papers or prepare books. I have felt I had little enough help, but when I was compelled to cut loose from Fannie, it was a sore trial to me. I feel somewhat discouraged about getting proper help.

I was troubled about Fannie for a long time. I could not see that she had any real interest in the work. She had the most precious matter of practical godliness presented before her. She was handling subjects every day that if she fed upon them would give her spiritual food and Christian experience. But I received not the evidence that she caught the precious ideas, but rushed through them mechanically, passively, without taking them in and appropriating them to herself. The precious things became common. Poor soul, she feeds upon fiction more than upon the truth.

She has a temperament that is high as the skies at one moment, and the next is deep down in proportion as she was up.

But she has represented my writings as being in need of taking all to pieces and doing up in another style. If this is the case, the sooner I lay down my pen the better. The power of imagination is good, but when it leads to a highflown strain that only creates emotion, I do not care for it to be mingled with my work.

Well, the heart-sickening detail I cannot enter into, but enough to say that warnings were given me from the Lord of what she was doing, but I was in a position where I knew not what to do. I told Marian Davis that Fannie had no interest in the work. I had no union with her. But Marian excused her, saying, "Oh, Fannie is tired. When she gets rested she will do differently."

I have stood alone in my own house. I cannot expect to receive sympathy when there are those who do not and cannot take in the situation. They cannot discern my position and duty and mission.

I have had opened before me the whole matter in figures and symbols, that Fannie Bolton was my adversary. I did not ever flatter her for her supposed zeal in different lines, or for her wonderful talent, and I could not feel in harmony with her.

Soon after we arrived in Sydney from America, she sprained her ankle. I told her just what to do, to keep quiet and not to walk on it. But some with me said, "Poor Fannie, I don't think it will hurt her," and my advice was ignored. She was a cripple from the first of December until the next October.

Then I learned through Fannie that she was in love with a young man from California whom she had met at Ann Arbor. I think it was Blakley. She acted at times as if possessed of an evil spirit, and she set in to make us all miserable. This course she repented of, I think.

I received little sympathy from Fannie during my great suffering of eleven months in Preston. I then told her that I could never consent to have her a member of my family. I did not doubt she was a woman of talent, for she could talk me down any time. She was sometimes impudent and accusing. She would have made my life in my home bitterness but for the rich blessing of the Lord. I had His presence with me day and night. I was refreshed by the waters of life.

Two years ago at Brighton camp meeting she began her work again as my adversary, reporting to others all of which I cannot repeat. But she created such a state of things in her representation that you would have supposed her to be the author of the articles she prepared, and maintained that it should be acknowledged that Marian and Fannie were in co-partnership with me in the publications bearing my signature.

I had told her again and again that I wanted not her words, but my words, and then I discovered words she had inserted of her own, in the place of the words in which I had expressed my ideas, I put my pen across it.

Two years ago I discharged her after a long, painful experience. I asked her to put into writing the form of recognition she craved. But she would not do this. She claimed to be converted, changed entirely, and made such humble confessions that I thought I would try her again. But she is the same, and now Satan begins to use her as he has done at the Armadale camp meeting, Melbourne.

With it all there has been a lovesick sentimentalism for Caldwell. The affair had been carried on as they thought, in secrecy, but it was not thus. Those whose perceptive faculties were not dimmed know all they wished to know. Caldwell is a married man, with two children, the eldest about ten years old. He has been absent from his wife three years, and from the light the Lord has been pleased to give me, he has been anything but a patient, kind, thoughtful husband. His wife has not written him a line for the three years he has been absent. I think she hated him. She has obtained a divorce from him, but before this was done the attachment and love had been pledged to one another, Fannie to Caldwell, and Caldwell to Fannie. They supposed that if they were married, they could be united in taking the supervision of my place and my writings. After the wife had obtained a divorce, then he said she was not true to him, and he was free to marry whom he would.

I told Fannie Bolton that it had nearly cost me my life to connect with her, and if I had another one united with her and the two to handle, I should soon be buried. No, I am entirely separated from Fannie. Never while time lasts will another article of mine pass into her hands. She has sought to betray me, to turn traitor, to say things that leave untrue impressions upon minds. She has educated herself in theatrical methods, and can act out to life in apparent sincerity a thing that is false.

Brother and Sister Prescott have done me good service, although her pretentious acting was so deceiving. They, and many others, thought the woman was honest, and was really all she pretended to be.

Fannie herself, notwithstanding the deception she was practicing, though she had, as she thought, deceived me for nearly one year, had the presumption to tell me that in her work of giving Bible readings, her words were inspired. She would tell how the ones she was talking with were wonderfully affected, and would turn pale. The strange part of the matter is that our own people are so ready to accept theatrical demonstrations as the inspiration of the Spirit of God. And I am more surprised, under the circumstances, that they should encourage her to connect with sacred things.

She has urged and begged and cried for me to take her book again into my service. But I said, "No, for you make false statements in regard to your preparing the articles for papers and books, which I deny. With all apparent sincerity and honesty you state to others and to me, that you think the Lord has inspired you to change the words I have traced, and substitute your own for them. I call this a strange fire of your own kindling."

We soon heard that Fannie was in broken health, sick in bed, and had decided to return to America. Next, one week ago last Friday, she sent a telegram that she would come to Morriset station about nine o'clock at night.

My horses and carriage went for her four miles and a half. The school building took her in that night, and she has been near me here only to see to her things in the tent. She appears, I hear, almost as a nervous wreck. She consulted physicians in Melbourne, who prescribed for her to eat largely of eggs. She says she must have meat and oysters and such things in order to build up. She is now at Brother and Sister Shannon's, who have taken a small home of four rooms, which is built upon a hill where it is very difficult for a carriage to approach, but is a retired, healthful location. She is in no condition to go on the long sea voyage to America, but will remain until she has better health.

Sister Shannon will have a burden on her hands. Poor soul, I pity her, but she has now a knowledge of Fannie, and has chosen to do this. I do not wish to see Fannie. I can do her no good. She will misconstrue my words, and will misstate me. She will hear with ears that will hear only what she wants to hear.

Now, my brother, you can see my necessities. I am still hoping for Eliza Burnham to come to me and aid me in my work. If she refuses to come then I can look no further in this country. I can only think of Sister Hall, a teacher in South Lancaster. Do you suppose she will come? I will write her a letter today and ask her about it.

I have been reading the Temperance book, and I think I have matter on temperance to add to the book. Then I shall get out another book of an entirely different style, more for the young, and bring in some precious selections. What do you think of this?

I have now the numbers of Health Reformers and I want to get out a book also, showing the mother's duty and influence over her children.

I have the last portion of the Old Testament to get out in a book. I have many things I would like to write.

Now in regard to Edson, I presented the matter to Brother Olsen. I tried to lay before him my situation in connection with Fannie, but Fannie, I think, had considerable talk with him, as she does to everyone, in representing the great difficulty in preparing the articles from my pen. He recommended that I take Fannie with me to Africa. I think for some reason Brother Olsen does not comprehend how we were situated here in this country. I am sure he was very dull of comprehension in regard to my relation to the work and in regard to Fannie's connection with me. The way she represents matters is so misleading. She will say with pathos, "Sister White does not understand me. My motives are misapprehended."

Jesus has told us that the fruit testifies of the character of the tree, and yet persons who do not have an intimate connection with Fannie for some time are certainly deceived, and I am misjudged. I cannot tell what I shall do. I am getting older, and my work given me of God should now be done rapidly, but where are my helpers? If Mary Steward would be the right kind of help I would have her at once, but she is mechanical. I want one that can comprehend the work by being imbued with the Spirit of God. Eva Giles Bell would wear my life out, and now here I am without helpers, with the exception of Marian. What shall I do, is the question that now troubles me. Fannie has often spoken of the daughter of Sister Harris (of Washington). What do you think of this young woman? Can you give me any information of her? If she could help me, I would send for her quickly; and I ask you, can you give me any light in regard to her?

January 13

I have just received a letter from Eliza Burnham in answer to a letter sent her from my pen. I stated I would pay her eight dollars per week and she could board herself. She says she will come as soon as she could arrange her matters. I am thankful for this now. If you can recommend a good, intelligent helper to connect with the help I have, I shall be very thankful. How would Miss Harris do? Can she be the help I need? I want no odd, peculiar, notional elements. I have served my time with such ones.

January 15

We are very grateful today for the Lord's goodness and love. Although the heat has been oppressive last night, the refreshing showers came gently. I have been now three weeks today in Cooranbong. I selected me a room in our unfinished house. It is plastered and dry, but the doors, the skirtings of the rooms, the painting had to be done. The hammering, the sawing, the handling of timber makes much noise, but I write on as if I could not hear. I have now settled down in my own room. Every room is small, for we thought we would have an office built separate from the house, but I had no proper room for me, so appropriated the dining room, and that made it necessary to add a kitchen, cheap and unplastered.

Willie will, for the present, use my family tent and a building first put up on the ground for wash house and wood house. My family tent is pitched close beside, which gives them a chance, for the present, to

locate on the ground. He will use one room in my home for his office. I tell you just how it is that you may understand. We have an orchard of young trees, a small garden—but it is doing finely. We are demonstrating by object lessons what can be done on the land in Cooranbong that has been so strangely neglected.

Brother Metcalf Hare sent me word by his niece Maggie Hare that I must take courage, for that which the inhabitants declared could not be done has been done. An excellent vegetable garden is doing remarkably well. A few of the fruit trees have died, because for one full year we have had no rain. One and two showers numbered our blessings in this respect. We have creeks of fresh water on our ground, and it has required great diligence to bring water to the vegetable garden, but since coming on the ground, we have had three showers. Two were accompanied with heavy thunder and very brilliant lightning. The shower last night was most precious. It came gentle as the dew and caused all nature to be thankful. The heat has been intense, more like a hot blast from a furnace. The report is that we have been having very hot weather. Its equal has not been for the last twenty-five years. I did not expect this. It has been very difficult to do anything.

Our goods came from Sydney on two steam vessels, so you see the settling will have to be done; but we are thankful for our retired home. Willie White will build as soon as he can get means by selling his home in Battle Creek. We begrudge every dollar expended and yet we must have a home.

You speak of Edson. It seems consistent that he should be with me, travel with me, help me on my book-making. I want to get out quite a number of books. Edson and Emma will be such welcome help in my work. But I dare not be selfish. If Edson shall feel that the Lord says, "Your mother needs your help, go to her assistance," I would be so thankful. I cannot get a chance at Willie, only occasionally, for a few moments. He is carrying double the burdens that he should, but how can it be helped?

Now I have a question on this point to ask you, Is there not some young reliable man, a care-taker, who could act as his business agent to help him? Caldwell is with him, but he is in need of better help and a man more reliable. I fear much to trust such important matters as we have to handle in Caldwell's hands. But he is now tolerated because he is the only help we can now see is to be had.

We received your letters last Friday. Thank you heartily. They did me much good. Willie was away at Sydney. Sara and I have had to plan and look after the workmen. Brother Shannon, who is master workman in building, receives his orders from Sara and me, and gives them to the builders. Then there are many things to be done in connection with moving and settling. I suppose you know what this means, but with us it is to put our goods on vans, put them in a boat for Sydney, change to larger boat, then still change for boat at Sydney. Then the goods are unloaded on the school ground, then loaded upon a dray and drawn by [a] team of six bullocks to our premises. Thus the moving is moving in every sense of the word. It is very pleasant here, and the Lord will abide with us if we will abide with Him.

I fear you will be unable to read this. I had a most serious injury on the little finger of my right hand. I put it down carelessly, not knowing what I was doing, and the finger was between the body of the chair and the patent standard rocker. I rocked back and the end of my finger just below the nail ached as though the bones were broken. Sara shrieked and pulled out my finger, wonderfully mangled. But what

a blessing is hot water. I wrapped it in hot flannel and kept it bandaged all day. It affected my head and stomach. I could understand clearly that when one member suffers the whole body sympathizes because it feels the bruise.

I had some pain that night, but although the cut almost went through my finger, I had almost no pain after about four hours; but this little finger is a hindrance to my writing. So please excuse all blunders, for with various accidents and the noise of hammer and saw and the throwing about of timber, and the washing of windows and the various interruptions, I scarcely think this letter of sufficient worth to send. I have no time to get it copied.

Last night at dark I received a letter from the Steamship Company that a boat would sail for Norfolk January 16. This morning and last evening I wrote letters and sent many chapters of important matter for Brother Belden and Brother Anderson to read to the church. I sent all the papers I could get together. Brother Belden and wife are doing considerable work in caring for the sick on the Island, and I think they are gaining the confidence of the natives, and the white people also. I send you a copy of letters written, amid all the bustle and thundering noises about me.

I wish I could see you and talk with you. I suppose I may never come to America; the Lord's will be done.

Health reform, I have stated, needs reforming. The grand finishing touch that Ann Arbor has been supposed to give the students is educating away from the lessons that God has given in regard to drug medication.

For years matters have been opened before me in regard to drug medication as practiced in the sanitarium. The effects of drugs administered by the physicians is creating a greater evil in order to cure a lesser evil. The use of drugs has always been a curse to our world and caused the death of many that might have been alive today.

I was speaking most earnestly upon this matter, before yourself and your physicians. The dabbling in these supposed remedies which never cure, leave in their track great evils because they produce lifelong suffering.

The Lord is not pleased with the dealing out of drugs. Many a life whose eyes have closed in death might have been saved if the physicians had left alone their drug poisons, if there had been a decided application of health and life-giving remedies, pure water used for drinking purposes, pure water used most thoroughly for all, hot and cold, upon the afflicted as we used to do. But there is need of reforms and the sanitarium has come to be very important.

Lt 107, 1895

Starr, Brother and Sister [G. B.]

Cooranbong, N. S. W., Australia

January 27, 1895

Dear Brother and Sister Starr:

I intended to write to you ere this, but I have had all that I could do, and more than I could do. I write now to save you from all unpleasantness of feelings. I had mentioned to Brother Rousseau that I was anxious to do something for May Lacey. She was a girl striving to make her own way, and I wanted to help her, as I had others.

Brother Rousseau thought it a little strange that I had not extended my liberal heart feelings, embracing May Lacey.

When Sister May came to the campground she needed clothing as well as Martha Brown, for both were quite destitute. I furnished clothing and shoes for Martha, but May was just as bad off.

I made inquiries and learned of Brother Rousseau that yourself and Brother Baker carried her through one term of school. I said, "If you two would settle that matter as a gift, then I would pay the entire sum incurred since that time." He said he would write to you about the matter. If he has done so, please consider I make no such request now, as W. C. White is soon to be married to May Lacey.

This changes the whole features of the matter. I had not the slightest thought of this matter when May Lacey was employed, at three dollars per week, to give me treatment, learn to write on the typewriter, and help in other things.

Emily's right arm was not in a healthful condition. It was not safe for her to use it. Some one must give me treatment, so May Lacey has that work to do. Her first business is to care for me.

Maude Camp does my sewing and I find her to be a finished tailoress. I took her out of the kitchen at once, for she cannot stand upon her feet much since leaving the school, without pain in her limbs. Now she is pleased, and I am pleased.

But May Lacey and Willie White will soon be married, and therefore I will pay the bill of the schooling myself, as matters have turned.

January 25

Home again

Brother Rousseau and Brother Sisley and Brother Colcord will be here this noon, and then we will have everything arranged in regard to school bills.

I am much pleased with May; she is a treasure, and I love her as a daughter already.

Sister Rousseau is here, came with us. She is making dresses that she would have to have at all events, for she is remarkably destitute.

Sister Rousseau is doing the work of educating May and Maude in giving lessons in dressmaking. May has made one dress herself, and it makes her look like a queen in a tasteful, neat fitting costume.



I shall settle every bill of May's, and she will become a member of the family with a clean record.

We left Cooranbong, January 22, for home, last Monday morning. It rained constantly while we were at Dora Creek. I only stepped out doors once and walked a short distance. Then the postman said if the rain continued there would be a flood, and so we hastened home; I am glad to be here, where we can get plenty of fruit. I am rather worn out because of getting off American mail.

Lt 108, 1895

Olsen, O. A.

Cooranbong, N. S. W., Australia

January 18, 1895

Dear Brother Olsen:

I have not much strength left to write this past week. I have not been well since the camp meeting. I labored in the meeting very hard, carrying a heavy load, both for ministers and people. I knew the Lord could not come into our midst unless there was a change of heart and mind among our ministering brethren, and I knew much was depending on the turn this camp meeting would take. If the Lord were among us we should have an excellent meeting.

I dared not go into the ministers' meeting. I knew well if I did I should have a decided testimony to bear. I kept away. But the burden was placed upon me unmistakably, and I could not avoid it. I went into the reception tent, and after a solemn season of prayer I told the ministers I had a message to bear to them, and the Lord strengthened me to speak of the unpleasant things which existed among the ministers, calling them by name.

I then said to Elder Daniells, The Lord will surely remove you from your position of trust if you consider that you yourself compose the conference, and that your mind and your judgment must rule the conference. You have come to place confidence in your individual opinion, and persistently carry that opinion, while you leave committees and people behind. You must walk humbly with God. You must respect and heed the counsel the Lord gives you. If you will still be a learner, and consider that your opinions are not faultless, the Lord can do something with you.

You must have confidence in your ministering brethren. The Lord has given them their commission and an experience in the work. He is not giving you all the instruction in regard to plans of work and teaching them nothing. He has not given to one man all the wisdom that is to control the ministerial labors. You are not to place yourself where the ministers must consult you on every point as to how they shall work. Counsel together with your ministering brethren, and never feel it your place to order men here and there, or to cut down their wages without consulting them and learning their situation.

Would you hire a workman to do your business—build you a house or till the soil—and pay him his wages for so doing, then suddenly cut off a shilling from his wages as if you had a perfect right to do so?

The hired workman would say, "You hired me to labor for so much a week. A few men or one man changed my wages without asking me if I thought I could for a time labor for a less amount." The Lord's cause is as much higher than any earthly, temporal transactions as the heavens are higher than the earth. Soul, body, and spirit are generally taxed to the uttermost limit, and the taxation is oft beyond human strength.

Battle Creek, the very heart of the work, is at fault. In camp meetings and in any special effort, hours of labor are not measured, and who can weigh the burdens borne night and day, the long vigils that are kept during the sleeping hours, the committee meetings and council meetings, cutting into the hours when the weary body needs rest and sleep, when every nerve is strained to the utmost tension, shrieking with pain—who knows and can estimate the taxation in a variety of ways? Can farmers be proper judges? Can carpenters, or men who only labor, working with their hands? If anyone is prepared to answer this question he can do so; but only One knows the burdens of the soul and the strain of mind.

There is not a reasonable, compassionate system carried out in these things. Some men consider their labor in the office at Battle Creek worth thirty dollars per week to the office and have received the same. They are not separated from their families; they are not called to travel hither and thither and yon, meeting with most disagreeable experiences. The ministers' labor and all the circumstances are to be considered. Clothing has to be furnished—and it must be of a kind suited to the occasion. They incur expense. And then the minister must, in his labor, always have his hand upon his pocketbook to set an example to his brethren by his own liberality, if he would see his brethren liberal. The calls come oft. Money must be raised to help relieve the poor, and the minister must lead out, even when he is compelled to borrow from his brethren.

Let our brethren manifest their wisdom in securing equity in all the Lord's work, as in the more common, temporal, earthly, enterprises. We ask nothing more than that the principles which have been plainly revealed in the Word of God be followed. Every branch of work connected with the cause of God should be conducted with integrity between man and his fellow man, for there is danger that through false ideas the work of God shall be one long act of injustice and complicated robbery. While some receive much, others receive little. There will be found in men a hidden cupidity, and it becomes a controlling power.

Ministers of the gospel are to be minutemen, always ready to help those who want religious guidance. Your own preferences must be crucified, and a continual watchfulness must be kept up. "Watch for souls as they that must give an account." [Hebrews 13:17.] The Lord would have His work carried on by better methods, unless we decide to dismiss the Word of God from our counsel and consider that the cause and work of God is an exception to the general rule of justice and equity. I have so many complaints poured in upon me of ministers who feel that they have been wronged, and I cannot say ... [Unfinished.]

Lt 109, 1895

Brethren Who Are Acting An Important Part In Our Institutions

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

February 10, 1895

Dear Brethren who are acting an important part in our institutions in the closing up work of this earth's history:

I received a letter from Brother Edwards a short time since in explanation of the handling of the mail of Edson White and Brother Palmer. I think I have not responded to this letter. I have felt very sad at times, more so than I can express, in regard to Brother Edwards or those who were his confederates—that you should be so blinded in perception and judgment that you should consider your course right in this unlawful action. But many things that are transacted in the publishing house have been considered lawful that the Lord has registered in His book as unlawful.

In this action you were not laboring in Christ's lines, as it is your duty to do. I should not be a faithful servant should I keep silent in regard to these transactions. When, in the place of seeking to help the very ones who need your help, you pursue a course in word or spirit to hinder human agents, you are doing a work that God has never set you to do, and your danger in this is pointed out in Matthew 18:4, 5.

Matters were laid out before me in clear lines one night by the Spirit of God, and I was awakened in alarm for my son. I saw that Satan was tempting Edson fiercely, as he had done in the past, to give up again in discouragement. I wrote at once words of warning and encouragement to strengthen his faith.

I was sorry to write some things which the Spirit of the Lord impressed me to give to my son. It was this: that he must not look to those who had years of experience to be his counselors, and trust in them, but look to God for guidance. It was not any human agent to whom he—Edson White—was indebted for taking his feet out of the miry clay and placing them on the Rock of Ages, but to God. If he has not had sympathy and encouragement from those who ought to have felt the burden of his case, but who acted no part in sensing his danger, and who had no travail of soul for his salvation when he was in peril—lost, without hope, without courage—how could he expect that those who made no effort to save the lost should have any special concern in his case? They may view him in a wrong light and feel it their duty to be distrustful and suspicious.

To God alone, who had seen his great hopelessness, be all the glory. It was God that spoke to his soul and inspired in him the hope to rely wholly on Christ for salvation. The Lord saw that no one was seeking to save the wandering sheep, and He went in search of him Himself. His own arm brought salvation. Then to whom should he look, and put confidence in? To men? No, for men can do very strange things. He should look to God and, looking to Jesus, by faith hang his helpless soul on Jesus Christ.

Those who would break the hold of a struggling soul for life and salvation, whatever their position, whatever their work or calling, need to be converted and to become as little children, else they will never see the kingdom of heaven. If as great efforts had been made to save Edson White as have been made to save souls who had long resisted light and evidence, Edson White would have been rescued

long ago. He should not perish in his unbelief and his resistance for years of the Spirit of God. He would have stood on vantage ground long before he did.

But human hearts are deceptive; who can know them? I was compelled to write to Edson not to look to nor trust in any human being. In Jesus Christ he could put implicit confidence. Lift Him up. Profession or position does not make a faithful steward, but a vital connection with Jesus Christ will be evidenced only as he shall be a doer of the words of Christ, as well as a hearer and speaker of that word.

The Lord has a work for J. E. White to do. God has wrought for my son. God would have used human agencies if they had possessed hearts—tender hearts of flesh, in the place of hearts of steel. “I have somewhat against thee,” saith the True Witness, “because thou hast left thy first love. ... Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick.” [Revelation 2:4, 5.] I entreated Edson to open his heart fully to his mother when he was in trouble, but to no others. I shall seek to encourage Edson and his companions. If others feel a zeal to hedge up the way, God will open it if he puts his trust in Him. But oh, I have felt so fearful at times that the un-Christlike spirit, the lack of true discernment, would place Edson again in doubt, and he would let go the hand of infinite power. My prayers have been to God that He would uphold him.

I urged as only a mother can that Edson should come to us in Australia. Willie and Elder Olsen thought it not the best thing to do, and that he should be encouraged to labor in some field in America. But fearful odds are against him; the dangers were opened before me. The seeking and laboring for the straying, lost sheep is an experience not brought into the life of many of our people. If one errs, he is too often either pushed and crowded down, down, down, or left without a soul to work for his uplifting. And the Lord has stretched out His hand to save.

God will not always give blessings to those who do not bless. He will not give grace to those who do not impart grace. He will not forgive those who have no spirit of forgiveness. How tender, how sensitive, how sympathetic should those whom the Lord has forgiven much be for those who are straying, who are wounded and bruised by the enemy. Will they unite with the adversary of souls to destroy? Will they work out the very spirit and attributes of the enemy who is forever pleading to use his power upon those who fall into error and do wickedly? Christ said to the Pharisees, “I came not to call the righteous, but sinners to repentance.” Mark 2:17.

Please read Zechariah 3. The Lord here represents the work of the enemy, and in contrast the work of Christ. Satan was accusing the people of God before Christ, and urging that because of their sins he should have permission to exercise his power upon them. Have any of our brethren in Battle Creek felt like trying a hand in the same way against those who they think have made mistakes? “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, Oh Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine

iniquity to pass from thee, I will clothe thee with change of raiment”—the righteousness of Christ.  
Zechariah 3:1-4.

The time will come when those who have had the light of the Word of God and have not brought the lessons of Christ into their practical lives and have not yoked up with Christ and worked with His attributes to seek and to save the lost, will need the very help they refused to give to others. The Lord Jesus will judge them as they have judged others, and reward them as they have rewarded others. Verse 7.

The Lord could do wonderful things through the simple staff that Moses had in his hand. Limit not the Holy One of Israel, for He can work through agencies that may surprise you. There are those who have been chosen of God to do a work and who have not done this work. The Lord Himself will give them His Holy Spirit to cleanse away their sins and purify and elevate them to breathe in the atmosphere of heaven. But they desire nothing of this. They have the same spirit that was exercised against those whom Christ was seeking to save. Can those who would prove adversaries be regarded as laborers together with God? Or are they against the Lord's purpose, because it does not agree with their ideas?

We have a great many things to learn, and may the Lord help us to learn the lessons which He gave to His disciples, to have the spirit to leave the ninety and nine in the wilderness and go to seek and to save that which was lost. The illustration is: after the lost sheep was found it was not brought back with a whip, with scolding and accusing because it made so much trouble, but it was taken upon the shoulder, the Shepherd saying at every step as He brings back His sheep, "Rejoice with me; for I have found my sheep which was lost." [Luke 15:6.]

How many assembled together in Battle Creek to rejoice—not that you had found the sheep, for none of you put yourselves to the trouble, the travail of soul to find him—but how many rejoiced in union with the universe of heaven that the great and good Shepherd found His sheep that was lost? Has not your course of unbelief, of prejudice, said, to all intents and purposes, He was not worth saving; we have nought to rejoice over?

"But none of the ransomed ever knew

How deep were the waters crossed,

Nor how dark was the night that the Lord passed through

Ere He found His sheep that was lost.

Far out in the desert He heard its cry—

Fainting and helpless and ready to die.

"'Lord, whence are these blood-drops all the way

That mark out the mountain's track?'

'They were shed for one who had gone astray,

Ere the Shepherd could bring him back.'

'Lord, why 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 sang around the throne,

'Rejoice, for the Lord brings back His own!'"

Lt 110, 1895

Prescott, W. W.

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

April 10, 1895

Dear Brother Prescott:

I send this manuscript to you. I can send but one copy to Battle Creek. Please let Dr. Kellogg share the perusal of this matter, also Elder Olsen. Will you please read it carefully and prayerfully.

I also send copies of letters in regard to education, written as long ago as when Elders Stone and Bell were teaching in the college. I do not write their names. I am sorry the first page is gone. I placed the manuscript in the hands of my copyist and she has just completed the matter. I could not even devote time to read it before it was copied, but I send it to you, that you may know its contents. I supposed I had copied it long ago, and it has not been done because of pressure of other work. I am desirous of placing before those who are connected with the responsibilities of the work the light that the Lord has been pleased to give me for their benefit.

Willie writes me in regard to the case of Brother Pomare that Sister Caro is meeting with financial difficulties and proposes his mother [E.G.W.] share some portion of the expense. I am willing to do this, as far as the past is concerned, but cannot go any farther to protract his studies. He should go to his field of labor and not be delayed. Have those who have advised this young man considered how his expense is to be met? I have paid three hundred dollars since our last camp meeting in Oakland for students in Melbourne College. Several others I have carried through the school, bearing their expense at a cost of

no less than five hundred dollars. I have felt it duty to assist Brother Lacey in his expenses at Battle Creek. I know not how much.

I also paid the expenses of Sister Holder [?] to Battle Creek to enter the Sanitarium to learn to become a medical missionary. Elder Olsen and Dr. Kellogg thought that others would meet these expenses but “others” were not forthcoming. To delay seemed critical. She carried the load of her father’s family and could not sleep. Her relatives were using every device to break up her going. Her father is a confirmed drunkard, and she did not live at home, but by herself. The situation of her brothers was a great burden to her. We feared for her mind, and we could not wait the long process of communication, so had her take [the] boat at once. I do not know the full sum I paid for this sister, but I have expended no less than one thousand dollars in all since the school was started.

I have paid the tuition of a brother Maori, and his traveling expenses to and from the school, which are not included in the sum I have given. I also paid expenses of Sister Miller to Oakland for it was deemed wisdom for him to go and perfect his knowledge of office work so that he could come back and take hold of the work, fitted to perform much better work.

I am appropriating means to pay the expenses of three workers in the field in the suburbs of Sydney, Ashfield, and Petersham, and the surrounding regions. Now, a precious work has been done in Ashfield. It was very slow at first, but sixty-six precious souls have been baptized. There are souls who have embraced the truth since the last baptism. Some excellent people are making their decisions. Some have just taken their stand.

I spoke last Sunday night at Petersham. The power of the Holy Spirit rested upon me, and the people listened with the deepest interest. We drive twelve miles from Granville, then I generally return after evening meetings; but this endangers my taking cold and makes me too weary. There is the most tremendous opposition. Picton, who challenged Corliss for discussion, also jumped up in a chair in the hall after Brother Hare had reviewed Mr. Porter—a minister from Ballarat—and challenged Brother Hare for a discussion. But he would not be drawn away from the work, and told them, as did Nehemiah, “We are engaged in a great work, presenting Bible truth to the people, and we cannot come down.” [See Nehemiah 6:3.] Picton has since been bellowing like a wild beast at the corner of the street near the tent in Petersham, but only the lower class will be seen in the mob.

One week ago last Sunday I spoke in Odd Fellows’ Hall. I never addressed more interested, noble-looking men and women. The hall was full. But to the subject. There are no less than five ministers gathered against us in our presentation of the truth. The battle waxes hot. Mr. Porter has been reviewed in every discourse by Brother Hare, and God has helped. There are two meetings on Sabbath, held within two miles of each other—one in the tent for preaching the Word of God in Petersham; and at the same hour someone is speaking to the congregation in Odd Fellows’ Hall. The interest has not abated. While I was speaking in Petersham, Brother McCullagh was speaking in Ashfield to about one hundred and fifty people.

Brother Hare was on the enemy’s ground listening to Mr. Porter’s opposition discourse, while his niece Maggie Hare was taking notes in shorthand. Brother Hare reviews him in the town hall next Thursday

evening. We believe that the Lord will make this the means of great good. They can do nothing against the truth but for the truth. I tarried at Brother McCullagh's that night.

I felt sad to learn that a written statement has been sent to Brother McCullagh that they must quit the Odd Fellows' Hall in two weeks. The enemy seems stirred with an intense power from beneath to possess his subjects with the enmity of the dragon's spirit to make war with those who keep the commandments of God and have the faith of Jesus. We are now perplexed. We had just pledged one hundred seventy-five dollars to purchase a new tent to commence meetings in Canterbury, two miles from Petersham and two miles from Ashfield. But the tent is not made yet, and if this means could make a start for a humble meetinghouse for the people to assemble and worship on the Sabbath, the enemy would be defeated.

Brother Caldwell has just gone to see about the matter. I would pledge one or two hundred dollars and all would strain every nerve to accomplish this. It is well known there is not another hall that could be obtained without a large sum [being] expended, and they cannot be hired for Sunday nights. Oh that the Lord, who says "The silver is mine, and the gold is mine" and the "cattle upon a thousand hills" would now prepare the way for His people to worship Him! [Haggai 2:8; Psalm 50:10.] He will work. I believe it with all my heart; I believe it. We will wait and watch and pray.

I want now to be in Ashfield and in Petersham and regions round about here, but a convention is to be held in Tasmania, and I am earnestly solicited to attend, for it is to be a very important meeting. We have long halted between two opinions, but now I must bring this matter to decision. We are now to take the cars on the morrow for Melbourne, en route for Hobart. We shall stop over Sabbath in Melbourne, and then the first of the week go on to Hobart.

I am now much pressed in spirit in regard to a place where we can meet to worship God. There is quite a large company attending the meetings every evening, but what shall we do? We must wait and watch and pray and trust the living God.

In regard to doing anything in the line of helping students in America, I have come to understand [that what I do] must be done [in the light of the needs] here in this country. I send you the letters giving you the light that God has given me. In much love to yourself and family.

(By mistake this was left out of letter to Brother Prescott.)

Lt 111, 1895

Wessels, Philip

Sunnyside, Cooranbong, Australia

September 1, 1895

My Dear Brother Philip Wessels:



I address a few lines to you. Take with you words and return unto the Lord. Say exactly what you mean and how you feel. Do not, I beg of you, delay. Your life, your reason, your soul, have been purchased with an infinite price. You are not your own. Christ has paid the purchase money in His own lifeblood. Do not, I beseech of you, bury your talent in the earth. In whatever business you engage, bring Jesus into it, and if you cannot preserve your interest in the Saviour, and your faith and love for Jesus, then give up your business and say, "Here I am, Lord. What wouldst thou have me to do?"

He will receive you graciously. He will love you freely. He will abundantly pardon. He is longsuffering, not willing that any should perish. He is represented as the merciful Father, whose pity survives the neglect and abuse of His mercies, the resistance of His claims on your reason and heart affection. But Satan is watching you with eager interest, watching for you to come more fully on his ground where he may exercise his power of control over you. You are not secure a moment separated from Jesus Christ. You have no strength, no power, no attractiveness apart from Jesus Christ.

Lt 112, 1895

Brethren at Battle Creek

Sunnyside, Cooranbong, Australia

September 1, 1895

My Brethren at Battle Creek:

Strange things are opening before me concerning the developments that have taken place since we left Battle Creek. I need not say more than I have said if our brethren will make a right use of that light God has already given me for them, Why I should have to keep repeating the messages given over and over I could not explain, but I now have the mystery solved.

The testimonies have been mostly in the hands of two or three, and they have not brought them before the ones who should have had the warnings and admonitions of God. In the place of standing steadfastly for principles in accordance with the Word of God, there has been a smothering of the flame of light God has designed to be kindled among you. I have sent the messages to a few, and they have hid the word of the Lord to them and gone right on pursuing the same course. They have neither received the messages themselves nor let others know that any light had come to lead them to repentance and reform.

The Laodicean message must be proclaimed with power in your midst, for it is now especially applicable. Pride, ambition, self-exaltation, double-dealing, hypocrisy, deception, destitution of spiritual power are manifested in a more decided manner than ever before. Yet you are speaking great swelling words of vanity, saying, "I am rich and increased with goods and have need of nothing." [Revelation 3:17.]

Meetings after meetings have been appointed for prayer—the so-called Week of Prayer. There is a desire with many for the revealing of God, and there are many who in true penitence seek the Lord that they may by precept and example keep a high and holy ideal ever before the minds and consciences of

the people. The prayer goes forth from unfeigned lips, "Wilt thou not revive us again: that thy people may rejoice in thee?" Psalm 85:6. "Return, we beseech thee, Oh God of hosts: look down from heaven, and behold, and visit this vine." Psalm 80:14.

The prophets unite in the strain, "Oh Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakkuk 3:2. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

Let all who name the name of Christ search their own hearts, whether they be in the faith. Let them take their Bibles and read carefully and with an understanding heart in regard to the revivals that have taken place among God's ancient people from time to time. Joshua 23:8-11; Joshua 24; Judges 2.

An angel of the Lord came up from Gilgal to Bochim, no less a messenger than Jesus Christ. He said, "I made you to go up out of Egypt." Judges 2:1. None but the Son of God could use such words. "Thus saith the Lord," the men chosen of God spake of old as they received their commission from the Lord; but this is the voice of the One only who was equal with God. The voice is One of authority. The same messenger came up from Gilgal. He said, upon conditions of obedience, "I said, I will never break my covenant with you, ... but ye have not obeyed my voice." [Verses 1, 2.]

There was a coming before an offended God with confession, with weeping, and repentance. They brought the sacrifices, representing the blood of Jesus Christ, and they made it a time of confession to God and to one another. They sacrificed unto God, and God forgave their sin; but their sacrificial offerings would have been of no value with God if from their hearts they had not true contrition of soul. The work of repentance was a reality. It was the grace of Jesus Christ that wrought in their hearts at that time as they confessed their sins and in obedience to the law of God offered up their sacrifices prefiguring the great atoning sacrifice. The revival was genuine. It wrought in them a reformation.

This people, who came before the Lord with penitential tears and contrition of soul, offering their sacrifices, remained true to their covenant then made. In verse seven it is recorded that "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel." The sin was repented of and forgiven, but the perverted precept and example was seed sown in human minds to bear its objectionable harvest. By their disobedience they had given their enemies advantages, and the unconsecrated actions would be a snare to them.

Joshua's faithful life of steadfast integrity closed, and afterward, one by one, the old faithful sentinels that had crossed Jordan laid off their armor. A new generation, who had not been accustomed to eat of the bread from heaven, came upon the stage of action, and the men who had transgressed and mourned for their sins at Bochim would not have Joshua with them with his loyal, faithful, ringing testimony to be to them as light. Joshua 24:14, 29. "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord to serve him. And they said, We are witnesses. Now

therefore put away the strange gods which are among you, and incline your heart unto the Lord God of Israel." Verses 20-23. Read verses 24-28.

The faithful, steadfast souls who had not betrayed their trust and loyalty would pass away, and the chapters in [their] experience [would be forgotten.] The nation in departing from God would corrupt themselves, and their worship would be mingled with erroneous principles, with haughty pride and love of display, and [they would] turn aside from the ... [Remainder missing.]

Lt 113, 1895

Kellogg, Brother and Sister [J. H.]

Armadale, Melbourne, Australia

November 17, 1895

Dear Brother and Sister Kellogg:

I have been privileged to witness the past five weeks that which has given me much joy—to see a people eager, hungry, and earnest to hear the Word of God presented in clear and new light. The Word of God has been presented in the demonstration of the Spirit and with power. The Lord has sent Professor Prescott to us not an empty vessel, but a vessel full of heavenly treasure, that he can give to every man his portion of meat in due season. This the people of God everywhere want.

We cannot doubt for one moment that the Lord has seen how much His people needed just such precious food as they are receiving. It is so difficult to arrest the attention of the people from business transactions long enough to hear lesson after lesson until they become interested to hear more. It is even more difficult to get the pleasure-lovers and worldly-living to hear the messengers of God voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] The crowds have come to the tent to hear, and many have heard and been profited. Many are deeply interested, and come again and again.

The burden of our message is the cross of Calvary. This is our warning and invitation. This is our encouragement to the sorrowing, the rich feast which we spread before the believers. Under the deep moving of the Spirit of God, we engage the attention of those not enlightened in regard to the truth for this time. With a longing desire they fix their gaze upon the cross of Calvary. We ourselves shall be so affected by the wondrous sight that we shall study the lesson more and more earnestly, and then we shall let wondrous love flow forth from sanctified lips. We will draw with Christ.

The Holy Spirit works the teacher and the learner also. Both are taught of God. We know, for we have seen this acted in living characters at this meeting. The Lord is working through His ministers and through the hearers. They testify, "I never heard such wonderful expositions of the Bible before." Another says, "The Bible seems to be a treasure-house full of precious things." After the meetings close many testimonies are borne of the great good this meeting is doing. As they see Maggie Hare taking the

precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God.

Brother Prescott has presented truth in clear and simple style, yet rich in nourishment. Elder Corliss has given many discourses and Bible readings that are highly appreciated. Brother Daniells and Brother Colcord have held forth the Word of light in clear and positive lines. The Lord has used these ministers to His name's glory. Instruction has been given in different lines to fit up men and women to be laborers together with God. One week ago nineteen were baptized.

We need the truth presented in new places. From the light given me of God, it is a mistake to locate our camp meetings in one place. It is not wisdom to hold our large camp meetings over and over on the same ground. Carry the camp meetings to other localities, in or near the cities, where the citizens shall have an opportunity to listen to the reasons for our faith. It may be thought wisdom to calculate the saving of a little money, but what is that to be considered in comparison to giving the people the opportunity to hear the message of warning and giving them an opportunity to become enlightened. Cut down the expenses in some other lines rather than to deprive the cities of the great good and the increased knowledge that they might gain of Bible truth.

Many will be attracted, through curiosity, to come to our annual camp meetings. Those who come through curiosity may be convicted and converted to the truth. They have heard of Seventh-day Adventists, and yet have not heard them for themselves. We have heard many, in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings.

How can Seventh-day Adventists preach any other doctrine? In Him our hope of eternal life is centered. There is no other way but to lift Him up, the Man of Calvary. All ministers should present to the people the only Hope of the world. It is those who have not come to hear who accept the "they say" and present entirely false statements. How shall we make the falsehoods appear as they are—falsehoods inspired of Satan to make of none effect the truth of God?

Let those who are bearing responsibilities study less the saving of means, and the saving of labor in our camp meetings, and the conveniences gained of having the camp meetings in one place year after year, and consider the great benefits to be given to those in other localities who know not the truth. The great importance of the messages God has given His ministers to bear is a subject worthy of thought and great wisdom of plans.

Lt 114, 1895

White, J. E.

Armadale, Melbourne, Australia

October 18, 1895

[J. E White:]

Last evening I became almost discouraged. I have been suffering for a number of months with exhaustion of brain, and that means exhaustion of the physical organs as well. I thought several times I was climbing the hill of restoration, and then something taxing to my mind would plunge me back into the same nervous prostration and inability to sleep.

Friday I had another pull back, and discouragement came upon me for a little while. Then I said, This must not be. I must have sleep. I prayed to the Lord for help. I had not decided to go to the Melbourne camp meeting, fearing it might be presumption, but in my wakeful hours I prayed, Lord help me. I am determined to cast my helpless soul upon Thee. Satan is the destroyer. Christ is the restorer. This is Thy word to me. I will try to walk by faith. The appointments have been made for me to go to Sydney, and in order to do this I must go with my horse and carriage, to save any confusion and unfit me to speak. If it is Thy will that I attend the Melbourne meeting, strengthen me to ride twelve miles to Sydney and bear my testimony and strengthen me to give the dedicatory talk on Sunday.

The weakness was so manifestly upon me in the morning that I scarcely knew what to do, but I decided to move out by faith. The difficulty has been to hold up my head—it was so weary and full of pain in the base of the brain. I had not dared to ride out for days until Friday, and then the acute suffering brought upon my head through the rumbling of carriages, the fighting of dogs, and the confusion, made me almost wild. As soon as I came back to my home I crept upstairs, pitifully discouraged. But, after earnest prayer to God, I did decide to ride the twelve miles, and I had the assurance that the Lord would be my helper, that strength would come.

The way was long, but I went trusting in God, and while speaking I received special strength. A change came to nerve and muscle, and to my soul. After I had ceased speaking in regard to grace being always proportioned to the trial God gives us to bear, I was led out to speak upon the faith given all who talk faith and encourage faith. They will have faith, and increasing faith, that will not waver, but remain steadfast, immovable.

I presented the coming crisis, and how, if we do not now nourish faith and the grace of Christ, we shall not understand in regard to faith and grace and how to use them when they shall be most needed—as in the case of the five foolish virgins. They had not oil in their vessels with their lamps. Therefore they began to seek oil of their neighbors, to get an experience from them—a knowledge of the grace of Christ. They had not felt the necessity of knowing by experience. But the wise virgins could not impart their experience and character to the foolish virgins, for character is not transferable. Each human being is to form character for himself. The Holy Spirit works the human agent—everyone who will be worked. God gives the talent, and the human agent must put to use God's gift and continually gain the true science of education for the future immortal life.

God expects everyone to do his best, to improve every God-given ability, by the union of soul with Christ through faith. This union with Christ through faith produces a Christlike character. Christ's invitation 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." To do great things? No, to be "meek and lowly in heart." [Matthew 11:28, 29.] False

religion may have a manufactured humility, a pretension, an outside showing, which may be termed humility on stilts.

When the time of trouble shall come, then every soul will be tested to the utmost of his capacity. The martyrs were not made in the time of trial, by fire and flame. They were enabled to endure for Christ's sake the greater suffering invented by Satanic agencies and carried out by human agents. Satan unites man's attributes with his own. He is an accuser of his brethren, a traitor, a betrayer, a thief, a murderer. Satan works through human evil agencies to do harm to their fellow men. Christ's work was to be an example of how every other person upon the earth should work. "He 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 Esaias. And when he had opened the book, he found the place where it was written." Luke 4:16, 17.

"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 unto them beauty for ashes, the oil of joy for mourning, the garment 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.

This is the fruit borne upon a good tree. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matthew 7:15-23.

It is not profession, but the character of the works, that bears the divine credentials or else the characteristics of the prince of darkness. It is not enough to hear the sayings of Christ, but to hear with a purpose and be doers of the words of Christ. Please read Matthew 7:24-27; 8:5-13.

The centurion felt his unworthiness. He was a man of contrite spirit although he was a man of authority. He felt unworthy to have Jesus Christ, with His miracle-working power, come under his roof, but His word spoken would be all that was essential, just as the centurion could say to his soldiers under him, "Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." [Verse 9.]

He had confidence in the merely spoken words of Christ to restore his servant. When Jesus heard it He marveled. "Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in

the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." [Verses 10-12.] Matthew 21:42-45.

The Jewish nation would not receive their promised Messiah when He came in just the manner prophecies declared He would come. Here was a man, not professedly of Israel who had not had the opportunities which Israel had abundantly received, who in faith and appreciation of Christ, was far in advance of the people of Israel whom the Lord had made the repository of most sacred, precious truth.

Who were Israelites indeed—Jew or Gentile, barbarian, Scythian, bond or free? Jesus "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." John 1:10, 11. But this Roman, a commander in authority, came to Jesus with most earnest entreaty for one of his servants, sick of palsy, grievously tormented with pain. His faith in its simplicity was a pure, unselfish faith. He asks not of Jesus, "Show me a sign from heaven," but solicits Him to work a cure for his suffering servant. He tells Him he feels unworthy to have Him come under his roof. He who dwells in the high and lofty place, yet will He come and make His abode with the humble and contrite in heart.

This humility is honored of God. It reflects light in any place and yet does not know it. It will continue to shine on earth and in heaven without being conscious that it shines. The centurion asked, yes, importuned healing power from Jesus upon a suffering fellow creature.

The congregation had the light presented to them in distinction from error. The man studying his Bible with a mind and heart opened to the entrance of that Word, communing with God and relying on the Saviour, becomes a bright and shining light. Let men receive the light as presented in the Word of God in truth and there will be a steadfastness of purpose that will enable a man to stand erect in moral independence amid difficulties and danger. A character is formed, barricaded by truth—a character that will abide the day of trial and test before us, however dark may be the pressure, however severe the tribulation, that the day of God's preparation may bring forth. The principle of righteousness works from within outward and makes itself felt.

We feel in great need of the Holy Spirit of God in these meetings. The field is the world. The Lord Jesus came to sow the world with truth, and He has committed to His representatives the privilege of being colaborers with God. We need in these gatherings to ask of God for that living water that has been provided at infinite cost, that all may be called. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

Monday and Tuesday evenings Brother Corliss spoke to a goodly company assembled in the tent, and there was good attention given to the words spoken. God grant that the truth may indeed be the power of God unto salvation to those who listen to the Word.

October 24

I could not attend ministers' meeting. I have written to you, Edson, several pages when I thought I could not write one page. At three o'clock is my appointment for the public services. This is a holiday, with horse racing, and there was a tent well filled. More could have found seats, but the congregation was far better than I expected. I spoke from Colossians 1:14. The Lord blessed me in speaking and I am not sorry I ventured to speak, for several—some not of our faith—expressed to me what good the discourse did them. And one lady just coming into the truth said the sermon was a great blessing to her. I thank the Lord for strength that He has given me on this occasion to bear testimony to the truth.

Lt 115, 1895

Bolton, Fannie

Armadale, Melbourne, Australia

November 26, 1895

Dear Sister Fannie:

I cannot leave without saying a few words to you. You have let impulse and feeling be your master, else you could not have done as you have done while you have been connected with me. There is a very objectionable feature in your character, which is leading you, controlling you. It is the attainment of desired objects. Your estimate of yourself, if kept within proper bounds, is right. We as human beings are to estimate our abilities, our faculties, as the gift of God, to be kept, cherished, and appreciated because they are the gift of God, and to be kept pure and holy, to be devoted to God. 2 Timothy 2:20, 22.

I have had an interview with Willie. He says you told him that I had not stated things as they were told to me by you. Fannie, shall I come to the conclusion that no dependence can be placed in what you say? I have stated matters just as you stated them to me. I did not exaggerate, because that is not one of my faults. But you have been deceived by the enemy; you are deceived and are deceiving others. You made the statement to me that you prayed that if it was right for you to have Caldwell that his wife might obtain a divorce. When you heard that she had obtained a divorce you said, "I feel the Lord has heard my prayer, do not you think so, Sister White?"

After you left I looked upon this matter with such feelings as are not easily described. The matter, as it stands, is a shock to me. You yourself have told your love story to Maggie Hare and to Sister Rousseau and to Sister Prescott. These I have talked with, because it was my duty to do so. Your case is peculiar. I have had so many warnings—you making your statements, that were not true, that there was no attachment between you and Caldwell. He admitted he had thought a good deal of Fannie, but gave me to understand there was not anything of attachment between you. This has been going on since you and he worked in Willie's office.

Fannie, what do you say? You have now made the matter plain and asked my advice. You could but understand what that advice would be. You thought that he and you would be married and both take hold of my work. I told you this could never be.



When I put the case of Walter Harper in your hand to copy, but felt as if an arm was stretched between you and me, I did not understand what it meant, but I do now. I could not harmonize your statements of nothing existing between you and Caldwell and the light which the Lord was giving me. I must take the word of God, and I had no harmony with you.

Harper's case is not a parallel. Both cases have been presented to me at different times. Harper felt love, deep love, for his wife, and he has done everything a mortal man could do to save a divorce, for said he, "She will lose her soul." He spent any amount of money on her. He tried to persuade her, but to no account. And she finally sent for him to visit her, and he was warned to be on guard. She locked the door on him and commenced to solicit a sum of money, and he knew she had an accomplice waiting by. He felt now was his time to need the Lord. He watched his opportunity and suddenly escaped—just how I do not remember—but she told him there was no escape for him. I think this was his last effort made in her behalf. He may have tried once more. I advised him, when she tried to get a divorce because of desertion, not to appear, for in no way could God be glorified by the statements coming into court. There was nothing like lust in the case, for he had not physical ability, so it was not in any way a comparison with your case, or with Caldwell's.

I have told you and him that he could not be released from his accountability until he should seek to do all in his power to be reconciled with his wife. He has left a stain on the cause of God in leaving her and his children. It was not she who left him, but he who left her. How strong must have been the temptation to a woman whom he married under the promise he would give up the Sabbath if she would marry him, and he did this until he was thoroughly unhappy he commenced to keep the Sabbath again. But his power of endurance was small, and because his wife resisted the influence of the truth, he could not bear this. He can be quite unkind if those connected with him do not conform to his wishes.

Although her course was trying and at times provoking, she might have been won to the truth if he had always been circumspect, keeping himself reserved as a married man, and had given her evidences that he did truly love her as his wife, for whom he at one point sold the truth to obtain her hand. All these things did not work favorably in her mind. When she opposed his going from home when he came to this country, he heeded not, but left his two children and his wife. Had he been patient, had he stopped his criticisms and talked with her as a man should who respects his wife, she would have been won to the truth. She was convinced again and again, and on the point of yielding, when some circumstances in his life, some words spoken, some disposition to be arbitrary and commanding, would surge over her and she would resist the striving of the Spirit of God. This domineering made her hard and cold and unlovely.

I have spoken to Caldwell in regard to his freedom of deportment in company with young women and girls. If the wife does not remark and speak of these things, it is because she is too proud to do it. Whatever were his trials, his grievances, if he understood the true inwardness of the matter, he would see how many times he has been the aggressor; but he does not charge these things to his own account which heaven charges to his account. The Lord has a controversy with Brother Caldwell. His love of self, his love of self-gratification, and his determination to have his own way have made him unreasonable, overbearing, dictatorial. His practice of overeating has taxed his digestive organs, distended his stomach,

and taxed nature to endure a burden that has reacted upon the brain; and his memory is weakened. He has qualities of mind that if under the influence of the Holy Spirit would place him in altogether a different light than that in which he now stands.

Passion makes him forget himself, and he will punish dumb animals that do not do just as he wishes them to do, when it was the man who needed to be punished. Until he can see his past in a different light, he will be imperfect in character.

He and you have evidenced your opinion of your own judgment—that it was more reliable than Sister White's. Did you consider that Sister White has been dealing with just such cases during her life of service for the Master, that cases similar to your own and many varieties of cases have passed before her that should make her know what is right and what is wrong in these things? Is a judgment that has been under the training of God for more than fifty years of no preference to those who have not had this discipline and education? Please consider these things.

Lt 116, 1895

Olsen, O. A.

North Fitzroy, Melbourne, Victoria, Australia

May 24, 1895

Dear Brother Olsen:

I am sitting in the dentist's room while he is working upon May Lacey White's teeth. I have been having a set of teeth made, for I have been two years without being able to masticate properly. Now I am sure I have a set with which I can eat well as soon as I become accustomed to them. The cost is the pleasant sum of seventy-five dollars. My under set has been a difficult matter to manage. The gums have receded and so there is little ridge to build or hold a set of teeth; but I am pleased with my dentist and feel assured that this set will, if no accident happens to them, serve me as long as I live.

I wish to speak to you in reference to my horse and carriage. If it can be of any use to you, put the carriage together and use both horse and carriage just as if they were your own. If you do not want the trouble of them, I will then write to have some other one use them. I think the old people's home may be pleased to have a horse and carriage. I will write to Dr. Kellogg in reference to it.

I wish to tell you that I am very much pleased with the churches raised up since camp meeting in Melbourne. Just where we shall have the next camp meeting is yet to be ascertained. We do desire it shall be in Melbourne, and everyone in the council settled the question as to the locality at once. This meeting will cost something, but the tithes brought in from those newly come to the faith are no small matter. They are a great help now. Williamstown does nobly, and every church is doing well, I think, and the presentation in the point of intellect is very gratifying.

In Williamstown there is a large number of the best of society. The women have embraced the faith. Their husbands are not yet converted, but these women have met with a conversion that has changed the heart and the character. There are miracles wrought by God on human characters. We feel so grateful to God to see such a company of earnest Christians, all zealous to interest others. A missionary spirit is in them, and they speak of several being interested. We hope they will have moral courage to decide for the truth.

Last Sabbath and Sunday I spoke in Brighton and I was more than pleased to see the bright, cheerful faces of those who were listening with deep interest. Brother and Sister Hewitt and family were there when the meeting was in session in Brighton. They were deeply convicted, but it took them some time to adjust their business so that they could, they thought, take their stand fully. These are precious people. The Spirit of God seems to be expressed in their countenance and they are giving themselves now more decidedly to the work.

Brother and Sister Gardner were quite a long time in the valley of decision. After the camp meeting closed, Sister Bolton visited them weekly—I think perhaps oftener than this—and gave the family Bible readings, but yet they had not decided when Fannie left. Finally one sturdy, substantial youth about sixteen years old came out and decided to keep the Sabbath.

Then the father came out next, then the eldest daughter, then the mother and others of the children. The entire family, old enough to understand, are all in the faith except the eldest son, and they think he will be converted to the truth. Brother and Sister Gardner are great helps in the church. Brother Gardner is elder of the church and Brother Hewitt deacon. Sister Hewitt Gardner [?] is a bright, cheerful, sharp-eyed little woman, hearty in hospitality and very pleasant in all her ways.

This work in Brighton is no mean showing, if there were nothing else accomplished, but quite a company meet in a pleasant hall to worship God. Brother Gardner has a family of eight children. They are enjoying a very nice home of their own. Brother Gardner is an active missionary, and his family are growing to help him more and more. He attended our camp meeting in Sydney—he says every meeting. These people have been a long time in getting established in the truth, but they are not the unstable order when once convinced.

We were pleased to meet a young man from Denmark. He has been in this country nine years, and this is the first time he has met with our people. He has embraced the truth by reading. He lives quite a distance from Brighton. He came twenty miles to see some Sabbathkeepers. He was present at our meeting and received the word spoken with gladness and joy.

There are souls writing to the Echo office constantly who are pleased, yes, full of joy, that they see the light upon the Sabbath. Many are keeping the Sabbath from reading The Great Controversy. I think it was The Great Controversy that brought this young man to the acceptance of the truth. There are others who are interested in Brighton, and strong hopes are entertained that they will be converted if a patient, careful course is pursued toward them. I never saw people more pleased than these people to see me and hear me speak.

In Hawthorn there is a goodly number, forty believers—seventy including the children. I was pleased to see quite a large number of young men and children as well, whom I addressed, and they listened with earnest interest when I presented to them what they might become if connected with God. God had given them their minds, and they were to do for themselves all they could do, and then cooperate with God by improving their opportunities to grow in understanding and knowledge of God and the dear Saviour and what He is to them, placing themselves in the very best positions to learn more and more of truth and righteousness. If they honor God He will surely honor them, for His promise is, “Them that honor me, I will honor.” [1 Samuel 2:30.]

Brother and Sister McKenzie walk two miles to get to the place of meeting. Sister McKenzie is devoting her time mostly to missionary work, and she is an acceptable worker.

The believers in Brighton number 35, in Williamstown 50. We thank the Lord for this number, most of whom have newly come to the faith. We have a strong desire for a camp meeting here this year. The Lord will open the way before us. He has means; He has facilities, and He can prepare the way for the success of the truth in Melbourne. Oh, there are so many to be warned, and so many to be labored for with tact and perseverance. Whosoever will, let them come and partake of the waters of life freely. We must wait and watch and pray, and trust His living Word.

Lt 117, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

January 15, 1895

Dear Children, Edson and Emma White:

Maude Camp, May Lacey, and your Mother left their home in Granville to come to Dora Creek, January 14th.

This is now accepted school ground after so long delay. Nothing opened for us but this place. The very place we should have accepted by faith months ago, and now we would have been one year ahead, but the enemy works hard to hinder, perplex, and discourage; but at last the settlement is made and now the work will be started in good earnest, we hope.

We have come here for a rest for me, and that we might get the opportunity to have an education from Sister Rousseau for May Lacey and Maude Camp, who was my cook, but decided she must leave me for standing on her feet so much was endangering her health. We have company almost continually, and we cannot see any way but we must have company. There is no place but my home to entertain comers and goers. I have a large, convenient house, but it does make it bad upon my girls who do my work. They are just as precious in the sight of God as I am, and I cannot see them overworked and feel guiltless, and it brought a constant strain upon me in worrying and a constant tax upon the workers.

Maude is a nice, capable girl. I had heard remarks made that she had once worked at the tailoring trade. I said to her, "Maude, can you sew, make pants, vests, and coats?" She said: "I have worked six years at the business." And I said, "Then remain in my employment, and I will give you all the sewing you will need." She was glad and thankful.

Annie Ohleic was out of a situation. She had been working in a Jewish family, and she was anxious to work for me, and I was very anxious to obtain her, so the arrangements were made. She is the very girl I needed, and I am so well pleased with her work. She is companionable and cheerful.

May Lacey is a noble-looking girl and possesses a fine mind. She is in good health, says she was never sick a day in her life. May Walling went to America to be on hand if the Walling suit should be pushed. May Lacey takes her place. Willie was so anxious that I should have someone to give me treatment, and I have employed her, and she fills the bill nicely. But I soon learned why Willie was anxious for May Lacey. He loved her, and she seems more like Mary White, our buried treasure, than anyone he had met, but I had not the slightest thought when she came to my home; but you will have a new sister in a few months, if her father gives his consent. She is a treasure. I am glad indeed for Willie, for he has not had a very happy, pleasant life since the death of Mary. He will now take steps to have his children come to Australia.

New South Wales is as healthful a climate as I have ever lived in, and is a fruit country. We like the place but there is so much to do, we do not know how we can leave to return to America or to go to Africa. I see no light in leaving here. Willie and Rousseau are in Melbourne attending a special meeting. Rousseau returns to this place in less than two weeks. Willie goes to Tasmania, and calls on May Lacey's father, and sets before him his love for his daughter, then he takes boat for New Zealand, and we will not see him for three months. Then, if the Lord will, I shall have a daughter with whom I am well pleased. She is always cheerful, kind, and tender-hearted, willing to do anything she can, and is always satisfied and thankful. She has a large head, blue eyes—she calls them gray, but they are blue—cheeks as red as roses, light complexion. Well, I think I have described her nicely. I told her today that I would like to understand if the matter was settled between her and Willie. She said it was, if her father would consent. I have not any doubt but what he will consent. I am now preparing her wardrobe. I paid the expenses of her brother in college at Battle Creek. Her father did not feel able to do this.

May has been three terms in the school and has developed a talent for a worker, giving Bible readings and visiting. She loves the truth and loves the Lord and is content with anything. Everyone acquainted with her loves her, and everyone who knows of this engagement says she is just the one for Willie White. She is a good performer upon the piano or organ, and reminds me of Mary as she acts this part in meeting. She has a powerful voice that can be cultivated. She loves me and I love her. I wish you could see her. She is about as tall as Mary, her eyes the color of Mary's eyes. She has a similar forehead as Mary had, she is of a sweet disposition, will never stir him up and make him nervous. She is just the one I should choose. I have not seen anyone I have cared to take Mary's place in my family relation before, but this is all right. I leave them in the order of God.

I am so glad for Willie, for he needs a wife. She has a mild disposition but can be personally decided. When she is satisfied a certain course is right, she is not to be moved any from it. She lost her mother a short time after we came to Australia. She was a precious Christian woman.

Her father is a gentlemanly English type. He was an official officer for a long time in India. He is retired on a salary. He married a lady in the possession of some little property, and rich in numerous children, all grown to womanhood and manhood. This makes a house full of girls. She supports her children that are unmarried, and Brother Lacey supports his children, but thinks he cannot pay for their schooling; but he can do this if he only thinks so.

He has been a strict vegetarian for years. Never tastes the flesh of dead animals in any form. He is considered a very intelligent, kind-hearted man, and the children and parents have always lived in an atmosphere of love. Never a harsh word or unkind action has been revealed in all our association with her.

Well, we are here, fitting up her wardrobe, and we hope she will be prepared for her married life with a real becoming wardrobe, but not expensive or extravagant. You know that is not my besetting sin. I am much pleased to have a seamstress in my house, a coat, vest, and pants maker.

Brother Belden has hired a home in Granville, not far from where we live, and he is purchasing, canning, and drying fruit for the school. They have considerable canned already of apricots and peaches, and are still at work. I have about three hundred quarts of canned peaches and apricots.

Mother.

Lt 118, 1895

White, J. E.; White, Emma

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

January 23, 1895

Dear Children:

I am home again and I feel very thankful to our heavenly Father for His protecting care over us. The rain had been coming down very softly, with some more bountiful outpours, since one week ago last Monday night. Sabbath the rain was gentle and some of the time little more than mist and drizzle.

Monday noon Elder Corliss came, and we had some profitable conversation in regard to the present and the future of the work in New South Wales. Sunday noon the rain increased to a steady pourdown. The postman said to Elder Corliss, "If the rain continues thus this week there will be a flood, the bridge between the station and Cooranbong will be overflowed, and there will be no way to communicate with the station." We felt that there might be a possibility of our being hemmed in, and this would not agree with my work at all. I told my girls—Maude Camp and May Lacey—the sooner we packed up and were on our way home the better. They soon were of the same mind, and that evening the job was

completed, working to a late hour. That night I felt a little anxious, for every time I was awake the rain was pouring down. I really feared that I could not succeed in reaching home. I had some experience with this while visiting at Sister Brown's, fifteen miles from Melbourne. The wash-outs below, toward Palmerston, detained the trains.

In the morning I found out Brother Lawrence had neglected to make any arrangements to obtain extra teams to get us to the depot and nothing could be obtained. He settled down, contented to give up the matter. Elder Corliss said, "Brother Lawrence, when Sister White makes up her mind to do a thing, she will accomplish it." Corliss started off in the rain and said he could ride down with the postman, and he could secure still another chance for me in a single buggy. A neighbor said he would take me down. We then said we would go, and the luggage was placed in the two-wheeled trap, and the main luggage, Sister Rousseau, Sister Maude Camp, and May Lacey, piled in amid the baggage—three trunks, baskets, and a telescope trunk, satchels, and bundles. Brother Lawrence was seated on a trunk and the women on the trunks behind, all wrapped up in shawls and blankets, and with three umbrellas. It was quite a picture.

I had an easy carriage, but the toggling of it was after the backwoods style—ropes for lines, wire for traces, and all things in the same order. But the carriage was easy. We made the journey to the depot and learned something that was quite satisfactory. The steady one week's rain did not spoil the road from the school grounds to the station. We had a good solid metallic road all the way. This will be of great value to the school land. Heavy loads of timber are drawn over these roads daily by bullock teams, six and eight spans, making quite a procession. Our team came right along, and I had just got under the shelter of the depot piazza when the rain came down much heavier. I then tried to take off my rigging, which was a gentleman's rubber coat held together by the buttonholes with strings. In this way I was protected. I had on no hat, but a little black shawl on my head. The hat was in safety with Sister Rousseau and Maude in a tin hat box.

I scarcely knew myself, I was so toggled up, but I felt grateful to my heavenly Father that we had progressed thus far toward home.

We were soon on the cars and came on to Granville safely. We felt that we were under the protecting care of our heavenly Father. We saw swollen streams, the rivers rising nearly to the bridges on the carriage roads, but we were all safe and comfortable. This morning we are in our own pleasant home.

We found our beautiful peaches had ripened in our absence, and a large portion of them canned. We have still another tree of the large red-centered clingstone peaches. These are excellent. We enjoy them so much. Plenty of grapes at one penny per pound—two cents American money. We have two or three peach trees yet to gather, not yet ripe, but I enjoy the peaches for they agree with me. We have had a large abundance, paying one dollar per box, holding one bushel. We have canned no less than three hundred quarts, and no less than one hundred more will be canned. If I continue to keep open, free hotel, I must make provision for the same.

We found Fannie was, in our absence, making her home with our friends. She was sweating over the stove, cooking us a nice dinner. She has thought [that] could she do some housework, it would be good

for her, and Emily has had her class in teaching shorthand to Julia McKenzie, while we were away. She is doing good work in this line. Brother McKenzie has been taking lessons with his daughter. We are seeking to educate these, that I may have typists.

Whether I am at home or abroad, my home is filled to the uttermost limit. Every room has a bed in it, but W. C. White's office, dining-room, and kitchen. Brother McKenzie works in the office doing some business for Willie. The parlor has a lounge, like yours in Oakland. Sister Rousseau occupies that and uses the parlor for her sewing room. She is educating a class in my home for dressmaking, and Maude Camp has an education in tailoring, so [it] will not be difficult [for her] to learn. She is a very nice seamstress, and when you come in connection with us, Emma or Edson, you can be benefitted with her knowledge. I have had no one in my family to do any sewing, whatever, for me since I came to this country.

Lt 119, 1895

White, J. E.; White, Emma

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

February 18, 1895

Dear Children, Edson and Emma:

We have just sent off a large mail, and I am very, very tired. Elder McCullagh and Brother McCann came in this forenoon and took dinner with us. I was too weary to go to the dining room, and a tray was brought to my room, but I ate very lightly. After dinner Brother McCullagh presented several important matters before me for consideration. Among others was the urgent request for me to speak next Sabbath at Ashfield, and next Sunday evening in the tent at Petersham. It is considered necessary for me to speak there quite frequently now. My prayer is that the Lord will strengthen me and imbue me with His Holy Spirit that His name may be glorified by my work. The Lord is very good to me, and I praise His holy name.

Although the work seems to have only just begun in Ashfield, they have pitched the tent at Petersham, two miles nearer Sydney, and hold meetings in it every evening except Saturday. The tent is full every evening. Last Sunday the collection in Ashfield was \$6, and the collection in Petersham was something over \$6. This will go far toward defraying the expenses of these meetings.

Brother McCullagh and his co-laborer, Brother Hare, are much encouraged. Several of the most influential men are much interested in the meetings. Brethren Collins and Pallant are visiting and giving Bible readings, which creates some interest, and brings the people to the tent to hear the truth. There are many more calls for this kind of labor than can be filled. Brethren McCullagh and Hare think they will be able to organize a church of about forty members in Ashfield. This is good news indeed.

Brother McCullagh also made my heart glad by telling me of a married lady named Robertson who has just decided to keep the Sabbath. The minister of her church, the Wesleyan, I think, visited her, and she



told him she had decided to become a Sabbathkeeper—to obey the fourth commandment. He said, “I believe the seventh day to be the Sabbath, and the right day to be observed, but what could I do if I should keep the seventh day? I should lose my position, and they would not permit me to preach.” This woman is a well-appearing lady and has been a teacher in the Sunday school for ten years. Her minister said they could not think of such a thing as losing her. “Oh,” said she, “I can teach in the Sunday school just as I have done.” Said he, “That is just what I wish to speak to you about. The church is not willing for you to continue to teach if you keep the Sabbath.” Her husband has not the moral courage to take his position, although he is fully convinced on the Sabbath question. He is just trembling under the cross. May the Lord give him strength and grace to be obedient to all of His commandments.

February 19

I could not sleep after twelve o'clock, and am now seated on my bed writing this to you. I thought I would catch up the little items as they occur. They will interest you, and I can send you a diary letter next mail. I pray most earnestly that your faith fail not under trial. All who are seeking to save perishing souls will have the power of darkness to contend with, but the Lord will not leave them nor forsake them. Help is laid upon One who is mighty to save.

Many are strongly convinced of the truth, but either husband or wife prevents their stepping out. How can one who is in fellowship with Christ's sufferings refuse to obey His will and do His work? They know the terms of salvation, which are plainly revealed in the Word of God. They listen to the message which the Lord sends through His delegated servants, but although they assent to the truth, they will not obey. They have not genuine faith to appropriate God's promises to themselves. They do not regard Him as their personal Saviour, in whom they may trust as a child trusts its loving parents. They do not regard God as a loving heavenly Father who has provided for them a perfect Saviour, a never-failing Friend, an infallible Guide and Teacher. It is surprising that they can read the promises in the Word of God, the gracious calls to the heavenly feast, and yet refuse to accept them. Holding themselves aloof from the source of their strength and efficiency, they are as sapless branches. Not having become united with the living Vine, can we suppose that they will have spiritual eyesight to discern the exalted privilege of those who serve God, and the unfavorable position those are placed in who fail to follow Him?

Oh, so many have not the real faith that works by love and purifies the soul; therefore they choose to labor for the approbation of men rather than of God. No real heavenly brightness is brought into their religious life, and the future is devoid of the assurance which leads them to trust and hope. Many of our neighbors are living in transgression and rebellion against God. They choose to indulge their carnal impulses rather than to yoke up with Christ, lift the cross, and follow Jesus. There is a cross to lift, and self-denial to practice in all the ways of practical godliness. It is through loving care and helpfulness for others that we learn the precious lessons God designs for us. The great sacrifice of love made by the only begotten Son of God won the victory on our behalf. When will the people of God become pure and true and Christlike? When will they come out from the world and be separate? When will they open the doors of the heart and welcome the heavenly Guest?

We cannot overestimate the value of simple faith and unquestioning obedience. It is by following in the path of obedience in simple faith that the character attains perfection. Adam was required to render strict obedience to God's commandments, and no lower standard is presented to those who desire salvation in 1895. Christ has promised us sufficient power to reach this high standard. He says, "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. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive." [John 14:13-17.]

Consider this statement a moment. But why "cannot" the world receive the truth? "Because it seeth him not, neither knoweth him." [Verse 17.] The world is leagued against the truth, because it does not desire to obey the truth. Shall I, who perceive the truth, close my eyes and heart to its saving power because the world chooses darkness rather than light? Shall I bind myself up with the bundles of tares because my neighbors refuse to be bound up with the wheat? Shall I refuse light, the evidence of truth which leads to obedience, because my relations and friends choose to follow in the paths of disobedience which lead away from God? Shall I close my mind against the knowledge of truth because my neighbors and friends will not open their understanding to discern the truth as it is in Jesus? Shall I refuse to grow in the grace and knowledge of my Lord and Saviour Jesus Christ because my neighbors consent to remain dwarfs?

6:30 a.m. The sun is beginning to penetrate the clouds and reveal its beams of light. I am thankful for this, and I will praise the Lord for all His goodness. We have a very pleasant household. May Lacey is like a sunbeam all the time. We appreciate her very much, and Willie will be greatly blessed in his union with her. Today I must commence in earnest the work of writing on the life of Christ.

I cannot tell what matter has been sent to you, as I was at Dora Creek, but hope that it was all of that character which will prove a blessing to you and your company. We are a long distance apart, but we will be thankful that there is a line of communication between us. I am very glad to know that the Lord is your Helper. To Him you may look, and in Him you may trust; and He will be to you a present help in every time of need.

I AM means an eternal presence; the past, present, and future are alike with God. He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things which are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I AM. The Lord must keep the city, except the watchman labor in vain. This wonderful truth was revealed by Christ during His mission on earth. Our Saviour says, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." Fifteen hundred years before Christ laid off His royal robe, His kingly crown, and left His position of honor in the heavenly courts, assumed humanity, and walked a man among the children of men, Abraham saw His day, and was glad. "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him" because of that saying. [John 8:56-59.]

Christ was using the great name of God that was given to Moses to express the idea of the eternal presence. Isaiah also saw Christ, and his prophetic words are full of significance. He says, "For 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." [Isaiah 9:6.] Speaking through him, the Lord says, "I am the Lord thy God, the Holy One of Israel; thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: Therefore I will give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even everyone that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.

"Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them bear and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of mine hand: I will work, and who shall let [i.e., hinder] it? ... I am the Lord, your Holy One, the Creator of Israel, your King." [Isaiah 43:3-13, 15.]

The Pharisees were horrified at this declaration of Christ's, "Before Abraham was, I am." [John 8:58.] They were beside themselves with rage that He should express such awful blasphemy, claiming to be the I AM. They would have stoned Him then and there, but the I AM blinded their eyes that they should not see Him, although He went out of the temple, passing through the very midst of them. As Jesus passed through the multitude He saw a man who had been blind from his birth, and healed him.

When Jesus came to our world, He proclaimed Himself, "I am the Way, the Truth, and the Life: No man cometh unto the Father but by me." "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." [John 14:6; 1:51.]

Although our Lord ascended from earth to heaven, the Holy Spirit was appointed as His representative among men. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless." [John 14:15-18.]

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the

Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall [although unseen by you] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. ... 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." [John 14:26; 16:7.]

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or to put forth their finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, retarding the work of God. God does not confine Himself to one man, or to a set of men through whom to accomplish His work, but says of all, "Ye are laborers together with God." [1 Corinthians 3:9.] This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency, to represent to His church the higher laws of the future, immortal world, and an obedience to the mandates of heaven that is without a parallel. They should reveal a depth of knowledge independent of human inventions.

The Lord must be believed and served as the great "I AM," and we must trust implicitly in Him. [Exodus 3:14.] Let not men prescribe laws to take the place of God's law. Never educate men to look to men, to trust in men, for man's wisdom is not sufficient to decide as to their right to engage in the Lord's work. When God lays a work upon individuals, men are not to reject His sanction. God must not be impeded in the working out of His plans by man's interference, but this has been done again and again. If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man's genius. The invention of man often counteracts the working out of God's plans. The golden measuring rod has not been placed in the hands of any finite man, or any class of men, whatever their position or calling, but is in the hand of the heavenly Architect. If men will not meddle with God's plan, and will let Him work upon minds and characters, building them up according to His plan, a work will be accomplished that will stand through the severest of trials.

March 9

I arise this morning at half past two. I could not sleep after two, and have passed rather a restless night, but feel no pain. I have been pleading with my heavenly Father for myself, for my son Edson, for Emma, and for their companions, that the Lord will keep them in safety, and protect them from "the pestilence that walketh in darkness," and from the "destruction that wasteth at noonday." [Psalm 91:6.] I pray for W. C. White, and for his children, who are so far separated from their father. I shall be happy to see parent and children once more united. W. C. White has lived a lonely life lately.

The truth is progressing in Ashfield and Petersham, where the tent is pitched; but the work moves slowly in this country. A longer time is needed here for people to come to a decision. They cannot be hurried; and while some grasp the truth eagerly, others move slowly, counting the cost, for it means much to them to lose their position and not know where they shall find employment. May the drawing power of the Holy Spirit bring them to a decision. The truth is truth; unbelief cannot make it error.

The power of Christ, a crucified Saviour, to give eternal life should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New

Testament is in the unfolding power. The New Testament is not a new religion, and the Old Testament is not an old religion to be superseded by the New. The New Testament is only the advancement and unfolding of the Old. Abel was a believer in Christ and was as verily saved by His power as were Peter and Paul.

Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. To him was committed the message of the second coming of Christ. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." [Jude 14, 15.] The message preached by Enoch, and his translation to heaven, were a convincing argument to all who lived in Enoch's time. These things were an argument that Methuselah and Noah could use with power to show that the righteous would be translated.

That God who walked with Enoch was our Lord and Saviour, Jesus Christ. He was the light of the world then, just as He is in 1895. Those living then were not without teachers to instruct them in the paths of life, for Noah and Enoch were Christians. The gospel is given in precept in Leviticus. Implicit obedience is required now, as then. How important it is that we understand the meaning of this word. Only two classes will be developed in the world—the obedient and the disobedient. This must be made apparent in all our labors. If we could only bear in mind that Christ, in disguise, is constantly by our side. "I am at your right hand to help you." [Isaiah 41:13.] We are to be His witnesses to convince the sinner of sin. No one can be compelled against his will, but he can be convinced. Christ is the miracle-working power that can do this.

Men, fallible men, are not to think it is their prerogative to control, to mark out, or to prescribe the labors of their fellow men. When God works upon the human instrumentality, let men be very careful how they intermeddle; for in its process, the work of God is divine. The work of God has often been hindered by men considering that they had power to say, "Go here" or "Go there," "Do this" or "Do that," without consulting the individual himself, or respecting his convictions as a laborer together with God. God has promised His presence to every believer; and let those who are in positions of authority—presidents of conferences and board councils, and everyone who has to do with the human mind—respect the individuality of mind and conscience. These workers are in co-partnership with Jesus Christ, and you may interpose yourself so as to interfere with God's plans, for the human agent is under His special authority and dictation.

When men composing boards and councils are themselves walking at a distance from God, of what value is their discernment and wisdom to decide in reference to the work of God's delegated servants? The human mind is open to jealousies, evil surmisings, and selfish considerations, and God's plans are often turned aside by the caprice and by the plans of unconsecrated men. If the door is not closed to the enemy, he will enter and will figure largely in human inventions. The Lord requires the men who have a directing influence in His work to be wholly consecrated to Him. He wants them to have hearts of flesh, and not of steel.

Men who do not control their own impulses are not chosen by the Lord to deal with human minds. For this work there is need of much prayer, much humiliation before God, much deep sensibility of the value of the human soul for whom Christ has paid so great a price. It was to seek for the pearl of great price that He left the enjoyments of heaven, and when that pearl is found, all heaven rejoices. When this is the case, why do not men tremble when they see the pearl in danger of being lost? Why are they not working conscientiously to secure that pearl for Jesus Christ? God sees that men in official positions are lifted up in self-confidence and self-importance. He sees that they are speaking and acting wrongly toward those who need wise instruction, and who need to come in contact with men who have hearts of flesh and not of steel.

Christ is our example, and everyone placed in a position of trust needs the subduing influence of the Spirit of God upon the heart day by day. Christ wept with those that wept. In all their afflictions He was afflicted, and was touched with the feeling of their infirmities. He is a tender and faithful High Priest. He considers the cases of the tempted and tried ones as verily His own, and He ministers unto them. These weak ones of the flock are to be carefully nourished with the manna Christ has supplied. They are to be educated, not to look to men and trust in men, whatever may be their calling.

God would have all such confederacies broken to atoms and remodeled upon Christlike principles. The foundation stone must be mercy. Human minds are not to be trammelled and harnessed and driven by human hands. The Lord Jesus must hold the reins in His own hands that were pierced to bring peace and comfort and hope to every soul who will believe on Him. He gives to the purchases of His blood the guardianship of His grace; they shall move in His light, clad in the robes of His righteousness. To every man is given his work, and while souls are brought into church capacity, work is assigned them of God. They are to move as minds that are under the controlling influence of God.

Men are educated to look to men, to be dependent on men. One man, by virtue of his position, exercises authority over others as if they were to be led by lines, this way and that, as dumb animals. God has not directed in this way. God is our chief, God is our instructor, and to Him we must look. We must ask the Holy Spirit's guidance and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God and think to rule and coerce and oppress the souls of God's purchased possession. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. They too often represent the spirit and character of Satan.

Christ has found His pearl of great price in lost, perishing souls. He sold all that He had to come into possession, even engaged to do the work and run the risk of losing His own life in the conflict. How then should man regard his fellow man? Christ has demonstrated the way. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [John 13:34.] When those words are heeded and obeyed in the spirit and in the letter, we will be doers of the Word, and not hearers only. When these words are practiced by those who claim to have wisdom to guide the sheep of the Lord's pasture, there will be far less selfishness, far less boasting, far less putting forth the finger and speaking vanity. Jesus is to superintend all events in the present and future of His church. John was instructed to write the things which he had seen, "and the things which are, and the

things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." [Revelation 1:19, 20.]

Oh, that men would revere the great Head of the church, and would manufacture less human methods, bringing down spirituality to the very dust with human inventions! God has been left out, and the church is not prepared to advance to the conflict under the banner of Jesus Christ. It is not doing the work for suffering souls, [who] Christ owns, as if done to Himself. But the church, defective as it is, and enfeebled with so much chaff, is the only object on earth upon which He bestows His highest regard. In His estimation, the church in heaven and the church on earth are identical. He has promised to come personally into the midst of His church. He said to everyone holding a position of truth, "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.]

Men in official position must realize that their position gives them no license to be unkind or uncourteous, no license to be oppressive and to let their tongues, which should be sanctified, speak words which will open a door of temptation and help the great adversary in his work of discouraging souls. God has given us a work to do in saving souls from the companionship of Satan.

Lt 120, 1895

White, J. E.; White, Emma

North Fitzroy, Melbourne, Australia

May 15, 1895

Dear Children, Edson and Emma:

The steamer from Launceston, Tasmania, arrived in Melbourne one p.m., two and one-half hours late. We left Launceston about two o'clock. Everything as far as promising weather [was concerned] was favorable. On steamer I wrote until six o'clock. May L. White and your Mother had secured a stateroom on the deck because it had very good ventilation.

I woke about eleven o'clock with the idea that we were having a rough time. I learned what it meant to be just above the screw. I thought of your description on your boat The Morning Star, in the storm you had at sea. The boat seemed to be laboring fearfully. We seemed to be bouncing up and down and sidewise and pitching. The noise, when the waves broke over the boat, was like thunder. Such shrieking and groaning of the boat I had never experienced before. It seemed to me we were crashing against heavy boulders and I thought, Are we going to pieces? Slivering timbers and the thundering noise was beyond any description I can give you. May was sick. I soon became sick. We could not be any help to one another. I commenced to call upon the Lord Jesus to speak to the troubled waters, "Peace be still." [Mark 4:39.]

This terrible noise continued for hours. We were sick for the rest of the night and our trust must be in the Lord. While in earnest prayer, great peace from Jesus came into my heart, and I was all light in the Lord. I felt we were in the Saviour's sheltering arms and we had naught to fear. My work was not done and we would be preserved. It was a most precious night to me to have the evidence that although in trouble and danger, we had the presence of Jesus, and we could in all assurance commit the keeping of our souls to God as unto our faithful Creator, for He would keep that which was committed to His trust. But very little sleep we had that night. I do not think I shall ever be again so delighted with [a] stateroom on deck, until I understand what kind of working machinery is beneath us. May and I could not eat next morning.

We learned we were hours behind the boat tide. There was a fearfully rough sea. The waves ran very high and broke upon the ship, making a sound like thunder, causing the vessel to shiver from stem to stern, and it could not advance for hours. Every inch we made, the waves beat us back. About eight o'clock Willie walked into our room and reported he had enjoyed a good night's rest. We were surprised and thankful that he was prepared to wait on us. He first ate his breakfast, then we were attended to. He had chairs prepared in a position sheltered from the wind, which had moderated in the night. We had plenty of rugs and were made comfortable, and life out of the stateroom was a blessing to us both. Willie has the name of having the greatest tact to make all who are in his company at ease and comfortable. He is looking out for the comfort and happiness of all. We were so glad to pass the bar and get into the smooth waters.

Children, I do not think I shall undertake the trip to Africa. I will remain on land unless it is a positive necessity to go by water. I do not enjoy seasickness one bit.

Well, here comes Willie and his wife May, accompanied by Brother Faulkhead, from Preston, where they were entertained overnight. I had my home with Brother Israel's family. They are now taking me with them in a carriage to view the land with prospect of purchasing to build a church. The cost is seven pounds and ten shillings per rod for the ground. The location is good but it will cost much money to build in Melbourne. Nevertheless, we must arise and build. "Go forward" seems to be the voice of command.

I resume my writing again, and am sorry that I cannot send you copies of letters, but this is not possible. I have in one month, since leaving Granville, spoken in the hall at North Fitzroy twice, in Bismark three times, in Hobart nine times. Then had to write some important things which will have to be copied. I have spoken twice at Launceston, twice Sabbath and Sunday.

Last Thursday Willie and May Lacey were united in marriage. Everything passed off pleasantly. The children seemed very earnest that Mother should pray on the occasion, and I complied with their request. The blessing of the Lord was present. Every movement was conducted with the greatest solemnity. She was married from her father's house. You may have seen the son. He has been several years in Battle Creek as a student. His father married an excellent woman with four daughters, all very bright, pretty, intelligent girls. There are two brothers, but they have left home. May has two sisters, bright, promising young girls. So, you see, Willie has connected himself with quite a family; all, every



member of the family, dote on May, and they feel highly honored to take in Willie to their family circle. They all highly esteem Willie. He is forty years old, and May is twenty-one. There was no sentimentalism in their courtship and marriage. Immediately after their engagement, Willie was called to Auckland, New Zealand camp meeting, and he spent three months visiting the churches.

We met them in Tasmania Thursday, May 2. They were married May 9. Willie planned for two weeks' vacation but did not have any at all. They were married in the afternoon and Willie had to attend a committee meeting in the evening, and then packing was done Wednesday and completed after the wedding. We think this is of God's ordaining.

The children arrived in Sydney, I think, May 5. They were so thankful to get on land. Letters received from Granville give good reports from them. Maggie Hare writes that Ella and Mabel are far ahead of the children in Australia. Both are pronounced pretty, but Mabel is, they say, very pretty. We have not seen them for three years and a half, so they must have changed greatly. I wish to see them very much.

I am expected to speak on Sabbath and Sunday afternoon to the church at Williamstown, then Monday or Tuesday we return to Sydney on the cars, and this trip is ended. We rode all night in the first class carriage to Launceston. Friday we hired a conveyance and rode out to obtain some idea of Launceston. Brethren Rousseau and Teasdale have been holding tent meetings for several months. About seventeen have decided to obey the commandments of God. I had much freedom in speaking from 2 Peter, chapter 1.

I do not understand why, but on the night after the Sabbath I was quite sick. I was alone and the heart was the principal point of attack. I could not get breath and suffered much pain.

My appointment was out to speak on Sunday. All report the best congregation they yet had out to listen. Intelligent people were present and listened attentively. I spoke from 1 John, first eight verses. It was a great trial for me to venture, but as soon as I stood on my feet, I was blessed and spoke under the moving influence of the Spirit of God.

As soon as the meeting closed a tall dignified lady came and grasped my hand and greeted me heartily with a kiss. "Oh," said she, weeping, "that book you wrote, Great Controversy, has been the means of saving the soul of my son." He was sick, I think with consumption. He was not in peace with God. He said, "Mother, give me something to read that I need to help me." "You have exhausted my library books, and what shall I get you?" Said she, "I have a book which I bought of a canvasser; you may find something in that." She gave it to him and he became greatly interested, and he said, "Mother, this is a wonderful book. I find it to be just what she said." He read it and reread it and appreciated it so much, and he died in peace, resting in Jesus. "I told him," she said, "that if I should ever meet Mrs. White, I would tell her, for her encouragement, the good it had done my son, for it was the means of his conversion and salvation. I keep that book lent all the time. When it is returned, some other one solicits it to read, and it is doing a good work in its missionary travels. I am glad to see you, for I wanted to tell you this."

I thought I should know who the woman was [from] our brethren, but they said she had not attended the meeting before and was to them a perfect stranger. Brethren Rousseau and Teasdale said they would look her up. If this woman has not made herself known, there may be others who are interested who may not have courage to confess the truth. They were greatly pleased with our visit and labors among them. Willie spoke upon foreign missionary work Sunday evening, and had a good attendance. This closed up our work in Tasmania.

Tasmania is a beautiful place. The winter is cooler than in Victoria or New South Wales, and the inhabitants look well—healthy and rosy-faced. Children and youth with clear complexion are a testimonial of the country. Scenery is beautiful. The land is adapted to fruit—apples, pears, plums, raspberries, blackberries, cherries, currants, and gooseberries. Bismark is very much like Colorado, with mountains and hills of granite rocks, just such high, steep hills, and here and there farms or clearings, a few acres in the woods where fruit is growing, surprisingly—small apple trees loaded with their burden of fruit. It looks so romantic—little clearings among the blue gum trees. I like Bismark, also the place where Brother Lacey has his home, and Hobart, but crossing the rough channel in boats is something I would not want to accustom myself to undertaking.

I am now decided, Edson, what to do. I cannot bear the responsibilities of a household; I must not have it. I have thoughts of building a home as plain and simple as possible at Dora Creek. I have in mind a few acres on Avondale tract of land, and would rent the home to Willie, for his family. He has no idea of building himself. He has not the means, and now he has married him a wife who thinks something of me, and I a great deal of her, we will change our family. I cannot longer keep a free hotel. I must have quiet and rest.

We shall not reach Sydney until one week from next Thursday. We need wisdom at every step. The Lord is our helper and our counselor. I must now close this letter.

Mother.

P.S. May 18. I had this letter enclosed to send you. May Israel offered her services to copy these letters which are not edited. I designed to take them to Granville to prepare to send them away; but keep the one I send you in your own hand. You may send extracts, but put them in shape, please; and do not use anything where I mention Battle Creek. It is best not. I am glad to send you these this mail, which leaves this day at one o'clock. It is now 10:30 o'clock.

In much love,

Mother.

Lt 122, 1895

Brethren Connected with the Review and Herald

Granville, N. S. W., Australia

June 19, 1895

To the Brethren Connected with the Review and Herald Office:

November 8, 1898

Read before the Review and Herald Board

Did the Lord counsel you to devise the various means that have been devised to work and control human minds? No, I tell you, no. 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 any one man or set of men. Movements have been made that mean much in their outworking. Men who are serving where they should not be have sent an example that is leavening the 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, self-centered, and so arrogant and overbearing 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 a 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 manifested in dealing with individuals, in restricting and oppressing them, are not in accordance with 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 reveal 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 descending to the world's level, dragging after them the banner of truth. 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 call, the last message of warning to the world, shall we give the trumpet an uncertain sound? There is a broad, distinct line drawn by the eternal

God between worldly policy and the unselfish, undeviating principles of justice, righteousness, and equity. ...

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 only their due because God has given them ability, tact, mental capacity, equal to, 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 for 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. ...

I have had the matter presented before me: If any 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 spirits works to bring the book under their control, then the men who conduct these matters have much to learn on this point. God says, "I will have mercy, and not sacrifice." Hosea 6:6.

There is a disposition to grasp everything, and 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; 35:1.]

Lt 123, 1895

White, J. E.; White, Emma

Hobart, Tasmania

December 9, 1895

Dear Children:

I must get something off for you in this mail. I must say some things to you before this letter shall be enveloped.

We shall remain in Tasmania until the 17th of December, then go by boat to Sydney. We are convinced it was our duty to hold this meeting. It has been a great blessing to the scattered believers in Hobart and Bismark and those who have come from Launceston and places at a distance. The outside interest and

attendance have been much better than we could expect. The grounds were two miles from the city. We feel deeply for the scattered flock here. They have no meetinghouse, but a house of worship must be built; and it must be a very plain, inexpensive building. Fourteen went forward in baptism yesterday. We expect others will follow.

The Lord has indeed sent His servant Professor Prescott. The people flock to hear him and are soon interested, and we have very good congregations here in Tasmania. It is a place full of churches, yet as far as practical godliness is concerned, they are as clouds without water. They are dead, twice dead, and plucked up by the roots. We do hope that souls will be convicted and converted. Several who have been lingering, half decided, have decided to keep the Sabbath.

When the invitation was given to come forward he did not move. I went to him and invited him to make his decision then, for "Now is the accepted time; now is the day of salvation." [2 Corinthians 6:2.] He didn't come forward but bowed then and there on his knees, which I know was a surrender to God. Oh, the Lord came near unto us, and His Holy Spirit in rich measure flowed into our hearts. I think the ministers have had as great a revival as any at this meeting. They have gained an experience that there must be most thorough plowing, that the fallow ground of the heart shall be broken up.

These meetings that call the church to make some demonstration are just what is needed to break the spell of indifference, give spiritual activity, and awaken them to life. And as they draw nigh to God, they realize that the Lord draws nigh unto them, and then they feel the peace, the quickening influence of His Holy Spirit. They are in truth wonderfully helped, for all are ready to bear their testimony and this helps them. I believe the Lord will work for this people. I am sure the Lord has a people here in this place.

Carefulness, patience, and the gentleness of Christ must be mingled with steadfast, firm principles. We are compelled to stand fast for the faith once delivered to the saints. The Holy Spirit is to be kept before the people. Those in the church and out of the church all need to have kept before them that in the young man and any one of the human family, his intellectual capabilities are increased in exact proportion as the religious character is developed. Motives and promises and rewards for all right actions become to him an assurance of divine help to co-operate with effort. God requires nothing of any one of the beings which He has created unless He has provided strength and rich grace to make him sufficient for the emergency. Therefore there is no need of despondency. Our energies, sanctified, are to be brought to the conflict. All they who love God with all the heart, mind, and strength, and their neighbor as themselves, have obtained a position best qualified for the high, sacred work of God. [Remainder missing.]

I will not draw you from the labor of the Southern field. You may, ere many months shall pass, have your mother by your side occasionally. Sometimes I am strongly drawn, but dare not leave this field at present. Thus it has been in the past. But at the present time there are many considerations that weigh and balance me in the direction of America. How pleased I am that the work in the Southern field is advancing. My prayer is, Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected but under cultivation. May it become as a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then let the Word of God, the Bible, be placed in their

hands, and if unexplained by human agencies, the Holy Spirit will make the application of the words of Holy Writ.

The Apostle Paul considered it a great advantage the Jew had above the Gentile “because unto them had been committed the oracles of God.” [Romans 3:2.] This is the highest commendation and testimony as to the value of the Bible, and every attention should be exercised to have the sacred Book containing the whole of revelation placed in the hands of all nations, tongues, and people.

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world. All who shall understand the Word are stewards of God as verily as those who have been entrusted with riches. It is now becoming more an educating lesson book for children, for youth, for giving to young and those of mature age the instruction of truth in heavenly things, which is the higher education.

A writer says: “We always recur with great delight in the testimony of a deist who, after publicly laboring to disprove Christianity and bring the Scripture into contempt as a forgery, was found instructing his child from the pages of the New Testament. When taxed with the flagrant inconsistency, his only reply was that it was necessary to teach the child morality, and that nowhere was to be found such morality as in the Bible. We thank the deist for the confession.”

Teach the colored people to read the Word of God and it will have a transforming power upon the life and upon the character, give vigor to the intellect, and, as the principles contained in the Word are set home by the power of the Holy Spirit, will work positive reformation in the minds of all who receive the Word. Bless the Lord, Oh my soul, and all that is within me, that something is being done for the Southern field.

Where the Bible is revered as the Word of the living God, the promises of God can be repeated over and over again, and every repetition brings light into the mind. “The entrance of thy words giveth light; it giveth understanding to the simple.” [Psalm 119:130.] The Word of God is to be our educating book in the knowledge of what faith is, and there is need to impress upon the mind that God stands back of every promise. To claim these promises is our privilege. They are given to all who receive them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.

To all who shall be instrumental in turning souls from sin to righteousness, converting the sinners from sin to truth, from darkness to light, special promises are given. Ever bear in mind, and teach others, also, “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.” “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand.” [Daniel 12:3, 10.]

We have every encouragement that the Lord reads the heart and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make sorry the heart of Christ by working with all

deceivableness of unrighteousness in them that perish, to hedge up the way that the Lord would have made plain and distinct.

Our work is to draw nigh to God and He will draw nigh to us. We hear excellent reports of the camp meeting. Men are coming out to hear the truth who have been church-going people years ago, but state that they cannot now receive any benefit in the churches—they might just as well remain away. And quite a number have a similar report. They attend every meeting and hear every discourse. We depend on the Spirit of the Lord to draw them.

I cannot write more now. I have to keep up my part of the meeting and must not become weary. I have other letters to write. I have written eighteen pages of letter paper since half past one o'clock a.m. The Lord bless you is our prayer.

Mother.

Have a letter partly finished for Elder Haskell. It shall come in next mail. I get brain weary and therefore it is not best to send any letters I am too weary to read. I have a long letter for Dr. Kellogg, but I want nothing to come to him but that which I send to him personally.

Mother.

Lt 123a, 1895

White, J. E.

Hobart, Tasmania

December 9, 1895

Dear Son Edson White:

I have been sorely tried for the past year with my workers. Fannie Bolton is disconnected with me entirely. I would not think of employing her any longer. She has misrepresented me and hurt me terribly. Only in connection with my work has she hurt me. She has reported to others that she has the same as made over my articles, that she has put her whole soul into them, and I had the credit of the ability she had given to these writings. Well, this is the fifth time this breaking out has come. It is something similar to the outbreak of Korah, Dathan, and Abiram, only she has not those to unite with her because they know me and my work. She goes not only to those who believe and know me to tell her story, but she goes to those newly come to the faith and tells her imaginative story. The same sentiment is expressed as in Numbers 16:3.

The very mischief of Satan comes now and then into her, controlling her imagination. She appears in great distress and grief, weeping. Sister Prescott, while in Cooranbong, asked her what was the matter. She held back, apparently reluctant to speak, and finally she did just exactly that which she calculated to do—made her statement and complained of the little attention “poor little Marian” and she received “for all the talent they gave to Sister White’s work.” These my workers were set down in a corner and

hid. Well, Sister Prescott met her decidedly, also Brother Prescott. They told her this was all the work of the devil. They knew Sister White's work and writings before she touched it, and they received letters from her just as they came from her pen, and that the very words she claimed to put into the writings were her own imagination. All the ideas, all the material, was furnished her to prepare into articles, etc., etc.

When I called back all the writings placed in her hands, then she began to think I was in earnest. I told her decidedly she must have no connection with me and my work. She could represent me and my work as her originating—that this “beautiful expression” was hers—and that was hers, and make of none effect the testimony of the Spirit of God. Well, I cannot write all the suffering of mind I endured. I could not possibly relate the suffering of mind while attending the camp meeting at Melbourne. I told Fannie I could not connect her with the work. No one could determine when the demon would take possession of her and cost me my life. I told her she never loved the work, and her moods, her fickle temperament, had been to me the greatest grief of my life. I was as a cart pressed beneath sheaves, and no longer would I venture this.

But oh, the heartache, for other things were developing and being made manifest which had been a fearful strain on me. It was the intimacy between Caldwell and her. I had presented before them all the dangers, but they denied it. But at the meeting at Melbourne Fannie acknowledged she loved Caldwell and he loved her. I tried to present the matter before them in its true bearing. Caldwell had a wife living. Recently she obtained a divorce. He had left her and been gone three years. But Fannie told me she had been praying that if it was right she should marry Caldwell that his wife might obtain a divorce. What blindness will come to those who begin to depart from a straightforward course! These two had thought they could unite in marriage and they could both unite in carrying on my work. The management of all my business would be, [it was] supposed, in his hands. Not much, I told them. Such a step would cut them off from me forever, both of them, because Caldwell had no moral right to [marry]. [Remainder missing.]

Lt 124, 1895

White, J. E.; White, Emma

June 7, 1895

Edson and Emma

Dear Children:

We have been very busy since we arrived here from Melbourne. The first mail was to be prepared for South Africa. This taxed me severely. Next was Norfolk Island mail. Your Uncle Stephen Belden must have special attention. We prepared a large mail for him, sending him the bulletin, which we knew he would appreciate, and copies of letters we knew he would prize highly. If you could send me two copies of your letters I could send one to some individuals. I would be gratified to have them have the reading of these letters. But if you cannot without considerable tax, you need not do this.



The next work was for Willie to prepare mail for South America and for distant foreign countries, and I have been getting ready my American mail; so also has Willie.

But now comes Brother Corliss from Melbourne, and Brother Rousseau, who has been spending above a week at Melbourne, and all Willie's time must be given to these brethren. The matter is up in regard to the building of a church in Ashfield and in regard to working the suburbs of Sydney and embracing Sydney itself. There are five ministers, smart debaters, who are trying to challenge a discussion, daring and seeking to turn us from the work which is now being done in presentation of the truth. We shall gain but little to respond to the howling dogs. They are making a show of themselves openly.

We talked the matter over today and decided that it was not best to be diverted from the work. Souls who are interested in the truth will see the difference in spirit between those who claim to believe the truth and those who oppose the truth. The opposers of the truth are railing out against Adventists and fairly gnashing upon them with their teeth.

We shall never have a better corps of workers than now. There are Elder McCullagh, Elder Hare, and Elder Corliss, and their helpers are Brother Collins, Brother Pallant, and Brother Semmens, and Byron and Sarah Belden. This working force is to enter Sydney this winter.

July will be midwinter to us in this country and yet nearly all kinds of vegetables are growing. We are having some frost but know nothing of snow here. So meetings in tents can be held all through winter in New South Wales.

It is a difficult matter to describe to you the bitterness of the opposition that exists now in the churches, but the Lord is our trust. The ministers will make any kind of false statement without a semblance of truth in it, and when these things are laid out open before the congregation—not by our people but by those not of our faith—they seem confused for a moment and then go right on, as bold and determined as ever. God can bring them to confusion. The Lord can work and naught can hinder Him.

You cannot think how pleasant it is to have my family once more reunited. I have not seen more capable, ready, willing, obedient children than Ella May and Mabel. Ella is growing into a very pretty child and Mabel is pretty, and the best is that they seem to have excellent qualities of character. W. C. White is more and better pleased with his May. She is a treasure. Mabel gets off such strange, original remarks. She says, "When I heard Father was to marry one only twenty-one years old I thought I should see a little bit of a woman. But I did not expect to see such a tall, large woman. And I just said to myself, Father has picked out just the one I can love and respect." Dear little children. May is proud of them.

Mother.

Lt 125, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

August 4, 1895

Edson and Emma

Dear Children:

I thought this mail would go and you receive nothing from Mother, but I have been unable to write. My brain refused to work. I came to this place July 1 and for once thought I should have rest, but I saw Brother Rousseau worn with care and burdens in regard to managing the school lands in connection with Brethren Hare and Lawrence, and also serving as preceptor of the school. They had a meeting in the early morning. Six o'clock I awakened Willie. At half past six I crossed the paddocks, crawling under the bars and climbing between the bars, traveling by moonlight, accompanied by Willie. I spoke eight times. I was led out in earnest prayer and the Holy Spirit rested upon me and the twenty-six students assembled. The Lord came very near to me and strengthened and blessed me and blessed all who assembled.

This is midwinter to us. The frost lay heavy on the ground and the moon shone very bright. I was strengthened greatly, and I spoke twice on one Sabbath and still again, making three times on the Sabbath. There were outsiders in. The room could hold no more. We had the presence of God indeed.

But a train of circumstances occurred which brought me back again to Granville and then came council meetings and a variety of perplexing questions to settle. Willie and I have talked together and we are making arrangements to appropriate sums of royalty coming from certain books to the Southern field.

You may be surprised at the amount of work, Edson, your brother Willie has to do. I cannot explain it. He is correspondent of Foreign Missions and president of the Union Conference of Australasia and Emily says, is supposed to understand all the perplexing matters which will arise in this Colonial region, beside the correspondence of Foreign Mission work. Now Edson, it is only now and then I can get an opportunity of laying matters before him, and we talked together a few days ago and came to some definite conclusions. And now I send to Battle Creek an order for one hundred dollars to be appropriated to the Southern field. You, my son, I entrust with this money as God's steward. When you see souls embracing the truth who have no means to live but will be co-workers in the cause, as ones you have introduced to me, help them carefully, wisely. Money is terribly scarce everywhere.

I have something written in regard to the Southern field, but have no power to properly prepare it. Fannie has not been able to work her brain for doing anything for weeks, and she cannot prepare the work I so much desired she should for the Southern field. She now has her goods on the boat and is moving up here to avoid burdens which come upon her which she has not been able to avoid. She comes on the morrow. There is not one to prepare matters for me but Marian, and I dare not put anything into her hands. Fannie will not be able to work, I fear, for months. I send you this matter, but it does not seem to be just the thing.

Where shall I look for brain workers to prepare matter for the printers? I can find enough to do mechanical work, but those who understand how to prepare manuscript are very few, and then, when

other burdens are piled upon them, they are unfitted for the work they ought to do. What do you think of Mary Steward? Shall I do well in sending for her? She would be glad to come. I do not know what I shall do. I cannot depend upon Fannie. She collapses so often when I need her so much.

I am sorry I cannot help you out in this matter in preparing suitable matter for the colored people. I am unable even to get before Willie the manuscript upon the life of Christ and the matter which Dr. Kellogg has had arranged for revision of Christian Temperance, and I can scarcely write at all. I came here to get rested, and it will take time. The appointment was out for me to speak last Sabbath, but I was too much indisposed to go to the place of meeting. Today I am rushing the workmen on preparing ground for orchard. We have today captured a part of the students manual training company to clear the land for fruit trees, which must be set this week and next or give up the matter and lose one year.

Emily and I are driving a span of horses hither and thither and are hunting for cows and gathering all the information possible in regard to planting, growing, etc. This week will tell of great advance I hope. We have my large family tent, which we occupy in camp meetings, for Sister Maude Camp, my cook, and Emily Campbell, my secretary. The second tent is furnished with cook stove and is kitchen and diningroom, the third tent for four men to occupy.

Log heaps are burning all around us. Trees are being cut up by the roots. Immense trees, the giants of the forest, lie cut up by the roots all around us. It takes days to cut out one big tree. We are indeed in the very midst of clearing and burning the greatest trees I ever saw. I came up here really sick, but I am giving orders to my hired businessman to give to the overseers of hands to rush the work with all their ability, for the trees must be planted without delay. Every other business stands aside now. I wish to provoke the workers on the school grounds to do something and do it now and not lose one year by delay.

Mr. Mosely, a successful fruit raiser twenty miles from Morisset, is coming in one week to see all the trees set properly and staked properly. I shall have most careful work done.

We board several hands now. They are putting in sturdy strokes with axe, felling trees with pickaxe, cutting the monster roots, and yet it is such a climate, so invigorating; there is health in the atmosphere.

I cannot write you much now. The work is moving on in Sydney and suburbs. Souls are constantly embracing the truth—one now and then—then other members of the family, until every member of the different families are captivated by the truth.

But I must now stop for I cannot write more. We feel the deepest interest in the effort you are making. We know that great caution is needed not to exasperate our enemies but stand in God for right and truth and righteousness. Be patient, kind, and long-suffering in contrast with storm and excitement.

In much love.

August 5

I have been unable to sleep after half past three o'clock. Every preparation has been made to set match to my kindlings. It is cold, now, only in the morning before sunrise, then all is warm and cheerful and pleasant. Be of good courage and God will bring it to pass. In this mail will go forth to Battle Creek propositions that I have made to help the Southern field. If accepted, then help will come. If not accepted, then we will wait and devise and plan over again. But you must do without Fannie. In her zeal, independently, she and Marian have gone a warfare at their own charges in behalf of Parramatta Church, and I have been robbed of the vital energies that should have been brought into my work.

Mother.

Lt 126, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

August 19, 1895

Dear Children, Edson and Emma:

I have written you two letters, one to go in the mail last month and one this, but it is not possible to get these letters copied; and as we shall make them into a pamphlet as soon as Fannie shall be able to do her part in editing, I can send them then. But the next mail, leaving Tuesday is the Vancouver Line, and will not reach you, I think, much sooner than the mail that goes in two weeks from now. I cannot send matter that I wish to put in pamphlet form without copying. So if you will be patient a little while, I will send you two important letters.

It is only by the special blessing of God that I am able to write you at all. My head has suffered [so] that it would not work; and then, when my head did receive strength, I had no one here to prepare the matter. Fannie has not done scarcely anything for me for months. She has been suffering greatly with her head. She has now been using Mrs. Temple's remedy and is having relief, but I dare not put work upon her until she is better, for I need her labors so much. I need another literary worker. I can get enough typists generally, but not now.

We have had to put all available help onto the land to prepare for the setting of our trees this week. If not set out this week, we must wait one year. I have been on the ground, using our two-horse team to go here and there and everywhere to save the time of the workers. We have pressed everyone into service we could command. Mr. Mosely came evening after the Sabbath. He is a gardener and furnished us the trees. He has a sample orchard at Orunbro [probably Ourimbah] twenty miles from here, and he will do his best to give us good fruit trees, for this will be a sample of what he can furnish for others. Every hand is busy today. The plow goes into the ground, and one follows the furrow to dig the holes and plant our trees of every variety. We have three acres cleared. The school planted three hundred trees yesterday. This is only a quarter of what they have on hand to plant.

The light given me from the Lord is that whatever land we occupy is to have the very best kind of care and to serve as an object lesson to the Colonials of what the land will do if properly worked. So you see this has been a special, very important period of time for us. All our implements have to be bought in Sydney. All our provisions come from Sydney, and all our corrugated iron for roofing of buildings, houses, and stables comes from Sydney. The rough lumber comes from the mills near us—from Morisset and Dora Creek—the other material from Sydney.

Just at this time everything is stirring to get a house that will shelter us in time of rain. I see we cannot safely depend on tents, and this we have to do now. July and August are midwinter with us, and now will come more moderate weather. We have had no rain, with the exception of about four slight showers, since February. The past two months have been a most favorable opportunity to do our work on the ground. Nothing was done before this. We shall now have an opportunity to show what can be done.

Yesterday was Sunday. Mr. Mosely was on the ground with workers under him, telling them what to do. Mr. Smith, who has recently moved to Cooranbong, is interested in the truth. He was on the ground receiving all the instruction possible from the lessons given by Mr. Mosely, the fruit grower. The keeper of the police station was on the ground, and both these lookers-on begged for Brother Rousseau to sell them a few trees—on Sunday, mind you—which he did. We are seeking to be friendly with all.

The school working team was so heavily loaded with water for watering the trees they could not get out on solid ground. Mr. Healy, a staunch Roman Catholic, saw the situation, put his horse onto the wagon, and drew it out. Yesterday, August 18, 1895, the first trees were planted on Avondale tract. Today, August 19, the first trees are to be set on Mrs. White's farm—an important occasion for us all.

This means a great deal to me, Edson. The circumstance of the securing of the land rested with myself. There was so much doubt and perplexity as to the quality of the land, but the Lord had opened up the matter so clearly to me that when they discouragingly turned from the land, I said, "No? You will not take it? Then I will take it." And with this understanding the land was purchased. Brethren Rousseau and Daniells backed as clear out of the matter as possible, but I knew the Spirit of God had wrought upon human minds. After the decision was made unanimously by several men to buy the land, then to back down and hinder its purchase was a great trial to me—not that I had the land on my hands, but because they were not moving in the light God had been pleased to give me. And I knew their unbelief and unsanctified caution were putting us back one year.

After looking at many places and spending time and money for nought, they found more objections and unfavorable presentations on other lands than on this land, and the price asked for the only other tracts they would accept was twenty-five thousand dollars for one and thirty thousand for another, and this land was purchased—fifteen hundred acres—for four thousand five hundred dollars. Since we have had our most excellent meetings in Cooranbong since July 1, when I have been speaking to the people under the inspiration of the Spirit of God, Brother Rousseau acknowledged to me that he was now perfectly satisfied for himself in his own mind this was the place God designed the school should be established. There are advantages here that they could not have in any other location they had visited, and the land

they had thought so bad was found, on working it, not to be the best land, but average. Good portions are adapted for fruit, especially peaches, apricots, nectarines, and other fruit, while other portions of land were favorable for vegetables. The twenty-five acres pronounced worthless because [it was] swampland would, they thought, prove the most valuable land. They have cut through drains, and a boat will float, up one of the deep cuts, the produce and any boatloads of cargo directed to the school grounds; and they can raise vegetables on this land if properly worked.

Now, Edson, you can judge what relief this gives me, after tugging and toiling in every way for one year to help them to discern the mind and will of God, and then after abundant research finding nothing on the whole as good as this, they accept it. The climate is the very best climate in Australia and cannot be equaled by the New Zealand climate.

And here we are on forty acres of land we have purchased, and now we are planting our orchard. Elder Daniells came on the land en route from Queensland to Melbourne. He called at Cooranbong and visited the land and expressed great pleasure at every part of the work that has been done in clearing and in ditching the swamp that is usually several feet under water. The dry season made it favorable for working, so it is being worked, and the soil is black and rich. Oh, I am so glad, so glad that my warfare is now over!

About twenty-six hands—students—have worked a portion of the time felling trees in clearing the land, and then [they] have their studies. They say they can learn as much in the six hours of study as in giving their whole time to their books. More than this, the manual labor department is a success for the students healthwise. For this we thank the Lord with heart and soul and voice. The students are rugged, and the feeble ones are becoming strong. Such wild young lads as Burr Corliss, under the discipline of labor, are becoming men. He is becoming a Christian, transformed in character. Oh, how thankful are his parents that he is blessed with this opportunity!

Now I am writing these particulars hoping that a similar work will be done in the Southern field, and that soon there will be an interest aroused that will be sincere, earnest, and efficacious. We will try to help you to help others who need help. We will try to do our uttermost to help in this field and in other new fields, if possible. You have not asked me to help. You have set before me nothing of the things which I set before you in regard to the Southern field that must be worked by earnest missionary efforts. There is no time to lose, but next mail—which shall leave here in two weeks—if the Lord will, I shall send matter as the Lord hath stirred my mind to write. It will come in letter form, copied on typewriter. Then the next mail or the mail following will, I sincerely hope, bring the matter in pamphlet form.

All I have to say is, Be of good courage. Wait on the Lord, and again I say, Wait on the Lord. We may ask of the human agents and not receive. We may ask of God and He says, Ye shall receive. [John 16:24.] Therefore you know to whom to look; you know in whom to trust. You must not trust in man or make flesh your arm. Lean as heavily as you please upon the Mighty One who hath said, “Let him take hold of my strength, that he may make peace with me; and ye shall make peace with me.” [Isaiah 27:5.] Then wait and watch and pray and work, keeping your face constantly turned to the Sun of Righteousness. Let the bright beams from the face of Jesus shine into your hearts, to shine upon others through you. “Ye

are the light of the world. ... 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.] We must lift up Jesus before the people.

I know temptations come to you frequently, and a spirit of prayer comes upon me in your behalf that you may make God your strength, your front guard, and your rearward. Just as sure as you depend on man to be appreciated and to sustain you, you will be wholly disappointed. Your encouragement and sustaining will not come from the very best of men. The Lord has a lesson to teach you, to depend on Him alone, for He is your Redeemer. You are His property—His by creation and by redemption. The way of the Lord is to be chosen, the will of the Lord is to be your will.

Jesus set a little child in the midst of the disciples 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." [Matthew 18:3, 4.] Follow Jesus the Pattern in all things.

The Holy One has given us rules for the guidance of all. These rules form the standard from which there can be no departure. The principles of holiness have yet to be learned daily, and then the will of God will become paramount. In God you can stand, in God you can make aggressive warfare, presenting the truth as it is in Jesus.

Do not feel at all ashamed of the heart softening under the movings of the Holy Spirit. Let Jesus come in as He knocks for entrance, and then appreciate Him, rejoice in heart, encourage a constant gratitude that while you felt that there was no arm to save, His arm brought salvation, His love was made apparent to you. Then when in the full joy of that love you presented Jesus to others, the Holy Spirit was working through you, my dear son, to bless others. And then consider that it is the privilege of every one who receives the Spirit of truth to represent the truth in its simplicity, to reach the hearts of the perplexed, trembling souls who are really bewildered.

Now, my son, walk humbly with God. The Lord sees every sorrow, every grief, every trial that besets the human soul and He knows how to apply the balm. I am so sorry that men who want to be obedient to God put so much confidence in human sympathy and human help, which disappoint so often. But God, the living God, is unchangeable. He is the same kind, tender, pitiful, loving Saviour today, yesterday, and forever. Satan is now working with all his might, and leaving no means untried, to unsettle minds because they see men of long experience make mistakes. But Jesus is faultless. We are to "look and live." [Numbers 21:8.]

I write you these cautions because temptations will come to you in this line. Satan will leave no way untried to overthrow you. Again I say, Make God your entire trust. Pray, pray, pray, pray in faith. Trust then the keeping of your soul to God. He will keep that which is committed to Him against that day.

I must close this letter and yet I hardly know how to stop. My heart is drawn out after you. In God you can do valiantly. Tell it to the Lord in prayer, talk it to the Lord by the way. "Thee I seek; Thee I will follow; Thee I will serve. Under the shadow of Thy wings will I abide. Command me as Thou wilt; I will obey Thy voice." Yield always to the heavenly guidance. When trials come, possess your soul in patience.

Wait on the Lord and have one purpose in view, to seek the eternal good of all those with whom you are connected, holding fast your integrity in the strength of your God. He will redeem His promise. Your bread shall be provided; your water shall be sure. This means not only temporal bread and water but the bread and water of eternal life.

Stand in God. Work under the sweet influence of His grace. The truth of God sanctifying the heart of the believer guides his life. We may stand firmly and assuredly. If you make the face of clay your dependence, you lean on a reed that has oft broken in your hand and will break. Trust fully, unwaveringly, in God. He is the wonderful Counselor, the Mighty God, the everlasting Father, the Prince of Peace. We may keep the conscience unsullied and in peace and quiet rest in God.

My son, let us every day come into close relationship with God. Gladly would I have you, my children, with me. I have very little of Willie. He is not on the ground here. He is at Granville. I know not, when Emily goes, who will be my special companion. Your brother Willie is full of care and so pressed with his correspondence that I dare not ask him a question. I dare not write him, for he has no time and must not be interrupted. Brother and Sister Starr may come to Australia to work with me. Willie was to be with his mother. He might just about as well be in America for all the help I receive. When I have help it must be one who will not be overwhelmed with responsibilities in his line. But the Lord will give me help, even if I get so little from my children. I would not call you here away from your field of duty. God help you. I have longed for your society, longed for the help you might be to me, but it was not in the providence of God that it should be, and I will continue to stand alone, trusting in God. Let not these words make you sad. Let them not in any way discourage you. I know my life is in the hands of Jesus Christ. I trust in Him.

I will now send this to the mail. In love,

Mother.

Lt 127, 1895

White, J. E.; White, Emma

Hobart, Tasmania

December 11, 1895

Dear Children:

I commenced to write you some things in regard to Fannie, but I think it not best. The poor girl will have hard time enough in getting along. I will not make it any harder for her. I put this over the matter I commenced to write [several lines marked out in original], and re-page, for I take out two pages. It is enough to state Fannie has no longer any connection with me in the work. I pity her most sincerely. I fear for her soul, but I wish her no harm. She has caused me great sorrow, but may the Lord forgive her is my prayer. It is the same desire for her superior talents to be recognized. This time she has been sufficiently punished.



I have tried to get Sister Burnham to help me but she has become wedded to the Echo office so there is no prospect of her help. But I shall not concern myself about this matter. When no help can be had, then my writings will be waiting to be prepared all the same. I may be sleeping then, but I see time is so short and I want to do so much in every place where people come out from the churches and take their position upon the platform of eternal truth. They must have a simple house of worship where they can assemble. I have used my influence in this line.

I greatly desire that my books shall be issued, that they shall furnish me means to invest in the various lines where means must be had. I must now make every effort to bring in means to advance the work in this country. Upon this island, Tasmania, means must be invested in building a humble house for the Lord. They have had the loan of a meetinghouse, small, but neat and new. This was granted with rent free on account of Brother Lacey, May Lacey White's father. But he has moved away, and now the man who preaches has himself turned them from the church, and there is no suitable place where they can meet. All are poor here.

I said I would invest twenty-five pounds if the church here would raise as much, in order to have a camp meeting now. Our camp meeting is a success. The Lord has greatly blessed us. The people come out to hear, and the churches are being helped. They have a nice little church at Bismark, about fifteen miles from here; but in this city—Hobart—there must be a church, and it must be planned while we are here.

Yesterday Brother Wilson spoke in the forenoon, I in the afternoon. In the evening Professor Prescott gave a rousing discourse upon the law and gospel. Contributions Sunday afternoon and evening were fifteen dollars. That is doing nicely toward helping bear the expenses of the meeting. We are now to have meetings every night, Sabbath and Sunday. Then I speak Wednesday, Sabbath, and Sunday. Then our meetings will close.

Tuesday morning we take the boat for Sydney and shall have the pleasure of being at home once more, if the Lord will. This meeting, it is reported, has given character to the work of God in advancing the truth, setting it before the people in its true lines. When the prejudice is swept away we can then work this field. But, Edson, you may be assured this island, that was first settled by convicts, is not the most religious, pious place in the world. Meetinghouses abound in plenty, but shall there not be one place of worship where the truth shall be presented? We must have a witness in this place. I want money so much, for the purpose of the good it can do in these places.

I cannot tell you how much I should be pleased if the Lord wills to have you and Emma come here, and you could both help us. I could have some help from Edson. He could labor in word and doctrine in all the regions round about. But seek the Lord to know your duty. If anything should hedge up your work in the Southern field, consider, I entreat of you your mother's need of help in the bookmaking line. No one has any time to give to this line of work.

Cooranbong is to be my home. It is the most favorable climate for me—not too hot, neither too cold, nor as changeable as Melbourne climate and not as disagreeable. I have a home built in Avondale tract ready for occupancy as soon as we can transfer our household goods after we return home. January will find us settled, if the Lord will, on the school grounds.

I am pleased to write you these camp meetings in Melbourne and Tasmania have been the best we have ever attended. We have had precious unity among our ministers and workers. Our hearts seem to be knit together as the heart of one man, and this is worth everything to us. I praise the Lord for this. The manifestation of the Holy Spirit has been seen in the discourses given, in the Bible lessons, in the education of workers, and with the believers. They never have had such privileges in hearing the riches of the truth presented in clear, distinct lines. Yes, the people have been eating of the bread of life and drinking of the waters of life.

These meetings cost money and yet we must have them. I am, as I have told you, investing all the means I can command, but when you are entering new, poverty-stricken districts it requires strong purpose and strong faith to push forward when there seems so little means to use. But the time is short. We cannot wait to see our way all laid open. We must go as far as we can see and then still advance. Faith is not sight, neither is it feeling. We must go forward by faith. Faith is the substance of things hoped for, the evidence of things unseen. We have a very rich Father, and we can look to Him and trust in Him and with persevering energy work onward and upward, planting the standard of truth in new fields.

Our publications are doing much, very much, like silent messengers in this country. There is an efficiency in our publications, and many come to the knowledge of the truth who have no opportunity of hearing a discourse.

I wish I had strength to communicate many things to you. I do not cease to pray for you. I hold you before the footstool of mercy, that the Lord will guide you and give you the Holy Spirit in large measure. My dear children, I cannot have anything more like cold water to a thirsty soul than to have the assurance that you are accepted in the Beloved, that you can stand in the place before the people as a minister of righteousness and proclaim the truth. Let not the enemy divert your mind from the light which the Lord has repeatedly given me. This is your work—holding forth the Word of life to the people. In this work, if you work carefully and prayerfully before God, listening to His voice, the Lord will give you many souls as the result of your labors. Satan has worked with all his power to keep you from the very work the Lord has called you to engage in.

Any time you shall feel God calls, come to this country. There are just such workers needed here. We need twenty more workers just now, but we have not the means to pay them. These large cities are to be worked, and now is our day and opportunity. I am writing while all in the house are sleeping. You are to count as God's workers.

Now, Edson, I want you to go forward in your bookmaking. We would be pleased to give close attention to this work and help you if we possibly could. This matter seems all right to meet the present emergency. I do wish you could help me on my revision of book on temperance. The one who is supposed to help me has been a great burden to me since she came to Australia. I have borne and done everything that I could do to help Fannie, but when she gets into these tantrums she seems inspired by Satan. She afterwards confesses, but not quite as fully heretofore as this time, but she cannot be trusted. She tried to get Sara to put into her hands a letter written to Dr. Kellogg, so that she could see if there was anything written about her. Sara told her she would never do that. She asked her, "What do

you take me to be, Fannie? Is this the principle you would teach me, after being so long connected with Sister White in her work? Would you teach me to betray my trust, to steal a writing, a private letter to go to America, and put it in your hands to read its contents?" This matter she urged, and Sara would not comply, and she was greatly stirred up over it. So you see what dependence I can put in such helpers.

Now I make Sara my typist and my companion in travel, as I did Emily. Emily was always true as steel, kind, tender, affectionate. She had moral backbone and took great care and great burden off me when I was traveling with her in New Zealand. The burden was too large for her to carry. She copied for me; she drove my team. She did the same as Sara had done and more. She was my bookkeeper, accurate and thorough and unselfish. She was a great blessing to me when I was so helpless in New Zealand. If you meet Emily, treat her exactly as if she were your sister. She has been as a faithful daughter to me. I let her go for her father and mother's sake, and the sedentary labor I feared was working ill with her health. Now I do hope that she will recover her health and be strong, for she had never known a day's sickness when she came with me. And she is one that cannot bear anything like sickness. She is tender, and [was] very sensitive of me if I was indisposed or ailing in any way. She cannot endure to see anyone in pain.

I would like you to let Dr. Kellogg see this or read it to him, for if he has any chance to see Emily, I want him to know she has been a great blessing to me, and trustworthy. But it is against her to be so thorough, for she will give of her strength and rob herself in so doing. I think she would not, and should not, be a nurse to the sick.

Well, another point: Are you willing I should publish your books here in this country if I should see they would do good? I think it is just what the people need here, and I would use all the means coming from the sale in this country to build churches and to aid in the various ways that are demanded. Please let me know as soon as you decide this matter. I can help you to matter, and you can help me. I wish you were here. I cannot see why it is not your duty to come here and let others stand in the place you purposed in the South. Now, I do not ask you to come unless you shall yourself see light in this matter, but I want you, oh so much! I want you, if the Lord will. Where are my helpers coming from in bookmaking? Not that I want you to give yourself to this work exclusively, for the ministry is your field. Keep out of financial enterprises. Your strength is not there. "Preach the word; be instant in season, out of season." [2 Timothy 4:2.] This is your work. In doing this you will have special help from God.

Well, I thought my work was done in finishing the last two pages but I will add a little more. Dear son Edson, I will urge you to keep searching the Word, for light will come to you. Angels of God will be by your side and enlighten you. But if your mind is filled with schemes and plans, the precious light will become dim. The preparation for the work of God in Scriptural knowledge will, if brought into practical life, make you a workman that needeth not to be ashamed.

I will now ask you if you can see anyone who will work for me to edit my articles and prepare manuscript for books. Have you thought of Sister Hall of Lancaster? I wish you would, if still in Battle Creek, consult with Brother and Sister Caviness and get their judgment on this matter. I am in a great strait, not knowing what to do. I must have workers. I do not think Mary Steward can fill the bill, do you? I do not. Evabell Giles has been proposed. I do not want any person who will feel it her prerogative to change the

matter I shall give them into their own supposed beautiful, learned language. I want my own style to appear in my own words.

Will James Edson White give his mother the privilege of using the chapters he has prepared, to be published and sold in this country, the avails received after the expense is met to be appropriated in building convenient houses of worship and for the various necessities of the cause that are constantly arising? For want of means the work is bound about. This is just the book, as prepared, that will, we think, find sale. If this meets your mind, you can let me know as soon as possible, for we see the necessities continually arising and my stock of means is running very low. I want to help; I long to help; I must help if possible. I want your decision. All who have looked at the book are pleased with it. No criticisms have been made.

We leave here on the 17th. Shall arrive in Sydney the 19th of December, if the Lord prospers us with favorable passage. But my burden is for this country, that we will not be so restricted in means we will have to drop out our camp meetings next year. There must be camp meeting in Sydney, and should be one in another locality in Hobart. This is our only successful way to reach our cities. They should have camp meeting in Melbourne next year and, we are determined, it shall be if the Lord will favor us. Camp meeting will have to be held in Queensland another year, and in Christchurch if it can be possibly effected. So you see we mean work, earnest work. I think a camp meeting should be held near Newcastle just as soon as possible, or in Cooranbong. Wish we could hold one this year.

I think, Edson, as you proposed, the book which has my name will give it more extensive sale and influence. It can be stated, if you think best, that it was compiled for publication by her son James Edson White. Please consider this matter carefully and follow your best judgment, consulting with Brethren Tait and Olsen. You need not consult those whom I have no confidence in, who are in position as book committee, unless obliged to do this. They should have been left off that committee a long while ago, and if they remain, the publishing work—bookmaking—will become narrowed down. Let men be placed upon the committee to examine books who have some intelligence of what it means to make books. Great injustice has been done for want of proper persons to judge of the value of the manuscript placed in their hands. Men need tact of appreciation and spiritual eyesight and the fear and love of God to pronounce judgment on our books to be published.

Mother.

Will you please to keep the matter of Caldwell and Fannie to yourselves?

Lt 128, 1895

White, J. E.; White, Emma

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

December 22, 1895

Dear Children:

We are home again. We left Tasmania last Tuesday the 17th. I was quite weary. We secured staterooms on the deck. Had plenty of air and room and not very bad motion, but we learned, to our great inconvenience and sorrow, that we were in the very worst part of the ship, the working part, and the noise was nearly continual—from handling irons, throwing them down, and making noise like thunder. The wind blew severely and I could not remain upon deck after the first day. The third night at twelve o'clock we reached Sydney Harbor. There was so much noise and racket I did not sleep one minute after the boat anchored. Then Caldwell came on board, saying he had my horse and family carriage to take us home.

May White and Willie remained to look after the baggage. Maggie Hare, Sara McEnterfer, and your mother decided to ride home to Granville, fourteen miles from the dock. We were so thankful to get in the carriage. We did not arrive at home until three a.m., and when we prepared for our bed it was daylight. I could sleep only thirty minutes. This was not a rough passage and the boat did not heave and toss as on many occasions, but Maggie was quite sick.

We found all well as usual at home. We had been absent two months and two days. I have had severe pains in my head occasioned, I think, by the constant heavy clattering of irons. I was so pleased to be at home, although I was in a state of great exhaustion.

I spoke to the Parramatta Church at eleven a.m. A goodly number were assembled, although there was appearance of rain. I felt that God gave me a message to the people. This day, Sunday, I am very weak. May and Sara are true yoke fellows and they are now packing my goods for Cooranbong, Avondale tract. (Direct your letters to this address.) Tuesday we expect to leave for our new home. Willie and May and children will see to the moving. Spend Week of Prayer in the churches about Sydney and call as many together as can come. Sarah Belden, Sara McEnterfer, and Edith Ward—a girl fourteen years old—will settle our new house.

Willie must have room for his family. I will have a frame made and enclosed, consisting of three or four rooms, and without trying to finish it, put on cloth and paper over the cloth; and this will do until we shall get money to put up an humble cottage. He and his family will live by themselves. We will compose, besides, a family of eight, including my workman to care for horses, Brother Connell, a man that can be depended on. The packing is going on all around me, and I have general weakness and debility so that you cannot expect much of me. We had sixteen in our family last Friday. Marian, Maggie Hare, May Israel, Sarah Belden, Sara McEnterfer, Edith Ward, Brother Connell, and your Mother constitute my family.

Sarah Belden shall live with me. I pay her three dollars per week to be matron of my home, and then she will be as my daughter. I shall be her mother. She feels the death of Byron. Her heart is so sore and sad, yet she tries to bear up and be cheerful; but it is bearing heavily upon her. I hope she will not grieve her own life away. She will be of great value to me, for I am not able to find one that can cook properly. She is very saving and yet her food is excellent. If she will be content to remain with me, I shall be pleased. I think she looks at the work that is needing to be done in and about Sydney and she longs for strength to take hold of the work, but she is not strong and she dare not venture. I have felt the loss of Byron

keenly. The suddenness of his death seems strange. He had not complained of his lungs at all but he had worked, as he always has done, with constancy and fidelity.

I would remain here and labor as I have done, but I dare not venture. I must be free to rest awhile. I spoke at length in Melbourne twenty times and six times in council meetings and morning meetings; eleven times at length and five times in morning meetings [in Hobart?]. The Sabbaths I was in Hobart I was constrained by the love of Christ and love for the souls for whom He died to make every effort to awaken an interest in the congregation assembled. I called those assembled forward first Sabbath, and I felt that I must draw them in the name of the Lord—compel them to come in—by presenting to them the matchless love of God.

I walked to the last seat in the large tent, where were seated six young men, their ages from fifteen to seventeen. I addressed one especially, the eldest, and addressed to him a few appropriate words, "And I, if I be lifted up from the earth, will draw all men unto me." [John 12:32.] I mentioned how Jesus had paid the ransom for their souls, and were they not willing to respond to the evidence of so great love? Jesus was looking upon them with longing hunger for souls to come to Him and believe in Him, that they should not perish but have everlasting life. I felt like persuading these young men to take their position under the bloodstained banner of Prince Immanuel without delay. The Holy Spirit, I knew, was by my side, softening and subduing souls. I presented before these youth that Christ had done all that a God could do to make it possible for them to have eternal life and the riches of glory. Would they give to Jesus the service which is His own, purchased by human agony, giving them a probation to form characters for the future, immortal life? The Lord Jesus, our Advocate, is longing and hungering for the hearts that He has given His life to redeem.

Thank God, one young man responded, and the occupants of the seat all went forward. We had a precious season of prayer. The Spirit of the Lord was resting upon us under that tent. We believe that souls surrendered to the Lord that day, and that there was rejoicing in the heavenly courts over souls consecrated to Jesus Christ. My heart was full of peace and hope and gladness that several had decided to come out from the world and be separate. The promise is "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.] If their acquaintances and friends refuse to come to Jesus, that He shall take away their sins and give them His righteousness, then they must consent to tread the strait and narrow pathway without them.

We must ever bear in mind that Jesus is hungry for fruit. He wants souls to come unto Him that He may give them light and life and peace and consolation. The crown of life is to be placed upon the heads of all who will run the race with patience. All who will follow the guidance of the heavenly light, which is unseen by mortal vision but by the eye of faith is discerned shining upon their pathway, will be all light in the Lord. We had a most pleasant and profitable testimony meeting, and many testimonies were borne praising the Lord for the blessing received.

I felt most deeply that we had much to be thankful for. Here were quite a little company standing with Christ and witnessing for Christ. One precious soul saved is of more value than the whole world, and here were several. I had invited one and another and they responded. One who had been long holding

out, not taking a decided stand, was fully decided at this meeting; and his wife, who has been long praying for him, was greatly blessed. She felt that God was indeed answering her prayers, and her heart was made joyful in God. Sister Howe's three children gave their hearts to the Lord.

The meeting that day, December 7, we hope will never be forgotten, for it was a meeting long to be remembered. We felt that it was a most precious opportunity to honor God. The invitations that were made for all to seek God—believers and those not of our faith—bear the endorsement of heaven. These earnest invitations are to be made, for often there are souls that are upon the very point of decision and need help in these very invitations, and they are moved by the holy Spirit to respond. And what a victory is gained if there is only one who shall have moral courage to cut loose from the controlling power of Satan, leave his service, step from beneath the black banner of rebellion, and place himself under the banner of loyalty and truth to keep all the commandments of God.

We did not feel clear to let one Sabbath go by without opening the way for hesitating, tried, and tempted souls. We knew by experience that upon these occasions the Lord Jesus is in our midst. His angels are co-operating with the human agents to convict the souls that are being drawn—represented as the message sent compelling them to come in. The second Sabbath again the invitation was made for those who have believed the truth to come forward and seek the blessing of the Holy Spirit, that the words spoken during these meetings would lead them to a more definite and clearer understanding of the truth, that they may feel its positive influence upon their own hearts and their faith be strengthened—that faith that works by love and purifies the soul.

None need to feel it too humiliating to thus present themselves as seeking at the throne of grace for larger supplies. The temple doors are to be opened. The temple of the soul is to be cleansed from moral defilement, altars of sacrifice set right, selfishness cleansed away from the soul, idols sacrificed. The ministers and people bowed in humility and contrition before God, that as they shall freely receive of the precious grace of God, [they may] willingly and freely, cheerfully [and] gladly give, to those who shall need all the light and encouragement [they] can give them. God is constantly giving, and as we receive, we are constantly to give. We are placing ourselves in the attitude of suppliants, and all the universe of heaven recognizes the desire for the larger blessings. The faith of many is stimulated to believe that God hears them and accepts them.

This second call was a great blessing. Several came forward who had held back before. They began to understand that to make a decided movement and witness for the Master that they were drawing nigh to God and greatly desirous of drinking of the waters of life which floweth forth from the throne of God, was not an action of which they were to be ashamed, but the right and proper thing to do. All were blessed in doing this.

The last Sabbath, after speaking to the people, I felt urged by the Spirit of God to again make the call to come forward to the front seats, and we [would] all unite in presenting ourselves before the Lord for His blessing. The promise of God was fulfilled: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, you double minded. ... Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:8-10. Several who had not responded before came forward

and expressed themselves that they had hoped the invitation would be repeated. They were melted in heart and with much weeping and rejoicing confessed that the Lord had blessed them.

On these solemn occasions there is a special drawing by the Holy Spirit of God upon those who have not identified themselves as believers; while they see that those who know and believe the truth feel their need of a larger experience, a deep and earnest work of the Spirit of God on their hearts and are not at all ashamed to present themselves before the Lord for a special blessing, they are convicted that they themselves have been left behind. They have not taken the first advance step. They gather courage by the example of others to take their stand as Christ's witnesses, to come out from the world and be separate. The courage of the soldier rises with putting on the uniform, and still more as he looks upon those who are spectators and make no decided movement.

Precious testimonies were borne by young and middle-aged and aged. The truth, to be genuine in its influence on the human heart, must be acknowledged before the universe of heaven, before the worlds unfallen, and before men. Let no one entertain the idea that he may work out his own salvation or receive the smallest spiritual blessing which the gospel offers by stealth. The Lord calls for open, manly confession. "Ye are my witnesses, saith the Lord." [Isaiah 43:10.] Nothing can be effectually gained in advancing in the knowledge of God and our Saviour Jesus Christ until the believing one, longing after Christian excellence of character, shall become as God has intended, a spectacle unto the world, to angels, and to men, a city set on a hill that cannot be hid.

Those who profess to be Christians and may be bearing responsibilities as elders of the church, [or] as deacons, have lessons to learn daily for their own spiritual advancement, lessons which in learning they exemplify to others for their instruction. In thus doing they are a savor of life unto life and bear the divine impress. There is unconsciously stealing over many who profess to believe the truth an insensibility of their need, positive need, of eating of the flesh and drinking the blood of the Son of God that they may have life—eternal life—in themselves by being partakers of the divine nature.

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." [John 6:27.] The precious Word is that bread that cometh down from heaven. "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.] But what profit are they to us unless they are appropriated? The Lord Jesus at infinite suffering and sacrifice hath provided every essential aid that is required for success. The Holy Spirit, the representative of Himself, communicates the divine attributes, that man may be an overcomer.

We are grateful to God for the good we see has been accomplished by the camp meeting held in Hobart. Several were confused by the many voices heard on every side, Here is Christ, and Here is Christ. But the Lord gave His servants messages to give to the people, the trumpet was giving a certain sound and all who are humble seekers for truth will gather under the banner of Jesus Christ.

We are made to feel deeply the necessities that present themselves before us as a people that we must have schools established where those who shall attend as students shall have the privilege of hearing the Word of God presented in its true bearing. Had the Jewish nation given the correct interpretation of



the Scriptures, they would not have heard the scathing rebuke from Jesus Christ, Ye make void the law of God by your traditions, teaching for doctrines the commandments of men. I have been made to feel deeply that those who know the truth shall the more freely receive the most precious light shining forth from the pages of sacred history, that they may freely give to those who are in the darkness of error.

We frequently have brought to our notice cases of youth who are bewildered by the teachers and the ministry of the Word in the churches of today, because they are doing as the Jewish nation did “teaching for doctrines the commandments of men.” [Matthew 15:9.] There are Christian Endeavor Societies that our youth who have a knowledge of the truth are urged to join, and also flattering prospects are held out before them to create ambition to become worldly wise men. The Bible is taken, as a whole, [as] the Word of God, but not all the inspired Word. One wise man questions some portions of it, and some other wise, supposed good man questions another book; and infidelity is stealthily making itself a place in the minds of youth. Soon the knowledge of the truth weakens and their faith is confused. They do not know what to believe. And we find, during these camp meetings, some precious youth who were about to make their decision on the side of those who are making void the law of God.

One mother said, “Oh, I am so glad you spoke to my son. I watched; I prayed that you would walk to the very last seat under the tent and speak to my son, for he was in great danger of taking a wrong stand. He was young and inexperienced. Those who were teaching false doctrines were, through deceiving influences, drawing him away; but he responded to your personal invitation and has now taken his stand for truth.” Another sister said, “Oh, I am so thankful to God that you made a personal invitation to my husband. Oh how good the Lord is to send you through the congregation, inviting souls to surrender to Jesus Christ!”

We want the youth to have the advantages of our school, and we believe the Lord will bless our efforts in being fully in earnest ourselves. Until the individual members of the church will take an avowed and recognized position as settled in the faith, they cannot possibly give full scope and influence in exercising their God-given resources, calling all their capabilities and powers into action, letting all know where they will be found. When one places his feet on the solid Rock Christ Jesus as his foundation, he receives an endowment of power from the Source of all knowledge, all wisdom, and spiritual efficiency, that all may know to which party he belongs—commandmentkeepers or commandmentbreakers. The banner of Prince Immanuel that floats over his head will not fail to clear away all uncertainty and give all to understand that we keep the commandments of God and have the testimony of Jesus Christ. The love of Jesus Christ possesses a constraining power.

Our youth must read no kind of indecision in our course of action. The living out of Bible truth gives a direct and powerful tendency to expansion and growth. Every virtue becomes invigorated as it is exercised. It is a sore trial to drag ourselves away from worldly, deceiving influences. Every step that we advance we see obstacles that Satan presents, and we have to wrestle with difficulties, but an experience is being gained in having to press against these barriers, for the way opens, fresh incentives are presented from heaven, and faith becomes confirmed as we look upon Christ.

The attractions of Christ are all-satisfying, and through Christ Jesus we read our title to an inheritance incorruptible, undefiled, and that fadeth not away. His grace is seen to be all-sufficient. The sympathy and love of Jesus are beseeching, wooing, drawing us to follow on in His footsteps, to know the Lord until we shall know His going forth is prepared as the morning. Faith and confidence increase with exercise and exert upon us and those associated with us a more and more decided influence. The truth abiding in the heart sanctifies the soul. It animates, it encourages, it impels, it constrains us. The willing soul is bound, his life is hid with Christ in God. The love of God is an abiding power.

Edson, we decide we must have camp meetings in these cities every year if we can have means to sustain them. I shall use all the means I can possibly obtain from my books to sustain the work. Edson, whatever you shall get out, send a copy to us as soon as possible for us to criticize. The camp meetings bring their burdens so that we cannot do much but keep the living issues before us up to a healthful growth. We use every jot of influence we can obtain from the Lord, and you know He is not stinted in His supplies to all who will make a right use of His gifts.

Dear children, this is the best I can do for you this time. I have been almost wholly unfitted for any kind of work, and yet, I shall say, not a mail has been missed that a letter has not gone to you. I hope and pray that the Lord will greatly bless you, my son.

Much love from Mother.

Lt 128a, 1895

White, J. E.

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

December 22, 1895

Edited copy of Lt 128, 1895.

[J. E. White:]

We are home again. We left Tasmania last Tuesday, the 17th. I was quite weary when I reached home. We secured staterooms on the deck. Had plenty of room and good air, and quite a pleasant passage. But we learned to our great inconvenience and sorrow that we were in the very worst part of the ship so far as noise was concerned, for it was continual night and day. The men on deck seemed to be handling irons, and throwing them down, making a noise like thunder. I could not remain on deck after the first day; the wind blew severely. The third night we reached Sydney harbor at 12 o'clock, and because of the noise and racket, I did not wait a minute after the boat anchored, but went ashore where my horse and carriage were waiting to take me home.

Willie and May White remained to look after the baggage, while Maggie Hare, Sarah McEnterfer and your mother rode home to Granville, fourteen miles from the dock. We were so thankful to get into the carriage. We did not get home until three a.m., and by the time we were ready for bed, it was daylight. I

could only sleep thirty minutes. We found all well as usual at home. We had been absent two months and two days. I have had, since returning, severe pains in my head. I think this was occasioned by the continuous noise on board the ship. I was much pleased to be at home again, although I was in a state of great exhaustion.

Sabbath forenoon, at eleven, I spoke to the Parramatta Church. A good number were assembled, notwithstanding the appearance of rain. I felt that God gave me a message to the people. Today, Sunday, I am very weak. We are now packing goods, preparatory to moving to Cooranbong, Avondale tract. We expect to leave for our new home the first of next week. Willie, May, and the children will remain until after the week of prayer in the churches about Sydney, and [will] call as many together as can come. Sarah Belden, Sarah McEnterfer, Edith Ward, a girl of fourteen, will go with me to settle our new home. The packing is going on all around me, and we are very busy. We had sixteen in our family last Friday. Sister Belden will live with me. She feels the death of Byron very much. Her heart is sore and sad, yet she tries to bear up and be cheerful.

My labors have been quite heavy since leaving home. I spoke at length in Melbourne twenty times, and six times in morning meetings and council meetings. While in Hobart, I spoke eleven times at length, and five times in morning meetings. On Sabbath, I was constrained by the love of God, and the love for the souls for whom He died, to make every effort to awaken an interest in the congregation. I called those assembled to come forward for prayers. I felt that I must draw them in the name of the Lord, by presenting to them the matchless love of God.

I walked to the last seat in the large tent, where were seated six young men from fifteen to seventeen years of age. I addressed the eldest, especially, in the appropriate words, "I, if I be lifted up from the earth, will draw all men unto me." [John 12:32.] I told them that Jesus had paid the ransom for their souls, and were they not willing to respond to the evidence of so great love? Jesus was looking upon them with longing hunger of soul for them to come to Him and believe in Him that they should not perish, but have everlasting life.

I felt like persuading these young men to take their position under the blood-stained banner of Prince Emmanuel without delay. I knew the Holy Spirit was by my side, softening and subduing their souls. I presented before these youth that Christ had done all for them that it was possible a God could do in order that they might have eternal life and the riches of His glory. Well, they gave to Jesus the service which is His own, purchased by human agony, giving them a probation to form characters for the future immortal life.

The Lord Jesus, our Advocate, is longing and hungering for the hearts that He has given His life to redeem. Thank God, one young man responded, and all the others sitting on the seat with Him went forward. We had a precious season of prayer. The Spirit of the Lord was resting upon us. We believe that souls surrendered themselves to the Lord that day, and that there was rejoicing in the heavenly courts because of the souls consecrated to Jesus Christ. My heart was full of peace and hope and gladness, because so many had that day decided to come out from among the world and be separate. The

promise is, "I will receive you, I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

If those of their friends and acquaintances should refuse to come to Jesus that He might take away their sins and give them His righteousness, then they must consent to tread the straight and narrow pathway without them. We must ever bear in mind that Jesus is hungering for fruit. He wants souls to come unto Him, that He may give them light and life and peace and consolation. The crown of life is to be placed upon the heads of all who will run the race with patience. All who will follow the guidance of the heavenly light, which is unseen by mortal vision, but which is discerned by the eye of faith shining upon their pathway, will be all light in the Lord.

We had a most pleasant and profitable meeting, and many testimonies were borne praising the Lord for the blessings which they had received. I felt most deeply that we had much to be thankful for. Here were quite a little company standing for Christ, and witnessing for Christ. One precious soul saved is of more value than the whole world, and here were several. I had invited one and another, and they responded. One who had been long halting, but not taking a decided stand, was fully decided at this meeting, and his wife, who had been long praying for him, was greatly blessed. She felt that God was indeed answering her prayers, and her heart was made joyful in the Lord.

[The] meeting Sabbath, December 17, we hope will never be forgotten, for it was a meeting long to be remembered. We felt that it was a most precious opportunity to honor God. The invitations that were made for all to seek God, both believers and those not of our faith, bore the endorsement of heaven. Earnest invitations are to be made, for often there are souls that are upon the very point of decision and need help in these very invitations, and they are moved by the Holy Spirit to respond. And what a victory is gained, even if there is only one who shall have the moral courage to cut loose from the controlling power of Satan, who shall leave his service, step from beneath the black banner of rebellion, and place themselves under the banner of loyalty and truth to keep all the commandments of God.

We did not feel clear to let one Sabbath go by without opening the way for hesitating, tried, and tempted souls to find help in Jesus. We knew by experience that upon these occasions the Lord Jesus is in our midst. His angels are co-operating with the human agent to convict the souls that are being drawn, represented as a message sent compelling them to come in.

The second Sabbath, again the invitation was made for those who had believed the truth to come forward and seek the blessing of the Holy Spirit, that the words spoken during these meetings would lead them to a more clear and definite understanding of the truth, that they may feel its positive influence upon their own hearts, and through the faith that works by love and purifies the soul, be strengthened in every good work. None need to feel it too humiliating to thus present themselves as seeking for larger supplies at the throne of grace. The temple doors are to be opened, the temple of the soul cleansed from moral defilement, altars of sacrifice set right, selfishness cleansed away from the soul, and idols sacrificed. The ministers and people bowed in humility and contrition before God, and as they received of the precious grace of God freely, let them freely, willingly, cheerfully give to those who shall need all the light and encouragement that can be given them.

God is constantly giving, and as we receive, we are constantly to give. We are placing ourselves in the attitude of supplicants, and all the universe of heaven recognizes the desire for larger blessings, and the faith of man is stimulated to believe that God hears and accepts them. The second call was a great blessing. Several came forward that had held back before. They began to understand that to make a decided movement and witness for the Master, they were drawing nigh to God; and their being greatly desirous of drinking of the waters of life which flow forth from the throne of God was not an action of which they were to be ashamed, but was the right and proper thing to do, and all were blessed in doing this.

The last Sabbath, after speaking to the people again, I felt urged by the Spirit of God to repeat the call, Come forward, and all unite in presenting ourselves before the Lord for His blessing. And the promise of God was fulfilled, "Draw nigh to God, and he will draw nigh unto you. Cleanse your hands, ye sinners, and purify your minds, ye double minded. ... Humble yourselves in the sight of God, and he shall lift you up." [James 4:8, 10.] Several that had not responded before came forward and expressed themselves that they hoped the invitation would be repeated. They were melted in heart, and with much weeping and rejoicing, they confessed that the Lord had blessed them.

On these solemn occasions there is a special drawing of the Holy Spirit of God upon those who have not identified themselves as believers. While they see that others who believe the truth are not at all ashamed to present themselves before the Lord for a special blessing, they are convinced that if those who know and believe the truth feel their need of a larger experience, and a deeper work of the Spirit of God on their hearts, that they themselves, who have been left behind and who have not yet taken the first advanced step, should gather courage by the example of others and take their stand as Christ's witnesses to come out from the world and be separate. The courage of the soldier rises with putting on the uniform, and still more as he looks upon those who are spectators who make no decided movement.

Precious testimonies were borne by the young, middle aged, and aged. The truth, to be genuine in its influence on the human heart, must be acknowledged before the universe of heaven, before unfallen worlds, and before men. Let no one entertain the idea that they may work out their own salvation, or secure the smallest spiritual blessing which the gospel offers, by stealth. The Lord calls for open, manly confession. "Ye are my witnesses," saith God. [Isaiah 43:10.] Nothing can be effectually gained in advancing in the knowledge of God and of our Saviour Jesus Christ until the believing one who is longing after Christian excellence of character shall become as God has intended, a spectacle unto the world, to angels, and to men—a city set on a hill, that cannot be hid.

Those who profess to be Christians, and may be bearing responsibilities as elders of the church or as deacons, have lessons to learn daily for their own spiritual advancement, but lessons which, in learning, they exemplify to others for their instruction; in thus doing they are a savor of life unto life, for they bear the divine impress. There is unconsciously stealing over many who profess to believe the truth an insensibility of their great need of eating the flesh and drinking the blood of the Son of God. But it is only thus that ... [two pages missing here] ... for His attractions are all satisfying, and through Him we read our title to an inheritance incorruptible, undefiled, and that fadeth not away. His grace is seen to be all-sufficient.

The sympathy and love of Jesus are beseeching, wooing, drawing us to follow on in His footsteps, that we may know the Lord, until we shall know His going forth is prepared as the morning. Faith and confidence increase with exercise, and they exert upon us and upon those associated with us a more and more decided influence. The truth abiding in the heart sanctifies the soul. It animates, it encourages, it impels, it constrains us. The willing soul is bound to his Redeemer: his life is hid with Christ in God. The love of God is an abiding power.

Edson, we decide that we must have camp meetings in these cities every year if we can get means to sustain them. I shall use all the means I can possibly obtain from my books to sustain the work. Whatever you prepare for publication, send a copy to us as soon as possible, for us to criticize. The camp meetings bring their burdens, so that we cannot do much but keep the living issues before us up to a healthful growth. We use every jot of influence we can obtain from the Lord, and you know He is not stinted in His supplies to those who will make a right use of His gifts.

Dear children, this is the best I can do for you this time. I have been almost wholly unfitted for any kind of work, and yet I can say that not a mail has gone that a letter has not been sent to you. I hope and pray that the Lord will greatly bless you, my son. Much love from mother.

Lt 129, 1895

White, J. E.

Armadale, Melbourne, Victoria, Australia

November 18, 1895

My Son Edson:

I have written you some things, but I have more to say in regard to your past history. You have made mistakes; you have injured your influence; you have been improvident of money. You even spend it before you receive it, calculating on the fair prospect of what is to come, but even if you should have a large inflowing of means, you are to redeem the past. Hold in stern check your inclination to spend that money freely, for it is God's money. There is a point in your character that needs to be crucified daily, and you practice in character the life of your self-denying, self-sacrificing Saviour. The whole world was His, and yet how self-denying His life! Wants will accumulate with you if you will allow them, and you will obtain things to make your position complete, and invest means for things that you could do without. Reveal to others you are converted from these errors.

Now, Edson, I have something to tell you. Strange things will take place ere long in the Review office. There will be a cleansing of the temple. I feel very confident that if you walk humbly with God that He will continue to abundantly bless you. But do not do the least thing to give an excuse to those who are watching you for evil, who will make the most of anything they shall see similar to the past, which has been a free use of money if you have it to use, and a desire to accumulate this, that, and the other. This has been the greatest failure of E. P. Daniels, notwithstanding all the advice and counsels and reproof given him. He did not heed the light given, but when tempted by the enemy, in the place of learning by

the things he had suffered, he entered into the temptation. It became a fixed habit of his character to expend money, until he would obtain it by lying, dishonest means.

Now, my son, carefully cherish every dollar. Times are growing harder. The curse of God is upon the world. Mercy is being withdrawn from the earth, sin is triumphing, iniquity prevails, and the time we have to work is very small. I therefore entreat of you, as God's messenger, Be on your guard, for you need to take tenfold more care now that you are gaining the confidence of the people of God, to retain that confidence and not give them any occasion for uneasiness. Here is your time now to resist any inclinations to large plans and outlay of means.

A. R. Henry and others have assented in times past to your pursuing a course in some things not wise, not justifiable in you. When you entered into false paths through the providence of God you were not prospered, you were terribly entangled and humiliated. When you looked for pity and sympathy, you did not find it; you were repulsed and crowded down low as they could crowd you. Now these men are watching you. They care not to have you recover yourself, and if any course you may take will give them the least chance, they will repeat with triumph what they have said before: "I told you that Edson White cannot be trusted."

There are decided messages to come to A. R. Henry and Harmon Lindsay. I have withheld them for months. You are my son, and if these men see that you can be represented in dark colors they will do this and all who have like minds—which are not a few—will unite with them. Put up with inconveniences. I have to do it, Edson. I have at my age to get along economically. I do not use meat and butter upon my table. Meat is full of disease. A moderate use of butter I do not condemn as unhealthful as the eating largely of porridge and milk and cream. But I saw so many ways for money to be used in the cause of God I did not feel free to pay for butter. We have plenty of fruit of some kinds. No cranberries, no currants or small fruits in the locality where we live, but we have peaches, oranges and lemons, apricots, nectarines, plums, and pears.

But, Edson, you must learn to avoid even the appearance of that evil which has so oft shipwrecked your life and destroyed your influence. You belong to God. You have dedicated yourself to God—soul, body, and spirit. You are not your own. You are bought with a price, even the precious blood of the Son of God. You are therefore to study carefully at every step from cause to effect. You are to guard your influence as a precious treasure to be used by the Lord in His service. Your only way now will be to be conscientiously careful of making large plans. You have a tact in this line that, if kept in complete subjection to God and bound about with the counsel of others and your own calm reflection, will be a blessing. Your fruitful imagination in this line, your perceptiveness, will be a great blessing in the cause and in the work of God. But it is the misuse of the precious gifts and talents that makes these endowments to you and others a curse rather than the rich and valuable blessing that they should be—not only to yourself, but to the Holy One who has given you these precious gifts.

You plan so many things that the human and the divine become mixed, and you are confused yourself to distinguish between them, and where these precious gifts might have proved a rich blessing they became a curse. I have been recently receiving this testimony for you from God. Handle the Lord's

money carefully, with sanctified judgment, calculating a prosperous income. If you will stand the test, beware where you have failed again and again. You give evidence that the transforming grace of God has made you another character. Old things have passed away, and lo, all things have become new.

The Lord has given you sharp, clear insight in His Word if you will keep in the right line. Let not yourself become degraded by the perversion of the gifts of God, the entrusted capabilities which are meant to ennoble you and make you to increase in wisdom and in knowledge, and in the grace of our Lord and Saviour Jesus Christ. God would make you a standardbearer, but it is in constantly bearing His cross, wearing His yoke, lifting His burdens, that you are safe. Enter not into temporal enterprises, hoping large things. Here is where your feet have slid from the true foundation. Keep in living connection with God. Speak to the hearts and consciences of men perishing in their ignorance. Hidden in Christ yourself, your words will be not in human power but in the language of Jesus Christ. Religion brought into the daily life, the truth practiced, will be strength in influence, which is the Lord's entrusted capital to be wisely invested.

I have written to you a letter in regard to uniting with me in my work of pamphlet making and bookmaking. I have no helper now in Fannie. I have disconnected from her for weeks at a time. She cannot do anything. Often when I am the most hard pressed she is so out of working order I require nothing of her. Marian has shouldered the burden. But Edson, I do not want to urge you although I want you so much. If it is the will of God to go forward where you are, God bless you. I will pray for you. God will sustain you.

Now is a very critical time with the publishing institution at Battle Creek. Edson, if ever in your life there is need of your walking carefully, it is now. You have an active mind, and you think rapidly and act earnestly. I ask you, my son, to enter into communion with God, depend wholly upon God. Make no moves without counsel. The Lord God of heaven will encircle you in the arms of His mercy. I greatly desire that you give yourself wholly to the ministry. I am pleased with your ideas of getting out books, but even in this I fear for you. Once begin to have your mind diverted and it sweeps in a large territory. My son, give not the slightest chance for the enemy to wedge himself in. The matter was presented to me by my guide that you were in danger of planning and devising altogether too much. You will gain the confidence of all, even if some do not express it, if you will manifest very great caution. You generally speak your thoughts without weighing them well. Please do weigh your thoughts carefully, and let the hastily expressed words be withheld.

Elder Olsen needs all the help that you can possibly give. Let not one word or action cast a weight upon him. Edson, the man is borne down as a cart beneath sheaves. He sees almost everything going wrong and does not put out his hand to right matters, feeling he shall be crushed under the load. I know, Edson, that if you keep a living connection with the Source of all power, God can and will make you a blessing to Elder Olsen. But do not make hasty moves. He has hard-headed and hard-hearted, willful, stubborn men to deal with. The Lord has led you, and I now trust you in the hands of God who can guide you and give you wisdom. Be not very free to make confidants. They will, if not connected with God, hurt you. I am sore distressed over matters that are working in an undercurrent. I tell you Brother Olsen has not known and taken in the fact that he cannot trust men who have not discernment to know where



the Spirit of the Lord is working, men who cannot distinguish light from darkness and error from truth, men who know not who is their counselor and leader. Brother Olsen's soul is precious—too precious to be burdened and weighted down with men he is linked up with. I have reason to know in regard to these matters.

I have decided that Mary Steward is not the one to help me. I spoke of Sister Hall at South Lancaster. Will you ask Brother Caviness in regard to her and let me know?

I sent word you could draw three hundred dollars for the purpose of settling your debts. If you do not need it for the purpose of settling your debts that you wrote were pressing, use it; and when you can, return the same to me, for I study economy in every line. We must have meetinghouses built right here, and if I were unable to hire money some places out of this country, I cannot tell how we would advance the work. Many times the Lord opens the way. I feel deeply over my helpless condition in regard to help, but I am not going to make a rush. I am going to make haste slowly. Let us seek counsel of God. He will help us. Much love to Emma and yourself.

Mother.

I almost forgot to tell you Sara McEnterfer is with me. I became very ill one night. Some thought I should die, but Sara was telegraphed for, and what a comfort it is to have her with me. She gives me good treatment. She works in the most perfect, thorough manner. She also uses the typewriter. I could not afford to have her just to give me treatment, but she can help me in so many ways.

Mother.

Lt 130, 1895

White, J. E.; White, Emma

Cooranbong, N. S. W., Australia

January 21, 1895

Dear Son Edson, and Emma White:

We left Granville one week ago last Monday, as I have written you, coming to this place for the purpose of obtaining rest in riding around the country in a two-wheeled trap; and as we had two boats at our service, we thought we could row upon the water and see the lake, which is reported very beautiful. I have stepped on the ground only once to take a short walk with May Lacey. The rain commenced to fall that night and it has rained softly most of the time. Sabbath was more favorable.

Brother Colson's family and Brother and Sister Shepard, a young married couple, [are here]. He has been tent master while the meetings have been held in the big tent. Forty are now keeping the Sabbath. Thirty-one names are on the church covenant, and others are keeping the Sabbath; but it is not best to hurry them, for they move very slowly in this country. Some are involved in business which takes time to adjust before they can take a decided stand.

We had about twelve here on Sabbath. Brother and Sister Lawrence, Brother and Sister Colson—he is a carpenter—Brother McNight, Bert Corliss, Maude Camp, May Lacey, and your Mother. We had a profitable meeting. Sunday it rained all day without much hold up. Monday we thought would clear away, but at noon it commenced afresh.

Elder Corliss came to see me, and we had some talk in regard to the tent meetings and hiring a hall. There are some embracing the truth right along and Corliss is working diligently. He does not preach except Sabbath and Sundays, and the other meetings are in the line of Bible studies. He is clear in presentation of truth. He is working in those newly come to the faith to act a part in Sabbath schools. Lula conducts a Sunday school and forty children—outside parties—attend, and the parents say that they learn more of the Bible since they attend these meetings than they have ever learned in the Sunday schools at the churches. The ministers are desperate and have, they claimed, swept the whole thing away; but it is there all the same.

Brother Richardson is a noted temperance lecturer. Some place is assigned him to work, bearing responsibilities, and work is apportioned different ones. This is the best way to strengthen, stablish, settle them.

The great problem to settle is: where is the money coming from to pay the workers, the ones who are to visit, give Bible readings, and watch to improve every opportunity for private conversation with persons interested? I have had some money placed in my hands and shall have to appropriate some hundreds of dollars in this way. Brother Collins is a man qualified to do good work. He has stood by Elder Corliss' side, a colaborer with him. He has a power in his voice. It is full of sweetness and power. Brother Pallant is another helper. Brother Corliss boards him and he receives no wages, but both these men have families that must be supported.

I write Willie [in] Melbourne.

Lt 131, 1895

White, W. C.

Cooranbong, N. S. W., Australia

July 11, 1895

My dear Son:

The Lord has given me light during the night that has passed. We were in a council meeting, and there were propositions made that W. C. White should be president of N.S.W. Conference with the idea that Elder Daniells might go to America. But W. C. White had no thought of doing this. He said he must be free to help his mother get out her books and to accompany her in her journeying from place to place.

I then related that the light which the Lord had given me was that W. C. White should be relieved largely of details. Others should take up that work and he should be left to better qualify himself for preaching

the Word, and the very best preparation for him was not to sit and listen to others preaching in order to learn how to speak to the people, but to just practice speaking and educate his voice by speaking. He was losing precious time and opportunities in not taking his position as a speaker in camp meetings. He was not improving the talent which God had given him to bear His message, decidedly improving the talent. There are men who can serve in places where he is expected to serve, and W. C. White be left free to occupy his place appointed of God to preach the Word. He could reach the hearts and consciences of the people and was neglecting a duty given him of God during the last twenty years.

You must not allow your brethren to make duties for you that shall so occupy your time and energies that you will do so little ministering that your talent will not be improving in presenting the subjects of truth essential for this time. The Lord has given you capabilities to teach the Word, and then your talent in organizing will not be largely lessened but increased. You have neglected to hold forth the Word of life and feed the flock of God, which you are required to do. Speaking would be beneficial to you healthwise, and you are required to take up this work of the ministry as God has appointed you. Your brethren have taken it for granted that another business line of work was your talent, and they have not encouraged you. And as you have had so little confidence in yourself in ministering in word and doctrine, and your brethren do not give you the opportunity to exercise your talent, the Lord has seen fit to send a message to you and to them to lay fewer details of work on you, that you may take your position in the work of ministering.

The many board meetings and council meetings may be of less number. They are a weariness to the flesh and but little appreciated. Reduce your board meetings and increase your talents of speaking the Word of the Lord. You have had the Word upon your heart many times, but you have waited for your brethren to give you a place.

Now the Lord gives you a message: Preach the Word, be instant in season, out of season. You have almost lost the precious blessing of the approval of God because you have not improved your talent in speaking. Your sedentary habits, as secretary for foreign missions, are an injury to you healthwise. There are letters of communication you can write which will be a great blessing to the cause of God.

There are stormy times before you, and you should become familiar with the work of feeding the flock of God. This will be a blessing to the churches and to yourself. In imparting to others you receive again an increase of heavenly food to impart. You have lost confidence in yourself, and as there has been so little encouragement given you to speak the words of life to the people, you have considered it a mistake to work in this line. But it is no mistake; you have neglected your God-given duties.

This is not an inferior matter, to be connected with and attending meetings with your mother. It is highly proper that you should be prepared to speak to the people, not only the few but the many as circumstances shall require. With all your Christlike ambition to advance the work and create a strong influence for the exercise of faith, and with aggressive warfare to stir up the hearts of others to action, you will have help from God as you make God your trust. Through your faith and prayers, mingled with those of the ministerial brethren, you are to imbibe the Holy Spirit and to communicate the pure, holy aspirations and Christlike ambitions to others. You will, under the impression of the Spirit of God, be led

to make appeals to young men to consecrate themselves to the work, stirring up in them a missionary spirit to become more and more efficient as laborers together with God.

Your devotion [for] so long to the duties of communication in the foreign missionary work has given you skill and tact in communicating and taking in the necessities of the different fields. This work has improved your talent as a speaker to the point. You have had nearly a world-wide theater of operation, and you will be led and taught of God as you now take up your long-neglected work in ministerial lines.

You have been willing to toil in various lines irrespective of honors or gains, and now the Lord would have you stand more to the front in the place He has appointed you as a minister of the gospel, prepared to take the burden largely from me while my faculties are good, that I can oversee and understand the things that are prepared for the press.

It is not for me or any other person to enter into my special work, to be afterward tempted of the devil and say, I fitted that up; I did that work. It is for you to drop off the things of far less consequence and help me to get my books prepared for publication, that we can have means to work with and help the cause advance in this new world. If Edson and you could help me, the work need not be in any way brought before any other minds for their suggestion. It will be a letting down of the importance of the work. It is your mind that is needed, your talent connected with my work.

Lt 132, 1895

White, W. C.

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

January 8, 1895

Dear Son Willie:

We are all usually well. It was very windy yesterday. Today it is dark and cloudy and windy. I have been much troubled over the matter of Walling. I was passing through scenes last night of the devil's temptation to Christ, "If thou be the Son of God, command this stone that it be made bread." "If thou wilt worship me, the kingdoms of the world shall be thine." [Luke 4:3, 5-7.] I am seeing the snare of Satan in even signing my name to any concession that Walling may propose. I cannot do it, Willie. I cannot do it.

I have done my duty conscientiously in the fear and love of God to those children. If I had the whole matter to go over again under the trying circumstances, I could not do better than I have done. I walked in the counsel of God; I considered that they were the purchase of the blood of the only begotten Son of God, placed in my hands to mold and fashion their characters after the Divine similitude. I did not hesitate at expense. I have in my ministrations done for those children as I would have my own children treated were I removed by death. No, Willie, I cannot put my pen to trace even an IF. I say I have not in any way prejudiced the children against their father. Before we made our trip to Europe we had not any

knowledge of Mr. Walling for ten years. I did not even know that he was alive. And the children knew not from me that any trouble existed between Mr. Walling and your father and me.

I cannot dissemble, I cannot dishonor my God who has been my wisdom, my counselor in the guardianship of these children. I cast my burden upon the Lord and moved in His love and fear, and in His name and with an eye single to the glory of God I have performed my duty. To put in an IF, No, I will not dishonor God by making this concession, to subscribe with my pen that Mr. Walling is a worthy man and has been a worthy man. I cannot do this. I cannot in the future thus present him in this light to his children. I will not make a mistake in this matter. I leave Mr. Walling with God. His children are of age to think and act for themselves. Having been brought up in the nurture and admonition of the Lord, they know the character of an oath, and I only ask that they shall tell the truth, as if arrayed before the whole universe of Heaven.

I have nothing more that I can say. The children have received their knowledge of their father by his own attitude toward them while I was in Europe and after my return. I was sorry to have them feel as they did. I concede not one particle in this matter, for I shall dishonor God, whose servant I am, entrusted with a solemn, sacred work, as His witness. If this case comes into court I cannot be there, however much I would be pleased to return to my home and live and die among my friends. I will not feel authorized to imperil my life by the long journey upon the steamer unless the Lord shall send me. I will obey His voice and go anywhere He shall bid me go. But I cannot be drawn from my work by any device of the enemy. I put my trust in God, whose I am and whom I serve. I must not take my case in my own hands.

As to the children, they may have to bear the humiliation of bearing testimony against their father. This we would have avoided if possible.

Mother.

Lt 133, 1895

White, W. C.

Granville, N. S. W., Australia

January 10, 1895

Dear Son Willie:

I sent you a letter, mailed Tuesday evening. It may surprise you, but I could not do otherwise. One thing in the letter I have thought over considerably—the statement that I could not cross the ocean again. That need not have been said, for I know not what may be the will of God in the matter. If it should be necessary for me to cross the ocean, I will do so and bear my testimony in court if called to do so. But that concession written out, I will not perjure myself to sign, and I will trust the whole matter with God, refusing to put my pen to say such statements. I think the devil would be pleased to entrap me, to tie

my hands from any future action and leave this wicked emissary of Satan to triumph over me that he has put the straitjacket on me.

I shall now make a decided effort to dispose of my property at Battle Creek, and may the Lord help me in this matter is my prayer. I shall do my uttermost to secure everything I can of value on my property and then I have done my duty and will have faith in God. I want you to work to this end. As to your feeling scruples in regard to doing this work, you need not, for I know it is right and shall urge you to do this as soon as possible. Let your letters go out in this next mail.

I have been able to sleep but a few hours in the night season. Yesterday I dared not attempt to write. I did not sleep until eleven o'clock and awoke at one o'clock in the morning. So you can see I have not been as well as usual. I am hoping to do better work in sleeping than I have done.

Yesterday Emily and I went to Kellyville. Weather was cool and windy. We gave May the choice to go with us or to unite with Maude and make her dress. She chose to abide at home and make the dress. Soon after we left, which was eleven o'clock, Brother and Sister Schowe and two nieces came to visit us and took dinner with them. This of course was unexpected and hindered their plans some, but they were first rate ones for them to become acquainted with. Fannie entertained them until dinner time, then Marian and all the rest had a pleasant, cheerful visit.

We took Brother and Sister James a division of our storeroom supplies in beans, peas, the material we use for our porridge in the morning, two papers and several parcels of things for which she was very glad. He was away in Sydney to obtain particulars in regard to carrying on a farm he had learned of in Richmond. When we returned home we found that Brother Schowie wanted a good, trusty man to work his land, and Brother James was recommended.

He was sorry he could not go upon the school land. He has tried every way he could to get employment and has lived in the most spare manner. His brother has supplied his positive necessity in goods from his little store, to be paid for when he shall get work. I think these precious souls would be a great blessing on the school land. They are a worthy, God-fearing couple, but if Brother Schowe can employ them, they had better accept the chance and delay no longer waiting for something to do on the school land. The time has come when they must do something.

Mr. Stromger has been very kind to them and has helped them in many ways. His sisters are keeping the Sabbath in a quiet way since the tent was in Kellyville, but their father is so much opposed that they do not take a public stand. Mrs. Stromger says Friday they do up their work all they can, and then keep the Sabbath the best they can. Mr. Stromger would have kept the Sabbath, but he was told his father would do nothing for him, but [would] cut him off without a cent if he did. And he had not faith to venture. We went to Firth's. He was just ready to drive away, or go to work with his horse, but he came into the house and treated us kindly. We chatted together in regard to fruit, and then I prayed with them and the Spirit of the Lord came into our midst, and we were confident it was right for us to visit them. We then started home, our fruit boxes empty; no fruit in season in that direction.

We rode about seven miles when a gentleman from a nice farmhouse came to the gate, opened it and was approaching us. Emily asked, "Do you wish to speak with us?" He said he was wanting to go to Parramatta and a lady was desirous to go. We told him if they could ride into town on the fruit boxes we would be glad to accommodate them. They would be glad to ride in any way. We placed the extra cushion at my back on the boxes and they thus seated themselves and rode into town with us. We found the man was a schoolteacher, about fifty years old. The woman had been visiting with his mother, and we had a very pleasant acquaintance.

We left them in Parramatta and drove on homeward when we saw two children, girls about twelve years old, fighting like a couple of dogs. I told Emily to get out and separate them. The largest girl acted like a pugilist. She laid hold of the slighter girl, kicked her limbs from beneath her and set her down rather solidly on the sidewalk, then commenced fighting her, striking her in the face. Emily found all this demonstration of satanic fury was over a tiny rubber ball, which the older girl claimed. She held it fast in her hand and her hand in her pocket. Emily talked to them and, we hope, made them ashamed. She asked them if they would want her to put them in the wagon and take them to the police station. She had to work and force the girl to open her hand and release the ball, and they promised to stop fighting and go home peaceably.

This is our experience yesterday. I thought how many earthly beings had manifested human satanic attributes and involved nations in difficulties and warfare for years. Was the result over fully as little matters as that over which poor little children were quarreling? How many churches have been imperiled over just such little matters as these children were quarreling over? Mountains of guilt have risen higher and higher, and individual character has been developed in hatred, emulation, and murder. Oh, the grace of Christ, how sweet, how beautiful, how mighty in its influence to conquer humanity in contrast to the above objectionable picture! If we only have the mind of Christ, we will be a blessing in the home life, in the church, in the world. We will speak peaceably and kindly.

We are all under rule to Christ. The enforcement of Scriptural obligation upon our individual life must be recognized by us in our association one with another, and there must be in all our movements cooperation of all. Self-denial and self-consecration mean more than words. They mean real virtue in action. The sentiments of a thousand resolutions in minor things need to be laid on the table while a few important matters need to be responded to in earnest action. More must be done and can be done if self-denial is brought into individual life. The noblest ambition needs to be developed, the true spirit of Christ revealed in His followers. Self and self-will must be put into subjection to Jesus Christ and more become workers together with God. The spirit of missions is the true spirit of the Gospel, to send light, precious light, to all nations, tongues and people. Self-indulgence does exist still. God help us to study Christ; His life is our example. But I did not once think of writing in this strain.

I go with Byron and Sarah and Emily to get goods for May and Maude to make up.

We had a very precious season of prayer with the family this morning. The Lord came graciously nigh to us.

We found a package left here, which I think you meant to take to Melbourne; what had we better do with it?

We are praying for you.

In much love,

Mother.

Lt 134, 1895

White, W. C.

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

January 11, 1895

Dear Son Willie:

Your card is received, and I will now answer in reference to Brother Sisley. I think it would be a good thing for him to remain here in Australia. Such men will be of great advantage in your councils, having the experience he has had. But you must do in this matter the thing that seems right and the best thing to be done. The Lord help you to decide this question wisely. I am sure of one thing, the health of his family would, I think, be much improved if he could be here. Enough on this point.

Now in regard to Walling. I am, as it were, forbidden to give him one scratch of my pen to any propositions he has made. He has plans in his head, I am sure, that you and I cannot discern, but I would feel a sense of degradation in making any concession to him which shall give him an advantage over me, which will dishonor God. The Lord is my Helper. I trust my case to my great Advocate. He will not suffer my feet to be moved. He is my only trust. If fifteen hundred dollars would settle the matter, all right. But to subscribe to any propositions he may draw up, I would not, could not do it.

Yesterday was spent in Sydney, seeking to find goods that I could not obtain, which is iron frame [?] alpaca. May, Maude, Annie, Emily, and Fannie want dresses; and if it can be found in Melbourne, I would order a bolt to be purchased at once. It is not to be found in Sydney. Will you please ascertain if I would have to pay duties on the goods?

We are thinking strongly of going to Dora Creek—May, Maude, Fannie, and I—and have Sister Rousseau give instruction in the science of dressmaking. This is much desired by Maude, and May, too. We are a little perplexed whether to have Sister Rousseau come down to Granville or we go up to Dora Creek. Fannie is urgent to go. All would be pleased to go, but this is quite an expense for all to go. We thought of going next Monday if it seems to be right to do so. We may not delay to hear from you. Answer as soon as possible.

There is no fruit to be had now except nectarines. The peaches and late fruits will not be ready for two weeks. This seems to be our best time. The state of the Sydney church, and the condition of things at



Ashfield, will all have some weight in the matter. Elder Corliss would like to go if he can leave. I thought it might help him. But we do not want to have him leave and then, if the attendance falls off, think that Brother McCullagh was at fault some way. These things all require thought and attention.

Write your mind.

Mother.

There is a good interest in the meetings at Ashfield. All are anxious to go to Dora Creek.

Lt 135, 1895

White, W. C.

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

January 13, 1895

[W. C. White:]

Sabbath Emily and I rode to Ashfield, and I spoke to an audience of sixty-five men, women and children. We then had a social meeting. Fifteen persons spoke who had not spoken before. These have newly come to the faith. One week ago three new names were added, signing the covenant, and three new names were added on this occasion. The Lord gave me freedom in speaking, short and right to the point.

We took dinner at Elder Corliss', then we rode in to Sydney, and I read the words the Lord had given me for Brethren Hardy and Humphrey and all of that class. Hardy remarked after I sat down that he understood that meant him, but in the place of softening him, it rather had the effect of hardening him. I met this promptly, saying that I had expected nothing else, as this was the school he had been permitting himself to be educated in these many years, and the sure result was evidenced.

I then presented before them all that here was the wicked city of Sydney that was in need, so great need of God, of the truth. But none of God's workmen had the courage to undertake the work of lifting the standard of truth in Sydney in the present condition of the church. Men were all ready to work at their trade, to dishonor the God of heaven by standing apart from God's messengers and sitting in judgment upon the messengers. The sure result was that the message God gives would be criticized if it did not express in all respects that which these unconsecrated, disaffected men wanted to hear, and the Lord would not work to bring members into the church to be leavened by the men who were on hand to criticize and counterwork, if possible, the work of God.

This thing had been going on for years, and the words spoken by the ministers did not profit those who heard the truth, not being mixed with faith. We read in the Scriptures that in certain cities the Lord could not do many mighty works because of their unbelief. It was hard enough to meet the opposition of the false shepherds, as they had met it in Ashfield, without the additional difficulties of false brethren in the church. When the church will come under the molding influence of the Holy Spirit of God, then the Lord can use them as His agents to work for the saving of souls. But the religion of some men

consisted in faultfinding and criticism and in obstructing the influence of the Spirit of God, standing directly in the way of the work of God. They were simply working on Satan's side and were his allies while they claimed to believe the truth.

Brother Hardy has said he never has sought position in the church, and that he cannot see things as represented. I answered, "This is not surprising, for the Lord has in His lesson to the Laodicean church plainly presented his case, and that of others in the church.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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 3:15-21.

Bear in mind this portion, "and knowest not." [Verse 17.] These men who have stood directly in the way of the work of the Lord in this church for years cannot have clear spiritual eyesight, for if they had, they would despise themselves and would not remain where they are. I spoke plainly and we were until past six o'clock in the meeting. I called for those who would be no longer under Satan's leadership, but on the Lord's side, to respond to the message God had sent them, and there were many who spoke decidedly. They chose to be on the Lord's side. Hardy spoke and said, "I receive the message for me, all of it." He was weeping. Brother Humphrey spoke well, but he is only beginning to get a little glimmering of light.

We had our earnest season of prayer and then some more testimonies were borne, and while they were singing we left, for it was late. Brother Humphrey came into the entry and took my hand and with tears said, "You will pray for me, won't you, Sister White?" I told him I would pray for him, but One was praying for him before the Father in the heavenly courts, our great Intercessor, our Advocate, Jesus Christ, and I would beg of him to not do despite to the Spirit of grace, for now was his time, his day of opportunity. "It is life or death with you, Brother Humphrey." He seemed to be softened. We left him, and I do so hope that these men will either take their stand under the leadership of Christ or withdraw from the congregation, for they are only bodies of death.

Emily and I rode home. Have not seen Brother McCullagh since the meeting. We rode to his house and got a cup of milk and then drove home. Arrived about eight o'clock, but I was very, very tired, my heart very heavy, and my faith not very strong that these hindrances to the church will make thorough work for repentance. I have done what I could. It was ten o'clock before I retired, and I awoke at three o'clock. This morning Elder Corliss expressed his wish to go to New Zealand camp meeting. He thinks the

sea voyage would do him good. The blood, he says, is too much in his brain. I told him I would write you about it.

I really think that if Elder Corliss remains here, it will be dangerous to him. I think if he will heed the light I have given him, he will do differently from what he has done. Can you trust him? There is needed, surely, someone who can labor in the very line he is laboring in, presenting the truth; but I leave the matter with you. I have encouraged him to leave the work now and go with us to Dora Creek. This may be an advantage. He is desirous to go and will go next Monday, tomorrow, I expect, leaving the work with McCullagh and Collins. Last Sabbath Collins was at Kellyville, Byron and Sarah at Prospect. They had Jessie. Parramatta had Brother Caldwell. Brother Kellogg has had chills and fever, has been treated by Semmens. He is at our house.

There are matters that should come before you in your committee meetings—the case of Brother Collins. He has not settled with you for the four weeks I agreed to pay him wages and his board, three dollars per week. I think it a little strange that our own people should charge that price for board to one of the workers. If I should do in this way, I should have a large revenue coming in to help advance the work, but I should feel rather cheap over the matter that our brethren, workers, cannot be entertained by those who are of the same faith, without paying their board. Such things are not after God's plans.

But who pays for the labor of Brother Collins since the camp meeting? He has labored faithfully, and I believe that I have read in the Good Book, "The laborer is worthy of his hire." [Luke 10:7.] I believe him to be as good and efficient a laborer as we have in the cause of God. He has a work to do, fully as useful in meetings held as our ministers, and I have felt that he cannot be spared to go to beg. The work is not finished by any means in Ashfield, and Sydney is to be decidedly worked, and just such a man as Collins is of great value. He has talent. He may not have that finished education that some have, but his heart is in the work. His praying, his speaking will do as much for the truth as the labors of our ministers. I cannot consent to have any less strength in this field than we now have. I wish there were one hundred men who would visit and work in the meetings as Brother Collins has been doing.

He has not said anything to me in regard to the matter, but I have known for myself that it is not the will of God he should be set to work canvassing. He has another work to do. God recognizes him, if our brethren are slow to do this. Who pays Brother Collins for the work he has been doing since the camp meeting? He cannot afford to work for nothing, and I know that God works with him, and I know we need just his gift in our camp meetings and in our churches.

Some may say, He has made mistakes. Who have not? Those who would say he has made mistakes, will they please to consider the words of the True Witness, "I know thy works." [Revelation 3:15.] Much graver blunders have been made by those who are recognized as efficient workers, and let not these persons consider because others have made mistakes, they should be counted out and encouraged, for the very same rule carried out in their own individual cases would lay them aside. There is no respect of persons with God. I cannot feel that all the wisdom is exercised that there should be to encourage workers to labor in the destitute fields. I cannot consent to Brother Collins being set aside, for God works with him, and we will appreciate the man that God appreciates.

I have been informed by those who have heard the matter from Brother Collins' own lips in regard to his labors, agreeing with the testimony of Brother McKenzie. On their last term in canvassing, they were promised that if they would work the field, there should be others to deliver the books. Brother Reekie made this promise. They took orders and sent to Brother Reekie to do as he agreed, and he utterly refused to send men to deliver the books, so all their expense and labors were spent in vain. Brother McKenzie sent home for money to pay their board bill, and furniture was sold for one-half the value to pay their expenses. I gave Sister McKenzie one pound and provision to last two weeks. When Brethren Collins and McKenzie returned, Brother Collins made his home with Brother McKenzie and he did not charge him three dollars per week, but boarded him without receiving any remuneration. If this is the way the work is to be done in Australia, I do not think there will be very many additions in workmen.

In the great fields that are opening before us, a hundred men could be used to good advantage; and if churches are raised up, the means will be increased to employ workers and pay them for their labor. Let our ministering brethren live economically. Let them dress plainly and consider that dress does not make the man, or give beauty of character to the woman. There can be less expended in clothing the body and more equality shown in paying the workers whom God will use to do His work, His great work in our world. We see the need of working, and we must have spiritual eyesight to discern and encourage men to take up the work and carry it forward in the name of the Lord. I shall wait and see what your committee will do in the case of Brother Collins, and Brother Pallant, who is ready to engage in the Master's service. If nothing is done, if the conference does not do anything to set these men at work, we shall lose them to the cause and work in Australia.

I have just resumed my writing. Much has taken place [between] breakfast and ten or eleven o'clock. Brethren Pallant and McCullagh came here to see me. Brother McCullagh has expected me to go to Bradleys, but I could not go; was too much exhausted. I talked some time with Brother Pallant. What he is going to do is the question. Brother Corliss has boarded him. He pays his room and rent, five shillings per week. When the tent is taken down, where will be his labor? What can he do? I think if there is an honest tithe paid, that there will be sufficient in the treasury to keep laborers in the vicinity of Ashfield and Sydney.

This vicinity should be worked, and Sydney should be constantly worked. Brother Pallant is anxious to give Bible readings and to learn and be able to enter the ministry, but he cannot live unless he is found work to do and [he] is remunerated for his labor.

Are these men to be coolly dropped and left to go out of the work? What confidence or faith can we have to approach God and ask Him to raise up laborers in the harvest field, and when these human agents are all ready to go, we have so little faith that we will refuse to reach to them a helping hand? Where is our faith? These men must have money to pay their expense of living. Suppose every one of those ministers who can, shall do with a little less means in clothing and see that others are clothed.

I cannot at this time consent to lose any of the laborers now here, until Sydney hears the message of warning. It is not ministers alone who are wanted. It is solid men to do that work, that should not come upon the ministers who must preach the Word, to educate the hearers in Bible studies. I see Elder

Corliss is in great danger. He will behave in such a manner that you will be afraid of him, when if he could take a sea voyage to New Zealand and rest awhile, he will be ready to enter upon the work again. I shall try to speak with him kindly, plainly, and in motherly kindness. He did nicely in speaking the truth evenings to the people.

Willie, I will appropriate one hundred dollars to the support of these two men, Collins and Pallant, if you think this is best and will advise in regard to their field of labor. What shall be done right now? Corliss must not keep up this continual strain. He has done too much work, altogether too much work, in the conference or camp meeting in Melbourne, altogether too much in the camp meeting in Ashfield. And if human nature is overborne and he does some unwise things, we must not let him feel we have no confidence in him. Come nigh to him. Elder Daniells must be wise as a serpent and harmless as a dove. God has been merciful to him, and he must be a true shepherd, manifesting a tender shepherd's care.

I have just had an interview with Brother Hardy. He looks as though he had shed many tears. He begged me to tell him what to do. "Oh," said he, "I have been a great sinner. Can the Lord forgive me? Your labors yesterday helped me greatly. I see myself as I never did before. My criticisms, my faultfinding. You have placed the matter in the true light, and now I want to be converted and put this all away. I have been very unhappy and miserable, and before yesterday I was on the point of giving up everything and making no pretensions to be a Christian; but although your words were powerful in showing me my errors, they have, I believe, been the means of saving my soul. I will be a different man."

I said many plain things to him today. He has no self-justification but is as humble as a child in his attitude today. Praise the Lord!

I shall place the testimony in his hands as soon as it is fully prepared. I believe the Lord is cleansing the church in Sydney and after Elder Corliss has had rest, then he can give more labor to suburbs of Sydney. But I feel that God is at work and will work if we will, as human instrumentalities, work with God. There is much I want to bring before you, but will stop right here, for this must go to the post office to go out in this evening's mail. It is now ten minutes of six. We are usually well. Dr. Kellogg is better. The Lord has heard prayer in his behalf. I have written as fast as my pen could trace the lines after these interruptions. Tomorrow I will send more matter if I can have strength to write on some points. Love to all who love God.

Mother.

The man named Richardson, a temperance lecturer, spoke excellently well yesterday in meeting. I do not think I can get away tomorrow, Monday, but may go Tuesday or Wednesday.

Mother.

Lt 136, 1895

White, W. C.

Cooranbong, N. S. W., Australia

January 14, 1895

Dear Son Willie:

Maude, May, and Fannie were anxious to come up here to Dora Creek, Maude and May to obtain lessons in dressmaking. Fannie preferred to wait until the American mail was off. I thought yesterday I could not possibly come until I had closed up the American mail, but the burdens were coming so very heavily upon me I could not bear the responsibilities without wakeful nights, and the girls were very much pleased that I did make up my mind to come. We left on early morning train for this place. I awoke at half past one and could not sleep, so commenced writing at two o'clock a.m. I sent the letter to Elder Israel to read in the committee meeting, then all did their level best to get me off; and wonderful to tell, there was no confusion.

Brother Belden was going to Sydney with Jessie, and Maggie, and May and I just bundled into the platform wagon too, and rode to Stratfield and after all our pains, were obliged to walk down a pair of stairs and up a pair of stairs. We got a ladies' apartment where were two nuns, one woman and child and a little girl. Maude came by train. When we came to Fountain Dale, two more nuns came into our compartment and we had a very pleasant company. The nuns, three of them, were about to open their school in Cooranbong, after the vacation. These nuns were social and cheerful.

We found Brother Lawrence waiting for us with his two-wheeled hack. We left the trunks with clothing and eatables, took the baggage and put it into the trap, and drove slowly to the hotel. Found Sister Rousseau sick, comfortably sick. We have visited with her today. We shall number one family. We will spread our own table and be as retired as possible, and Sister Rousseau will eat with us. I do not think she will be displeased with this arrangement.

I thought you ought to know we are here, expecting to remain one week, perhaps less, perhaps a little longer. We are much in earnest, and so are Maude and May, to learn the science of dressmaking. We bought clothing to make for May and myself. I will write what I can, but I must have relief from perplexities until I can get recuperated.

I am earnest and anxious for you all in Melbourne, but one thing you must do. Have rest in sleep and carefully preserve your health. A great work is opened before me to be done, and special words of counsel are given: Appreciate the talent and ability within your reach. Do not treat them in a careless, neglectful manner, for if you do this the Lord will surely remove His Holy Spirit, because you do not recognize the work of the Holy Spirit upon human hearts. God calls upon no man living to work the Holy Spirit. The Holy Spirit is to work the men, and fashion them daily after the Divine Similitude. Let ministers and people walk humbly with God and then, as they humble themselves, God will lift them up and His countenance shall shine upon them in clear, distinct rays.

I am scarcely able to hold open my eyes and now I will close my scribbling for this time.

Mother.

Lt 137, 1895

White, W. C.

Cooranbong, N. S. W., Australia

January 20, 1895

Dear Son Willie:

I do feel a great interest in the work of God in Battle Creek. I feel a deep interest in the work to be done in this country, and every soul who has a heart and interest in the work should be encouraged. There are few enough that have any desire to place themselves in missionary fields, and those who have talent and ability are not to be sent off at once to the islands of the sea. This is not God's plan or purpose when the heathen are so near to us, ignorant of truth, ignorant of the Scriptures and the power of God. If there were one hundred men qualified to work in Melbourne, what a vast amount of good would be done! If Satan can pacify us and keep us asleep in regard to the necessities of home missions—the work to be done right where we are—and to get a great zeal for foreign missions, he is satisfied it shall be so.

Three years ago I bore a testimony in regard to Melbourne, that where there is one engaged in doing the work that is nigh, there should be one hundred. And yet Melbourne has not been worked. The touches that have been made in the outskirts are so feeble, but God has blessed even these efforts. But they are not enough. There must be workers put into the field.

The question arises, where is the money coming from? Let us answer, We have faith in God. I will deny myself in every way reasonable to do what I can. I will save in clothing, I will not expend one shilling unnecessarily. I will work with all the influence I possess in every line, if our brethren will, in the fear and love of God, stand by my side to help me. We will invest some by denying our desires for things which we do not really need, then we will have faith in God and work with heart and mind and pence and shillings as we can. Souls are perishing; a world is to be warned.

And here is Sydney. I know it should be worked. How much longer are we going to wait? I shall send by this mail to America for Brother Lindsay to sell my place in Battle Creek for what he can get, that I may have the money to use now in this emergency. The Lord has a work to be done, and He wants us to do this work in His name, trusting not in human ability, but in the endowment of the Holy Spirit. I know not who will come to the front and purchase my property in Battle Creek, but it must be sold. The money must come to this field. We have waited long enough for those at Battle Creek to get the burden. Now I will use every available ability that God shall give me to advance the work here. Soon the night cometh in which no man can work.

There will be someone who will buy my place in Battle Creek. I want to use the money not for any selfish purpose but to support laborers in the field.

Lt 138, 1895

White, W. C.

Cooranbong, N. S. W., Australia

January 21, 1895

Dear Willie:

I meant to have sent you a letter this morning, but could not, for I sent a letter to Brother Lindsay to sell my place, and I could not do more. I thought if you were coming Friday you would not need a letter, but the rains have kept on since last Monday night and have only held up for a short period of time. The people here say the ground is full of water and if it rains through this week, there will be no passing on the cars or to the station, for there will be a flood; so we decide to go at once. There is no prospect of its clearing off. It may hold up long enough for us to get to the depot, and we sincerely hope it may. We hope to take Sister Rousseau with us to make the things May needs. I sincerely hope she will go. We have one dress, black, made for her and it sits like a pink on her. We will get an appropriate fitout for May. Sister Rousseau has decided to go with us and I am glad. Her knowledge is worth much to us just now.

Evening after the Sabbath letters came to May in response to her letter to her father. She will let you see them—one from her mother, one from each sister, and all were so thoroughly well pleased. It was an enthusiasm expressed as though May was highly honored to be connected with Willie White and his mother. May read it all to me. They are thankful and glad that May will have one whom they can feel sure will help her spiritually. Brother Lacey wrote so tenderly and expressed great love and confidence in you. May is fully decided and talks of the matter freely with us. I think you have nothing to fear in regard to May Lacey. She is a good girl and the expression from the family is so full and hearty it is a pleasure to read it.

If this reaches you in time to have Sister Daniells see if she can get one dress pattern for you to bring to make May Lacey a dress, it would be nice. Will you ask her to get me a black alpaca for May, and I will write her about the bolt of goods.

Brother Corliss is here; came up on the train. He returns with us tomorrow. Do not delay coming here as soon as possible.

Mother.

Lt 139, 1895

White, W. C.

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

February 5, 1895

Dear Son Willie:



We have just received your telegram and passed a telegram to Echo Office. We have felt very anxious in regard to you all. We prayed for you morning and night, and the Lord has comforted our hearts with assurance that He would bless you, and His protecting care would be over you. We have had the first day without rain since you left. Monday, yesterday, was a pleasant day. Byron and Sarah and I went to Sydney.

Said Christ, "Ye have the poor always with you," and it is thus in our experience. [Matthew 26:11.] We purchased rice and peas, and this store was laid in to supply the destitute poor. We visited Sister Chapman and carried her a little of all we had and twelve yards of flannelette, and have now a supply of clothing for several families who are in suffering need. Last Sunday night I had considerable aggravating pain with rheumatism, and I decided I would have a change, so we went, as I have stated, to Sydney. The roads were good notwithstanding the rains, and the horses had not been used much during the rain and they were in excellent spirits. We did our trading and returned home a short time after dark, and the ride did me good. Brother Sisley and Brother Kellogg came in a short time ago. Both are much pleased with the location of the school.

Sunday Brother Hare called in my room, by request of Brother McCullagh, to tell me he had read the testimony to Brother Humphrey and he accepts the testimony and is broken all to pieces. Both took part in the Lord's supper and ordinances, and both wept nearly all through the meeting. Brother McCullagh says it was the best meeting, on Sabbath, he had ever experienced in Sydney, for the presence of the Lord was there, and now he expects Sydney will advance. Brother Hare says these two men, especially Brother Hardy, have stood as a hindrance to every effort made in Sydney. They would oppose everything. Brother Hare is full of gratitude, for he says not a human being, he thinks, could have made the least impression upon these men, but the Lord had His own means to use to save them, and all feel thankful to God. You cannot tell how greatly relieved I was. I felt grateful beyond expression that the Lord was working to save these men who had dishonored Him so long.

I did not attend meeting on Sabbath. I dared not expose myself to the rain. Brother Hughes' family is up at Cooranbong.

Evening. Since writing the above, Brother Pallant has called to tell me the books from Melbourne had come and were at the wharf. I have given orders for Brother McCullagh to go and get my books and pay the freight on them. I miss Emily now. I am interrupted in my writing to visit and talk about these business matters that I know nothing about, so I am having one thing after another that troubles me.

February 6, Wednesday

Edith is sick. It was pronounced by Dr. Kellogg to be tonsillitis. This made us afraid. We had not a room where she could be isolated from exposing the members of the family, and we took her to the hospital last Sunday. Maude went to see her Tuesday and they pronounce it typhoid fever, and she could not see her. She will go Thursday, tomorrow, February 7, to see her. The report was, she was better but had been very sick. The Lord has mercifully preserved us from all sickness of such a character, and we are feeling very serious over the matter.

Brother Vincent came and dug a drain to carry off waste water and not have to pour it on the ground. The sick at the hospital have, they say, the best of care, but we must take every precaution that the premises are kept sweet and clean. We know not that Edith has had any exposure, except being careless and going out in the wind when she was in a perspiration. It has been very damp, rainy and cloudy until last Monday and Tuesday. I see this morning it has rained in the night and is cloudy today.

I received two letters from Brother Starr, one last week saying their tent was pitched in a beautiful spot, but while they stood admiring it the seams began to rip, and on examination they saw the thread and cloth likewise were rotted and worthless. You will receive a copy of the letter by next boat. A request was made to you to help them purchase a new tent and to get donations of others. I have written you were in New Zealand and that the necessities right here at home were so constantly increasing, I could see no way that we could do anything now. The poverty cases are great and to keep the workers in the field here in Sydney is a continuous matter of money to support them, and I could not see that we could do anything more than we are now doing.

Well, I will send you copies of letters sent to Battle Creek. We shall remember you all in your meeting and pray the Lord to bless you and preserve your health to return in health to Tasmania.

May seems well and cheerful.

February 6, eleven o'clock. I have just said goodbye to Brother and Sister Humphrey. They came to see me, and I read to them the writing you will see of February 1. He says he accepts all the testimonies. He is fully broken. He says he will, this week, pay all the back year's tithes and then keep up the tithes for the future, paying an honest tithe to God. We have been one hour in conversation and then we had a season of prayer. Himself prayed in an humble, solicitous style, and he has been in tears ever since he has been in my room. Brother Hardy is also making earnest work. O, I feel that the melting mercy of God has had compassion upon these two men. But Brother Hardy is not of the same kind as Brother Humphrey.

Brother Humphrey has now a determination to do his whole duty, and I can say I know the Lord will help him. He says he thought he was a Christian and did not understand his case. But he thanks the Lord for the light. He is very much broken, weeping most of the time. I thought you would be pleased to know this. This is an interruption I can well afford. O that the Lord would walk through the midst of every church in New South Wales! O that He would work with His signal power!

(I must leave a little bit of space, for perhaps something else may happen that I can write you.) The tent is now up in Petersham. O, that God may give the victory to His people. I long to see the power of God going through our midst as a lamp that burneth. Light and truth will, if practiced, expel the darkness. I hope the Holy Spirit of God will come into your midst and that the believers who shall attend the meeting will be molded and fashioned by the Holy Spirit. I am so glad that Brother Humphrey is decided on the tithe question. May the Lord bless him and strengthen him in the right.

In much love,

Mother.

Lt 140, 1895

White, W. C.

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

February 13, 1895

Dear Son Willie:

We received your letters giving an account of your journey, and we were not at all surprised at your account of the disagreeable experience you had, for it was very rough weather on land. We did have hope that possibly the storm might not reach you. But the accounts in the newspapers were of that character that those hopes melted away. But we were rejoiced at the telegram of your safe arrival. We prayed for you and your companions morning and night, and we believed that God would bring you to your destination, Auckland, in safety. When your letter gave a limited account of your experience we were not at all surprised. It was even better than we feared.

I received a letter from H. W. Kellogg enclosing two pounds for the copying of the articles I sent him and stating he would appropriate one hundred dollars to the work being done in this country and receipt it on the note he holds against me. That is good. If he will allow me to pay up that note in this way, I will be so grateful, for we need means so much. It is a very good thing for Brother Kellogg to do.

Matters move along about as usual in our home. Edith was taken to the hospital; was there only five days and was not a subject of typhoid fever as was reported by the nurse, who made a mistake and got her mixed up with another person who had typhoid fever. She is at home all well and active. May is fulfilling her office and work nicely. She rides out with me; drives the horse. She has no time for sewing much, as she helps Annie in the various things that require someone's looking after.

Sister Rousseau has had an attack similar but lighter than Edith, but May gave her treatment and sweated it out of her. Maude was attacked last night—sore throat, aching bones—and she was to give her a sweat. We all manage to have all we can well accomplish.

We shall expect another letter from you as soon as you get to the meeting ground. Brother Rousseau has been down here since last Thursday noon. He is still afflicted in a lighter, but similar, manner, to Job. He has three more boils in progress. He is trying to complete the school matter and then move forward after he gets the business done in Sydney.

The best thing for Brother Kellogg to do, I think, is to engage in business on the school land. Brother Rousseau wants him, I understand. He can consult with him, and they can plan together. Brother Rousseau knows nothing by experience in building, and the delay of the conference decision has removed, Dr. Kellogg says, all burden from his mind. He feels no drawing to Queensland; it would involve expense, and he thinks it would not pay.

I was a little surprised at some things Elder McCullagh told me last Sunday. He visited me and stated that Brother Rousseau told him that Elder Daniells wrote him he was to take your place in having an oversight of the work in Ashfield and Petersham, and he began to make inquiries what they did with the money received in collections in Ashfield and Petersham. This did not make a very favorable impression on the mind of Brother McCullagh. He thought Brother Hare and himself could be trusted to appropriate the means that the people chose to give, without any of Brother Rousseau's help or counsel.

Another point, he was urging quite strongly that Dr. Kellogg should speak Sunday nights on temperance and health questions. Brother McCullagh says if they wish to kill the meetings dead as a stone, they could enter into this arrangement. He has not the gift of voice or attractions of speech to make subjects interesting. I told him I would not sanction the proposition, for I had fears the same as expressed by himself. Marian has the same judgment of the matter. She has attended his meetings, but she says it is to show respect to him. He does not interest the people, and he seems not to have the gift of adaptability, and although all have respect for Dr. Kellogg, they do not feel enthusiastic at the prospect of being forced with his labors.

I think if we can have one American on the school grounds engaged in building savingly, it would be a blessing. Brother Rousseau seems to desire it. I shall talk with Brother Rousseau this morning in regard to these things. If his business in the city is accomplished, he will go at once, this day, to the school grounds. Sarah came up at half past seven o'clock and stated that Brother Rousseau left the train at Granville and came directly to their house to get a bath; said he was sick, had great pain in his bowels, so he may not go today. I read to him what you wrote about pushing the work on the school grounds. Brother Kellogg is employed all the time on the plan of building, making estimates. Brother Thomson [?] came last Sunday and gave his figures, which are less than Brother Hardy's and Smith's. We hope this work will progress.

Do you advise that we shall make a selection of land on the school property? Brother Rousseau thinks it an excellent building site, says it is high and excellent land for fruits and perhaps for vegetables. He thinks I would not want to locate in the lowland. O'Reilly's place: he asks nearly two thousand dollars for it, so we might as well give that up. I think we had better be making some move and calculation upon the matter of selecting a site and preparing for building. And after reading your letter today, if it is your calculation to travel considerably with her among the churches, which I think would be advisable, would it not be best to build quite close—your building and mine—or else would it be best to have one house, calculated for two families? Please think this over and express something in regard to the matter. Would you advise May and me to go up to Dora Creek and see for ourselves? We will await your letter expressing your mind on these points. We want you to do the very best thing for you.

I think Mary Mortenson had better come with the children by all means, and I shall write to that effect, that I will find a place for her or she can help in teaching in the school. If you think this is best you can write decidedly on this point.

We are all getting along harmoniously. We feel a deep interest in your meeting. May the Lord bless you is our prayer.

Much love to all friends.

Lt 141, 1895

White, W. C.

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

February 18, 1895

Dear Son Willie:

I cannot sleep this morning past quarter past one, and I prepare to close up my American mail. You must know we feel deeply anxious to learn something of your meeting and something of you as well. May tells me she has written you, and I shall not write much. I am glad to report that I am doing well healthwise, for which I am very grateful.

May and I rode to Petersham last Sabbath. I spoke to the Sydney church with much freedom. Many of the young converts from Ashfield were present. The new place of meeting was crowded to its utmost limits. And I am pleased to say that there is a perceptible change in the current of the atmosphere circulating through the church. Brethren Hardy and Humphrey seem like newborn souls. This amazes the church, and this wonderful miracle of the power of God—for it is nothing less in their eyes and in our eyes—has done for them that which nothing else could have done. There seems to be such a marked change. Their very countenances express the work that has been wrought. It is no human touch that has done this.

Brother Hare was present, also Brother McCullagh. I never have seen Brother Hare as spiritual as now. The power of God seems to be with him. His words have power. After I had spoken to those assembled, we had a testimony meeting, and those who had newly come to the faith in Ashfield—all, I think—bore good testimonies. Brother Richardson was at the meeting, and he is growing in experience. He spoke well.

I spoke upon Luke fourteen, the first fourteen verses of the chapter. They desired me to speak upon the invitation to the supper, but I left that for another occasion. I wanted that all should have an opportunity to witness for Christ. The testimony of Brother Richardson was that he should never forget the words spoken by Sister White. They set matters before him of eternal interest, which made him feel that he was responsible to God for the use of light God had given him. Brother Hare spoke well of the danger with him of not preserving humility before God. I had made earnest application of Christ's words and of His instruction [in Luke 14:7-11]—Christ marked how some took the highest rooms at the feast.

It was a most excellent meeting. The presence of the Holy Spirit was in our midst. Brethren Hardy and Humphrey both bore excellent testimonies. Meeting closed about five o'clock. We reached our home a

little after dark. We had Jessie. Our family became worried about us and had just started to come to meet us, fearing, having Jessie, that something had happened to us.

Sixteen have been baptized, and twelve more have presented their names to be baptized. I have an appointment out for Ashfield next Sabbath, and the request has been made for me to speak in the tent next Sunday night. If I feel as well as I do now, I shall attempt it. Byron thinks it would be necessary, for Canright's books may be circulated as soon as the Sabbath question is introduced, and they say after they have heard me it kills the influence of the book. If it is thus, I shall speak a few times evenings and stay overnight at Brother McCullagh's.

[Circa February 18, 1895]

Private:

I am convinced that it is best, if there is an interest in Auckland, to have Brother Corliss remain there. I am of the opinion that Brethren Hare and McCullagh will carry on the work, and the Lord will work with them in the locality of Sydney. A change would be beneficial to Brother Corliss. His boy is doing excellently well, and I cannot see how you can get along very well unless Brother Corliss does remain in New Zealand. Brother Hare remains for a time in New South Wales. He seems to interest the people, and all are pleased to hear him. He has no ordinary talent. Under the influence of the Spirit of God he can be a man of great influence. If Brother Corliss should be inclined to remain in New Zealand, I believe he had better stay there.

I was a little surprised at some things. Brother McCullagh visited me last week and he said that he wanted to bring some things before me. Brother Rousseau has come down to Sydney to attend to business in the interest of the school and he told Brother McCullagh that Elder Daniells wished him to take a supervision in your absence of the work going on in the meetings being held in Petersham and Ashfield, and then he began inquiring what they were doing with the money they received in contributions. This did not strike these brethren as at all necessary, for Brother Rousseau to have any supervision whatsoever over the work these brethren were doing. They thought it all that he could possibly do would be to give all his time and attention to the school lands. For him to investigate these brethren does not make a favorable impression on their minds.

More than this, he urged the matter of Dr. Kellogg giving his talks on temperance and health subjects to the congregation Sunday nights. This they could not consent to, for they say he will kill the interest, which is now excellent. I told them they need not be troubled. Brother Rousseau had no work to do in connection with their work in setting the truth before the people.

I am more than surprised that Elder Daniells should suggest the things he did. It is this kind of work that, if he continues it, will hinder advancement. He must show that he has confidence in his brethren and supposes that they understand their work and will do the same in the fear of God. Brother McCullagh makes no rash moves. He counsels with me in anything where he does not really know what to do.

Last Wednesday, Brother Rousseau was taken quite sick with pain in his bowels, and he left the train in Granville in the afternoon and went to Brother Belden's to take a bath. He was treated by Byron quite thoroughly. Then he came to our house, apparently a subject of fever. We cleared out the parlor and took the sewing work into the diningroom. He seemed to be quite a sick man. Dr. Kellogg gave him baths, but his temperature was high. Friday he was better and went to Sydney to do some business in reference to the school. He was not in any condition to be off the bed.

He came back very weak. He supposed he could accompany us on Sabbath to Ashfield or Petersham, but he was not able to do this. He rested through the day, and Sunday morning he felt that he must go to Dora Creek, and he went. The surveyors, he said, would leave, and then it would be an expense to get them back again. So I had to consent to his going. I am sure he was much better. But I was so glad he was not taken sick at Dora Creek. I can see the Lord has provided us this place to make a home for His people. Sister Rousseau is still with us. She is a very frail creature. A girl that has been canvassing has gone up with him to do their cooking. We have not heard from him since he left us.

Dr. Kellogg goes up today. He seems anxious to go to work on the school grounds, and it is well for him to do this, I think. I was surprised to have him tell me [that] yourself and he were depending on Fannie to help get out a pamphlet in reference to this school business. You know well that I have all, and much more, than Fannie can do and had just set her to work to get out pamphlets that are being called for. I propose that the conference in Australia hunt up and provide themselves with someone to engage in this work if there is any talent to be secured. When camp meetings are held, just when Fannie could be of the greatest service to me, she is furnished with abundance of bothering work, taken entirely from me, and then after the camp meeting it is weeks before she recovers from the strain and taxation.

I told Brother Rousseau what I thought of such plans. If he was not able, nor Elder Daniells or any one of them, I thought it was a pretty lame kind of thing. And my influence should be exercised to have the conference hunt up their own workers without taking the only one I have from me, aside from Marian. Emily is gone. This is seriously felt when so many letters go in the mail to America, South Africa, and everywhere. But be it understood this drawing upon Fannie must not be. I shall not consent to it. I told Rousseau that it could not be. He says now it is the only thing that can be done. They must have the book out as soon as possible; so Fannie leaves for Dora Creek this week, with my reluctant consent.

When will you be expected back? If you can tell us anything definite, do so. May is well, and her sewing moves along slowly. Sister Rousseau is not able to do much. She is ambitious to do all she can, but she is quite frail. I will send you copies of letters written. I try not to be troubled about many things, but to take things as easy as possible. I shall not go to Tasmania in a little, inconvenient boat. I would prefer going by Melbourne, but this is expensive. Dr. Kellogg says he will look into the matter this week.

Much love to all friends, and especially yourself.

Mother.

I was asking Marian in regard to the Sermon on the Mount. She says she cannot have it printed until the chapter you have to read is read and sent to her or the Echo office, I do not know which, but I wish you

would read this chapter and send it. Return it at once. I cannot feel at rest that this book should be delayed for the want of this chapter in your hands. Marian says she will not have the book published until you read this chapter. Will you please attend to this without delay?

Brother Caldwell is devoting much time now to copying upon the typewriter. He has engaged Willie McCann to help him in doing outside work. He commences today.

Lt 142, 1895

White, W. C.

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

February 19, 1895

Dear Son Willie:

May Lacey has just sent to remind me that letters can go to New Zealand today, and now it is ten o'clock, but I will write you a few lines. My health is very good for me, for which I am very thankful. Monday night I slept until twelve o'clock; no more sleep for me. I dressed and wrote fifteen pages, before breakfast, upon the parable of the supper, Luke fourteen. Rode out with Brother Caldwell as May and Sister Rousseau went to Sydney.

May was to sit for her picture, as the first sitting was not at all acceptable. She came home not well. Maude gave her a thorough bath, and she slept through the night. I told her to keep in bed part of the day today, at least. She is better, but her head is dizzy. This has come on Maude, Edith, and Annie. I had something of the same character, a very singular experience for me, but it passeth away in a couple of days with vigorous treatment. Brother Rousseau's attack was very severe, and he had heroic treatment. He left for the school grounds Sunday, as I have written to you. I think you need have no anxiety for May. We will guard your treasure carefully and diligently. The Lord will bless her and lift up on her the light of His countenance.

We are a little perplexed to understand how to manage the care of Stephen Belden. This almost makes Byron sick. You remember the things he sent for from the island. I think everything amounted to about four pounds. But now comes another order from Brother Cole for things for meetinghouse windows, etc. I believe the conference has made provision for this and it will be sent. But in his letter to Byron he sends for barbed wire to enclose his land, and also for some other things. Did you tell Stephen he could have the wheels to my platform wagon? He took them with him and did not say a word to me about it. We cannot ask you about this matter. I wish I had known more particularly in reference to this matter, as to the limit of the calls that are made from Stephen that the conference will accept. The barbed wire for fence will cost two pounds beside the freight bill. The money I am advancing for school bills, that which I pay to Byron to get fruit and the money laid out for the conference at the call of those on the island, and the money laid out for goods to clothe the naked and food to feed the hungry, will soon melt away my bank investment. Please tell me what I shall do.



Brother Kellogg is waiting in anxious expectation your decision whether he shall go to work on the school grounds. If you cannot be here yourself at this important period, will you be sure and not delay writing?

We must know something about this matter. Brother Kellogg is on the ground, also McKenzie, and yet all seem to need advice and scarcely know what to do. Brother Rousseau, I think, scarcely knows what end to take hold of. Is there a need for you to be away from this important beginning of school enterprise? I fear it is not wisdom. If Brother Rousseau is not well, and his head has been the principal trouble, I fear that so much care will work deleteriously for him. Can you say something? What should be done on the school grounds?

I think Brother Kellogg would undertake to build my house as cheaply as I could possibly get it built; but the location I have presented to you, will it please you? And shall I move ahead in the matter and say to Dr. Kellogg, "Build me a cheap, plain, rural residence just as cheap as it can be built, but roomy"? Say something, DO, on these matters, else come yourself and direct. I would as soon Dr. Kellogg would build my humble residence as anyone I know of.

But I do not understand what the agreement is for Brother Belden on the island. Does he have pay for building the church, and is this why he sends at every mail for something? Shall we send all he asks for? These are questions that cannot be settled by us.

Brother McCullagh came to see me Monday, when every nerve had been strained to the highest tension, but I could but see him and counsel him the best I can. He feels anxious to have all done [that is] possible in the effort with the tent at Petersham. He has to stay by the tent. He cannot leave it. It is not safe. There is a brother, he says, with Brother Semmens who is trustworthy, who could care for the tent and let Brother Collins go out visiting. He does a great deal of good in this way. Sister Walker has gone to Queensland; not a woman worker here. Why did they let her go? The work done and to be done in families is increasing, and calls, urgent calls, are made for Bible readings; and this is doing a precious work.

Brother Pallant is supposed to be laboring in connection with the tent effort, but he is made tract society secretary. Books come in, and he has to open the boxes on the wharf or in storehouse and separate them and send them to their destination. This is absorbing all, or nearly all, his time. What is to be done in this emergency? What can we do? Interest is increasing both in Ashfield and in the effort, and yet of the workers supposed to be engaged in that work, one is tent master, watching the tent in the place of watching for souls. Another is working in the line I have mentioned. Every jot of ability in these men, Collins and Pallant, should be called into the one line, to do his uttermost with the tent effort. We cannot feel at rest in the way things are now going. The Lord is giving Brother McCullagh and Brother Hare special favor with the people, and they are working under God, I believe, and they should have all the help that they should command.

Can Byron do anything in these lines? Brother Rousseau leans on him very much, as Brother Lawrence was left without any definite plans and definite arrangements. I shall write to Rousseau and find out what Byron is expected to do. He went to Kellyville last Sabbath, and they had an excellent meeting

there, he reports. I do have great objections to leaving matters at loose ends, all in uncertainty, as Brother Lawrence's case was left.

I think the barbed wire should be sent. The more I think of it, it is the best thing to be done now for the land Stephen has planted. He is at work on the meetinghouse and cannot watch the grounds, so there must be something to secure the crops, and this will have to be done. The meetinghouse goods must be sent to push the house. This is my judgment.

Other things I would be glad to write to you, but I cannot do this now. I think Emily will have to come home. She thought she might go to Tasmania, but I cannot see it best. If May and I leave here, then Maude and Annie are the officiating maidens in the house, and I have no reason but to think matters will go at loose ends. I gave a serious talk this morning at the table to Willie McCann and to all present, not to blame, but to set the matter of individual responsibility before them. But I should not feel free to leave my house unless Emily is here. I really do not feel it is best for me to leave at all. Is it not best for me, while I am as well as I am, to keep diligently on the life of Christ?

I do not feel the least inclination to build before you shall come and look the land over and make your decisions. There are two good houses: the large house on the same range with the one now occupied by Brother Lawrence, a house of eleven rooms, for six shillings per week. Another, directly back of the hotel, on the parallel street that turns behind the convent, a better house on higher ground, for eight shillings per week and about the same number of rooms, nine or eleven. The school or we can rent one of these. I have told them to investigate both houses and see which would suit me and my work the best, if I choose to go, for we shall need to be in tents or houses if we build; and if I can rent a house, it will be much cheaper.

I will follow your suggestions [and] have some land cleared to plant trees and for vegetables. Corn can be planted now. The crop is going to be put in at once on school grounds. Brother Lawrence has several bushels of seed corn. I shall not make the least movement in purchasing land until it is candidly considered whether it is best to purchase any land at all. I am not positively sure in reference to the matter.

I am pleased to say Brother Rousseau is delighted with the climate and the land and the advantages. He continues to keep his boils, and these are troublesome pets.

Sister Rousseau is with us still. May is getting nicely prepared for clothing. I appreciate her. She said to me, as she was giving me my bath last night, "I wish you would tell Willie not to write as he does, in so high praise of me, for I fear he will be disappointed in me. I am not of that value he thinks. I should wish he would not write in the way he does." So I will caution you as she prompts me to do. I see nothing to lessen my esteem of May. I have just received a letter from Mary Mortenson, which I will send you.

Brother Rousseau was anxious to receive from me fifty pounds to pay on the Brown forty-acre place. I furnished it to him. I shall be very glad to receive the account of how my money matters stand now in America. A portion, a very few small enveloped letters came to me, all from strangers with the

exception of a few lines from Harper and a letter from Sister Ings, May Walling, and Mary Mortenson. More will come from America, I am sure.

Wednesday morning

I could not sleep past one o'clock. You speak of the mails being large. I had copied some matters I had written in reference to building in Battle Creek, written while I was in Europe. I thought these things should go to them. That written upon royalty I also had copied. In it was much in reference to one man being mind and judgment and the whole conference. Some of these things, I was confident, had never come to the eyes of Elder Daniells, Elder Olsen, and other responsible men. Thus I felt it was my duty to send. I told you of this before you left. There is no one for me to counsel with. But one thing I shall do. I shall act out the best I can the will of God, and then leave the result with Him.

Brother Caldwell is anxious to go on the school grounds and for me to go and look with him, but I do not care to go. Fannie is now at Cooranbong. It may be he desires to go there and help Fannie in getting out that school matter. If he does have this in mind he does not say so, and she has not let me know.

My plans are to have Maggie Hare to copy for Fannie. It would be altogether more appropriate and may prevent observation and remarks. It is not the best for him to be so confined without exercise. Tell me what you think.

Mother.

Lt 143, 1895

White, W. C.

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

February 28, 1895

Dear Son Willie:

Your letter came to us last Monday and was read with much interest.

Sabbath, I spoke in the hall at Ashfield, which was well filled with interested listeners. The call to the supper, (Luke 14), was the subject presented. We then had a social meeting, which was particularly interesting. Several were present who were in the valley of decision and large hope is entertained that they will have the courage to decide to be fully on the Lord's side, keeping all the commandments of God. I was surprised to see the number of eighty-five present, and the children, or youth, listened with intense interest. The interest is steadily increasing at Ashfield.

I had promised to speak in the tent at Petersham Sunday night. May Lacey and I went with Jessie, and the weather was excellent. I spoke from (1 John 3), and the tent was full, and as my voice was heard outside, a wall of listeners was formed outside. There were many new ones who came out to hear for the first time. Those present were intelligent, noble-looking people, and seemed to listen attentively.

Before me, on the first seat, were a number of women who seemed to be of unusual intelligence and experience. I had much freedom in speaking.

A collection was taken up, and Brother Pallant handed me a little package, only a small box in an envelope, and a letter also. In this box was a trifling offering of a pencil case to put our common lead pencils in, and two short pencils to be used in the same way. I will send you a copy of the letter. She, [the writer,] is a descendent of the Waldensians, genuine stock. I shall preserve this memento. Four women I mentioned on the front seat made themselves known to me and spoke very courteously of the subject to which they had listened. They said everything seemed to be presented as a living reality, so very simple and yet so beautiful and grand. It did not harm me to speak. The Lord was my Helper. Three other women met me outside the tent and said they were very much interested in the subject presented. They had heard me speak in the tent at Ashfield and were much interested. They asked, "When will you speak again, Mrs. White? Can we know when, for we wish to have our friends hear you?"

One hundred and sixty were in the tent and quite a little congregation outside. Brother Hare spoke in the hall at Ashfield, and he reports that he had a good congregation. So you see that two good congregations only two miles apart are quite a circumstance. Brother Patchem and his wife are holding some meetings in their home. They did this before they embraced the truth, and they are encouraged, even by those who have not taken the truth, to continue the meetings. They were gathering in the outcasts, the drunkards and those who would come who needed help the most, and they now hold Bible Class readings. He says he feels that he must learn all he can and use that which he learns for a purpose, to instruct others in the neighborhood.

I was requested to talk Monday morning to the workers. Brother Pallant could not be present, but we had a very pleasant season together; and the Lord blessed us while we tried to present the importance of most earnest, thorough work. Brother Pallant has not done anything but to look after and distribute the books and act as book agent. Brother Collins can now work in visiting, and had I understood the situation, it would have been arranged in this manner before. Sister Edwards will devote a portion of her time in visiting. Had there not been such a pressure for means, I think Sister Walker would not have been allowed to go to Queensland, for women workers are much needed. Brethren Starr and Hickox had their wives who could both visit; they have no children. We have now only Sister Edwards, and she has two children to support and care for.

There is considerable desire expressed for Byron to hire a house in Sydney and to act in the work Pallant is doing, and there is considerable to be done. Brother Pallant says it takes all his time; he cannot do visiting. I wish he could, for he is trying to receive an education in that kind of work. I think he desires to enter the ministry. I am sure he will, if he is persevering, make progress in growth in this line, but he does not feel pleased to be broken up and doing the work he is now engaged in. Byron and Sarah went to Kellyville Sabbath. The meeting Sunday night was left for him, and he had about one dozen new ones out to hear. I have not heard him speak about it. Edith was telling me she heard Byron talking about it. I hope Byron will obtain an experience in this line that will be of advantage to him. He needs to be pushed out in this line.

In regard to what you say of Dr. Kellogg, he says he is willing to do anything it is thought best for him to do. I agree with you in regard to Brother Kellogg and his medical missionary work. I thought one man, an American, might be able to help build much more savingly than the colonials, but I have not responsibilities in this direction. I leave that with the rest of you who are bearing the responsibilities. I have been talking with him last night, telling him if he could change his manner of labor and give Bible readings, he could work in the educating line, giving certain testimony in reference to health questions which concern everyday life, and not deal so largely in generalities which touch nowhere. Sermonizing is certainly not his forte. He does not put sufficient life and quickening power into his talks to interest and attract the people here in Parramatta, and if the people will not come out, his time is about lost.

Brother McCullagh had a long talk with me. He read your letters to him, and Elder Daniells' letters. He agrees with all you say and has been laboring in that very line, for he stated the same to me about two weeks ago. He did not approve at all of Elder Corliss' plan of using the contributions his individual self and no one knowing but himself how much was taken up and how expended. He said the Ashfield contributions will be used in Ashfield to pay for the expense of the meetings held there, and in Petersham for the meetings held there. Three meetings each week are held in Ashfield, and they are now soliciting for the fourth meeting, and there is meeting held in the tent every night in the week except Friday night. I have not heard how much was taken up in the tent last Sunday night.

Elder McCullagh says Brother Corliss wished all the collections to be used in the expenses incurred in the meetings. He told him that the conference paid their ministers and to the conference belonged all over and above actual expenses. I thought this was right. I cannot see where Elder McCullagh's ideas are not in harmony with your ideas. He read me all that had been written on the subject. I was saying to him that Brother Corliss gave the board of Brother Pallant himself. He said so to me. He said, "No, Brother Corliss paid himself for the board of Brother Pallant out of the money used in contributions."

Brethren Hare and McCullagh feel that it was not the wise thing to make Brother Bray [?] a steward of means the congregations gave. He is himself young in the faith, weighed down under debt, careworn, and he feels distressed at his financial situation. He will probably lose all that he has. Under these circumstances, he thought it not advisable for this brother to have the care of funds.

When the tithing was presented at Ashfield, they were surprised. They say Elder Corliss told them that the contributions in the box was their tithe and Brother McCullagh says he set it before them in the true light, that the tithe went to the conference to be handled by them and support the men working in the gospel field. This seemed to be a new phase of the matter to them, and they say they supposed they paid their proportion of tithes in their contributions. The past is according to their understanding, to go as it is, but the future must be understood and they work on a different basis. In regard to the ministers handling the contributions, a strict account should be kept and the ministers place the means in the hands of an experienced, faithful manager as treasurer.

I am writing this letter in my morning hours before breakfast. I expect Brethren Rousseau and McKenzie down today. Then I suppose it will be known to a certainty if Brother McKenzie will get the position he has formerly held in Sydney in the lawyer's office as previously.

Sister Rousseau is still here. She works very slowly, for she is a very feeble woman. May is the same faithful, cheerful girl of sweet disposition. You have a treasure, Willie. She now has her clothing in very good condition, not all made, but sufficient for all present use. The dress is all finished and looks nice enough, I think. May would be pleased to go to Tasmania the middle of April if you do not come until the first of May. If you come the first of April, she will wish to go in March, long enough to make a visit. She is very much determined that I shall go with her. But if you do not come to the convention, I do not feel it would be advisable for me to go. I am getting hold, well, of the life of Christ, and I dare not break up if I can consistently avoid it. I shall make my time tell to the best advantage in this line, and as fast as I write, Fannie prepares it for papers and Caldwell copies it, so it lies before me, just what I have written.

Now, in regard to that chapter Marian put in your hands, will you please to read it at once and send to Marian [so] that after reading it, she may send it to Echo office? I am sorry for this delay, but will you attend to it at once? Marian watches with intense interest every mail to see if the manuscript has come.

I will now close this epistle and go over to see Byron and Sarah and then consider whether we will trust to the market for grapes or go to the vineyards in search of grapes. Two purchases of grapes have resulted in a very miserable, decaying mass, and I do not like these. Fresh grapes right from the vine are my preference, and then they are wholesome and good.

May accompanies me as Emily used to, and I enjoy her company. She is learning to be quite a good driver. Once Maude and May were in the carriage in the main street near the tram lines, and the colt began to turn around and act scared. I was out of the phaeton in an instant and at her head; patted her and talked to her, and she quieted down in a minute. So May has no more fears when I am with her. She is assured I understand the management when I am suspicioning danger.

Dr. Kellogg has brought a sample of the soil with him from the school grounds and has made two good brick out of the two kinds of clay. Sister Rousseau and Dr. Kellogg and Rousseau are anxious for me to go to the school grounds. The site they have chosen is, they say, exactly in accordance with your specifications. So says Brother Caldwell and Brother Kellogg—on Avondale Tract, and the ridge is the place they thought best to build. But I am in no hurry. Brother Rousseau would be much pleased to have me on the ground, and I am thinking I will have to go if I retain money enough to build me a house. Would be very well pleased, if you think best, to wait until you shall come yourself.

We have had Maude down again with throat difficulty. Her mother and children go today to New Zealand and I think it the very best thing that can be done. I think we have served our time on the family of an able-bodied man. The sister says if they come to Auckland she can help them in many ways, but she cannot do anything for them here. Sister Camp says she can get work in Auckland, and it was about time for them to get another house if they remain here. All seemed so anxious to go, and Maude to have them go, and we thought it best for them to go.

Now what will be the sum I will have to pay for ten acres of land for me, ten for you? Consider this matter, what you suppose will be right.

Mother.

Lt 145, 1895

White, W. C.

Granville, N. S. W., Australia

March 15, 1895

W. C. White:

I have been enabled to sleep until three o'clock. I am now attempting to write by lamplight, and this letter must go today. I am strongly tempted not to send it, but will add a few words and let it go. I have Maggie Hare with me, and she is doing some copying for me. Fannie has been gone more than one week. She left here one week ago last Tuesday. She now requests the privilege of remaining two weeks longer. She is writing part of the day, and then riding or on the boat the rest of the day. She is doing well. I tell her to remain as long as she chooses. But of course this means nothing prepared for American mail.

I send you a short letter from Dr. Kellogg. Answer as you shall deem best. I shall not feel it best to take any responsibility in the matter. If you can see no objection to Dr. Kellogg's using the plates, you can write to him, giving consent.

I hope nothing in my letters will annoy you or lead you to think McCullagh has been placing any burdens upon me, for he has not. He is very jealous of my strength. The matters I have introduced to you in reference to myself and household being differently situated are not a hasty thought. I have not mentioned the matter regarding my family to anyone but the family itself, that if they are to put forth their talents to usury, there should be wise calculation in regard to putting them where there would be the best income. To devote so much time to this Parramatta church will bring very little returns, and should there not be a more wise outlay of the ability God has given those connected with my family? If they were situated where they could be in connection with the ministering, the knowledge and experience of Marian could be many times multiplied.

Remarks have been made by some persons in Parramatta church that the talk was that the church members did not work, but there was not a chance given them to work. They were so abundantly supplied with preaching talent that there was nothing for them to do. If now, while this interest is being developed in the suburbs of Sydney, all the strength that should be brought in to help in various lines, much would be gained. There would be character given to the work through my family. Thus has the matter been presented to my mind. Marian could find an outlet for her precious ideas grasped while handling the life of Christ, which she could impart to the ministers, Brethren Hare and McCullagh. She says she must work religiously and communicate the things which are urged upon her mind to some persons who can be benefited with them. Would not her presence in the morning Bible studies be of great advantage to the workers [such] as Pallant, Collins, Byron Belden, Sarah, and Brother McCullagh—freshen up their minds, open up subjects of intense interest?

Brother Caldwell could also work a portion of his time to excellent advantage. Willie McCann is doing his level best, and it is helping the family to help him just now. They have one less mouth to feed, and six shillings per week is no mean sum to put into the family. I do want Brother Caldwell shall have a chance better than he has had. I will not change his wages, but will give him a better opportunity to work. Just as long as we remain here the church will hang upon our family and leave them to do the work themselves, and I do not feel the least inclination to remove to the school ground—although it may have some advantages—and take myself and family, with their influence, from the work that they can help to advance.

Now is our time to make the most of this opportunity. Now is the Spirit of the Lord moving upon minds that have never been warned. The message is to go forth to all, and I do not feel it is best to be here in Granville and only connect now and then with the living interest that is now awakened. I lay out the matter before you and ask you to consider these matters. Marian says she would be glad to work in another locality where there is a class of people who are not so unappreciative. We have been here in Granville nearly one year. Our work has not accomplished that which we could wish for the church in Parramatta. Yet I hope our work has not been in vain, and I think we should broaden and our family be in connection with the living interest where it may be.

I shall not make any calculation to be connected with you, or you with me. That idea has been a farce much of the time since coming to this country, and after your marriage I shall have no more hope of its being changed to a reality, that our interests will blend, and we be associated in each other's society. Your work is quite enough for you, without being linked up with your mother. This I do not ever expect, so shall have nothing to be disappointed over. Your work and mine are in different lines.

I am still of the same mind—that your children shall come to Australia and that Mary Mortenson should by all means accompany them, that your wife May and you should be perfectly free to travel. I am preparing her for this, to be ready to go anywhere with you. She is very precious and will develop into a solid, sound helper to you, but must not be weighted too heavily at once. She must have an opportunity to think and consider. Her perceptive faculties are of no ordinary character. I need not tell you I am much attached to May and shall feel more than pleased that you will have her as a companion. She is not one of a painfully sensitive nature who will imagine slights and conjecture many things to feel hurt over. Her sound good sense forbids this.

I feel it would not be wise to put a wet blanket over her cheerful, happy disposition. Religion, Bible religion, never makes a person painfully solemn. You need exactly such a temperament as May, which will bring brightness into your life, and I begrudge not one iota of the happiness you will find in the society of May. I wish you and her to feel that she has an individuality which cannot be submerged even in you. She will be herself and should act herself and not be cramped to any person's ideas. She has conscientious principles and loves the Lord Jesus and will make you a spiritual companion. She reminds me more and more of your dear Mary, and I believe she is the very person the Lord has selected for you. And I want not [for] you to feel that you must link up with me when circumstances demand that your work must be done separated from me, for I shall not feel the least sensitive over the matter.



I could wish that my family was composed of somewhat different elements, but I will try to keep sweet and clean in spirit myself and hope the Lord will help me and strengthen me. I shall not ever lay the foundation for a home in Cooranbong unless I can regard the matter from a different outlook than I do now. I may be able to see things more clearly by and by.

In much love,

Mother.

We expect to meet Brother Lacey today. He wrote he would leave Hobart Tuesday on the boat.

Lt 146, 1895

White, W. C.

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

April 5, 1895

Dear Son Willie:

I have received my American mail and there is a very excellent letter from Edson. Elder Olsen also writes well—short, though. He writes that your children will start from Oakland in the steamer that sails April 4. This will bring them to Sydney in one month and we must be here at that time to meet them. I shall wire this to you this morning.

We are usually well. Sister Rousseau leaves this morning for Cooranbong. Maude will go up to be with her and complete her education in the sewing line, so I will not have to be paying her wages while I am gone. Of course, I shall not feel it best, all things considered, to have Caldwell remain here in my absence. I shall have no particular need for him as I shall have Maggie with me, which is altogether more appropriate than to mix up a married man away from his wife with a number of unmarried girls. Willie McCann will do the chores, which he does now, wholly. I shall cut down expenses in wages and board in not having Caldwell and Maude, fifteen dollars per week, and that is quite a sum. Brother Lacey left this morning for Tasmania by the way of Melbourne. Emily comes this day from Melbourne. I rushed her here before I leave.

What we will conclude to do in the future must develop. I see but little consistency in my leaving for Tasmania. I may conclude not to go. It is the worst time I could leave my workers. Fannie has been gone one month. She came back from Cooranbong last Wednesday evening. Brother McKenzie has been moving, Willie McCann helping him. Fannie has been very busy, I expect, for I have not seen her since she came back. My family I think best to reduce if I go away, and I am sure this is best. Annie Ulrich [?] has no head quality. Maude does as she is told, but to do any thinking or planning seems to be entirely out of her line.

Well, we will have all this matter considered in time. Even now, after receiving your telegram, I feel in my very heart it not best to take that journey just at this time when I should be here at the closing of my

book. I am distressed over its delay, and yet I cannot see how I can help the matter. I supposed we would receive from you some intimation where to address you, but will do the best I can: send to Sister Tuxford for her to send to you. I do not write you much, for I do not have very flattering hope you will receive this.

We do not cease to pray for you, and we hope and believe the Lord will open ways for His work to advance. I learn [that] all who see the school ground are delighted with it. I have not yet seen Fannie, and I know not how Metcalf Hare regards the matter.

In love.

I think I ought to be here to receive the children when they shall come, precious little ones so full of unnecessary anxiety and trouble. All will be right. I have not the least question on that point.

Lt 147, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 2, 1895

Dear Willie:

I thought I would drop you a line. If this Brother Caswell or Brother Hanson, leaves my work to go to Sydney, will you please send up someone or make arrangements for someone from here to take their place in doing the hard work of clearing for orchard? Shall we not want a good plow to break the land at once, and prepare for the trees? Will you please to consider these things? I was too tired when I arrived to think much, and am now to weary someone else. Mosely said the orchard ought to be all prepared and trees put in in a couple of weeks. Now will you consider this? Send us additional men if you know of any to send, or we shall be one year behind. What shall we do? I am really troubled over this matter.

It takes a good deal of hard work to take out these big trees. Fences must be made. If Vincent does not come now, we shall not need him in one month, for we shall set unbelievers on the job of fence-making and building stable and cow sheds. I write this now to go this morning. Considerable has been done.

Mosely says that the land is good for fruit just where selected, and will do well if properly worked. Caldwell says he would not take ten pounds for the information he received from him. He thinks he may borrow a plow from the school just now. So I leave this. But the orchard is the main thing now.

I shall try to get this to the office this morning.

Lt 148, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 6, 1895

Dear Son Willie:

I have a proposition to make, and I want you to consider it carefully and then write me what you think. Caldwell says nothing is said [as to] when you will be here, and last night I decided some things.

I want a man and his wife with me. I release, as far as I am individually concerned, Caldwell. Not but that he tries to please me, but he can fill in other places, and I want my own nephew, Byron Belden, and Sarah to connect with me. Sarah is a good cook, and they are used to having a hard, close time and will not be so particular about their food or their fare. Brother and Sister Starr were appointed to be with me and help me. My son Willie was to be with me and help me. Now you can see how it goes. You have very important responsibilities, and you have your work. Caldwell can help you in that work very much and May, precious child, is your wife. She has two children to mother. She loves them and they love her. I am happily pleased with the arrangement. But while there is so much to do here and so many interests at stake, Byron can be with me and stick to me. I do not want to be dependent on a man whom I cannot address. If he had a wife I could then speak through her to do many things which I cannot now. I want someone who has a personal interest in me. You, my son, will do all in your power, but weighty responsibilities rest on you. I should not take your mind or your time.

With Byron and his wife connected with me, I should have no more to pay than I have now, and should have proper help. When I saw them in that small house, and Charlie Paap and others for boarders, I thought how nice it would be to have Sarah to cook for me. There is no other way but to take care of and board my workmen. Maude can give some little time to sew for me, which I much need. Sarah will step in to advise and plan dishes that are excellent, and they will be a complete fit until camp meeting. Then, if I go, I shall have them to carry out the same work, take care of me, do my cooking, and I not have to stand in the restaurant. I must have help.

Byron will get just as good an experience spiritually, and far better, connected with his Aunt Ellen as with others, and I need him now, just now. I am worn more than I thought. Emily is going from me. May Israel is coming but has not the best capability in the domestic lines under any emergency. I want Byron and Sarah. One man and his wife with me would take off any speech of people, and one taking charge who addresses me as Aunt Ellen would be a blessing to me. I do feel this is best. Byron will find enough missionary work to do here, and Sarah will be a great blessing to me. So I send you this.

I have said nothing to Caldwell. He can be your helper and still fill in places outside. Byron and Sarah can live in their own tent. They have enough to furnish it themselves. I shall have only to purchase a few chairs. The right kind of cooking is of highest value to me and this Sister Starr could not do. Now, Willie, arrange this matter. Talk with Byron and Sarah. I have not said a word to them, but if they accept the situation, have them come. And I desire that they bring lemons. We must have them and a case or two of the best oranges. The oranges are about gone here and the best have been culled. The last I purchased were six cents per dozen. Let Byron get a stove, for you have not time.

Willie, May's ability as a mother exercised to your children is of the value of gold and silver to you and to them. I want her strength cherished. Responsibilities must not be laid upon her too heavily. She is very dear to you and to me and to the children. She must not be expected to do everything. I would cherish her, for she needs to be looked after and have pleasantness with the cares, and leisure and rest, a little bit. I think I view things in a sensible light. Be assured I do not demerit May. Her heart and mine are knit together, but we must be sensible. I want the ability of Sarah Belden in my home, and now that the boarders are here, it is essential.

If you want Caldwell any time to help you, he is your worker. He has done well here, and I shall not demerit him, but I want Byron and Sarah. Yesterday Emily gave me a bath and I took other treatment. Then if I had lain down to rest, all would have been well, but whenever a chance presents itself for me to ride, I improve it. The horses had been drawing up trees for wood at back of the tent, making a woodpile. Then Caldwell went to Cooranbong for double whippetrees, and I rode with him, then had to do some sewing and then I went to bed. At nine o'clock I had a severe chill, the second one I have had. It was a nervous chill. Hot water bag and clothing could not warm me. The spine had troubled me all day and then the pain went to the base of the brain, and I suffered severely for hours. Finally slept. Am better this morning, but dare eat nothing. Have taken lemon and raw egg; shall take them through the day. Byron's stove will avoid the necessity of another stove.

Consider this: I want you to keep the house just as long as you please. I will pay for it. The children are far better off where they are than they would be here. May is better off there, and you can do your work better there. When you feel it time to come, we will be pleased, but I can manage very well if I can have Byron and Sarah, and I cannot well do without them.

In love,

Mother.

Lt 149, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 6, 1895

Dear Willie:

The horses and carriage brought up Shannon and Fannie. It is now about two o'clock p.m. I am sitting on the bed writing you. Shannon came in this morning, all breezy to go right to work, but Caldwell says there was no instruction given to him where to set the office. I told him I could tell him nothing, he must go to Brother Hare. Caldwell took him over to Brother Hare and the two have gone to the mill to order lumber. Shall I set Colson at work with Shannon? I decide this may be best.

Brother Shannon inquired, "Where shall we work? What tent can we go under?" Well, there is no tent, only one which is fully, abundantly occupied. Now, if it is possible, get a tent of someone. If you can, borrow the old large tent or any small tent. Collins had a tent to live in. Get tents if you can. The large tent would be extra convenient for workers to sleep in and for a dining tent, the McCullagh tent for kitchen or sleeping tent.

Work is going forward in earnest. We have a sprinkling of rain, and it may pour down, but there is not a sign of a chance for the workers to find shelter. Consider these things and provide us tents. This is the best thing I can see to be done. There could be a temporary shed built under which to work, and I think we shall have to do this, but that little tent of Brother Hughes' is quite too small. Four men is all it will accommodate. Anyway, we must have something at once.

The work must be completed on our orchard. This work is being done. Brother Lawrence's hands are helping to clear the land and good work is being done. The trees are ordered of Mosely, and he will be here on Sunday and he wants every student to be on hand to see how he does the setting of the trees, and help him, and he says he will give talks to the students in the evening upon the subject of fruit raising and vegetable raising, if they wish him to. If you have ordered your trees elsewhere, all right. We can test the matter, for we will have more to plant. If it costs more to purchase of Mosely, then let it cost. I shall have the privilege of experimenting in reference to Mr. Mosely, who promises to look after the trees. I think he will have a determination to do his best for me. As you are so far away and it takes time to reach you, we will do our best, and if we make some mistakes we will know better next time. The men work for me with decided interest. We cannot feed them all, but will you please get us dried codfish and dried fish of any description—nothing canned? This will give a relish to the food. You see we shall need Sarah as cook and Byron as well.

In regard to phaeton, if you can get a spindle put in the one wheel, we think the carriage with two horses will do well for me awhile. If not, get the Hughes' carriage, and I shall have to exercise judgment, keep it for my use, and not tell four men they can ride as well as not. It is this loading down that scares me in regard to carriages, and we can and must have moral courage to do the right and proper thing in this line as well as in other matters. One thing I am fearing, the spine difficulty is becoming severe. I must have an easy carriage. I like the Hughes' carriage for restfulness, but I am afraid of it for reasons mentioned. I will be glad you have a cart, even if only two-wheeled, but it is not desirable from choice.

You say nothing in regard to coming up here, and when. I have set forth the matters here. The boarding of hands is no small subject and we can take care of them if we can have places to lodge them. Brethren McCanns, the father and son, can be set to work. Vincent I do not want. He will spend half his time gossiping. He will, I think, be an annoyance, so let him be counted out. Any terms you propose to make with Brother McCann and son I will accept. They will have to be helped if they do not earn money. I had rather board them and have it thus understood than they board themselves, but I do half the providing.

Mother.

I am nervous and trembling and fear you cannot read this, but Maude has gone to school to do cooking. Emily got the dinner for four men. We cannot cook on stove.

Lt 150, 1895

White, W. C.; White, May Lacey

Cooranbong, N. S. W., Australia

August 7, 1895

Dear Son Willie and Daughter May Lacey White:

Glad would we be to see you [for] just the time Mr. Mosely is here. He said he would come up Sunday. He promised to stay two days. But if duties call you that are of a more spiritual, important character, we say the eternal interest comes first always. We will follow the best light we have. We will collect in a box the treasure of ashes and have them all covered up for fear of rain.

Last night Caldwell brought up the tool chest for Brother Shannon and two boxes; I do not know whose they are or what is in them. I was in bed early. Emily was out quite late with several from the school to secure fishes from the fisherman. She got a nice mess of fresh fish; paid two shillings. This is the first we have had since we came here. As we have nothing in the vegetable line but potatoes, the fish will be a treat to the workmen.

We had a most beautiful shower. There was some thunder, but it came off all clear again shortly. This is all the rain we have had, with the exception of a few drops. Since we have insisted that the students have boiled water, they are better. Several were in the boat with Emily and one other, Lilley Oliver. The night was bright and clear and mild.

The work will go forward rapidly today. The shelter will go up if the iron roofing is in this first boat. If not, they must await the second boat. Three large trees, I think on the orchard ground, have been cut down. All work heartily and as if they enjoyed it.

I am hoping everything will be ready for Mosely Sunday.

I received letters from Marian and May. Thank them both for writing. I received your letter also. Brother Langdon is at work on my place. Brother Colson will probably be at work today with Brother Shannon.

Brother Shannon has just come in to breakfast. I think it providential he came to Sydney just now, for he will make things stir. The women cannot sit at the table with the men, for we have no chairs for them. We carry back and forth the large, high-backed chairs Brother Hardy made. We could have only two from the school so we eat at second table. Yesterday I ate from waiter [tray] and shall do the same this morning.

The sun is coming up clear and bright. Burning of log heaps is going forward briskly. It is now fifteen minutes after seven o'clock. Shannon will be no slothful worker. I think we have the right man.

I have felt greatly relieved since I have decided to speak of Byron's and Sarah's coming here, if they can only be here until camp meeting, but I may think best to have them with us at camp meeting. If not,

they are the very ones who would be of the greatest service to me on the place. I am favorably impressed with Brother McKee [?]. He is a very pleasant-appearing man. Brother Langdon goes to Parramatta next Monday. He says he has succeeded in his business. All is favorable to his hiring a farm to work at Dora Creek; terms favorable. He will return and bring seeds with him, which he will share with me. He has a special kind of tomato, superior to all I have seen.

I shall want Byron to bring up the best quality of seed for peas. They can go in the ground any time now. We shall also want asparagus sprouts and [will] set out a bed as soon as we can do so. We want to know where to get these things to plant, for I mean that my coming up will be of advantage all around. Things shall move, if I can make them, with the blessing of God. Caldwell and I had decided to fence the orchard, then the large job of fencing can be done afterwards. Your plan of fencing is to receive attention. But in regard to Vincent, I fear he will be a terrible burden indoors and out. He is much talk, idles away his time, and will cause others to lose their time. There is enough to be done. As soon as the orchard is planted with trees, land must be prepared for peas and other things.

Caldwell has just returned from Cooranbong; had a conversation with Shannon and they have decided to take the iron roofing and make merely a cover resting on poles for them to work under, and still we must have tents if we can get them. We cannot lodge more than two extra hands, and that can only be done by letting them sleep in the kitchen, which is very objectionable, for there is all the food to be poisoned by their impurities. No, that cannot be done. We must have tents. When people come up, please to remember, it is not possible for us to get vegetables to make soups or to cook in any way. Send us bananas and vegetables and lemons and oranges.

At the school they have green peas, but we have nothing in the line of vegetables. Please consider us. This must go to the mail.

Mother.

Be sure and consider, we can get neither bananas nor vegetables.

Twenty minutes to eight. Breakfast eaten, devotional exercises attended to, and Caldwell has just come in with a new idea. We must have a woodhouse and washhouse, and these can be first put up, and then the men will have room to work under shelter and the woodshed can be utilized for sleeping apartments. The men say No. I have just asked them about the woodshed being used, but they say they want every stitch of room for lumber and benches and work room, so you see that plan to avoid extra tents is exploded.

Brother Shannon sleeps at Brother Lacey's, for he has not commenced work yet, but we must manage to give him sleeping advantages, and it is a puzzle. But when Lanford goes, there will be a chance for him until tents are brought up here, so consider these things carefully. Caldwell tells me these two heavy boxes are Shannon's, one small box sent by you.

Now the metallic ware has come in good condition and we feel quite rich, but the stove is a perfect failure. Maude has to come in our tent and cook over our little stove.

It has two griddles, but it is terribly unhandy. She has to go clear down to the school to do any baking. This takes time, and then they want the stove, and she can accomplish but a very little, notwithstanding we have made special arrangements to have that certain time. So we must have a stove right away. There can be no delay in this matter. Get a secondhand stove if you can and if you cannot, get a new stove.

I must close this now. Tell May to send all I have spoken of in former letters. I am not as nervous today and hope you can read my letter better.

May has spoken of Mabel White being dizzy. I have felt certain her overeating was the cause of her dizziness. I thought I would not speak to the children on the point, for they might think Grandma did not want them to have sufficient to eat. But I love my grandchildren very much. I want them to be happy. But if by overeating they injure their digestive organs, they will not, cannot, be healthy children. It may be wisdom to set before the children the portion of good, wholesome food they should eat, then they can see it all and know by seeing the quantity that it is abundant to supply their system with nourishment. When one takes something of this, that, and the other, as it comes on to the table piece by piece, they do not have an idea how much they introduce into the stomach, and because food tastes good they eat too abundantly and lay the foundation in childhood and youth for lifelong disease. Ella May's stomach is enlarged, unhealthfully enlarged. Mabel is to be especially guarded, as well as Ella May, for they will be wretched if they become confirmed dyspeptics. Keep as little sweets as possible in their sight. Sweets are a dangerous article to be intruded into food or eaten with the food. And keep butter out of mixtures as much as possible.

Well, I cannot write on this subject as I wish, but will write again soon. I am called for by Shannon and Caldwell to locate shed and washhouse, so I must close this.

Mosely said bone dust must be in the place where the holes are made for trees. A bag or two bags will do for this planting.

Sign off, not a second, Maude says.

Mother.

Lt 151, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 15, 1895

Dear Son Willie:

These papers and card were put into my hands this morning, addressed to you. I have read them. I see nothing that I need to say. In regard to camp meeting at Northcott, I cannot see that I can take any



responsibility. Those who are on the ground must decide these questions. They are acquainted with the situation, and I have naught to say. I can pray the Lord to direct and that is all.

Stove has come. Is set up in good condition. Nothing broke. The work goes forward slowly. The behindhand movements of hands at the mill is hindering some. Colson is at the temporary stable. Fannie is settled in her tent. Nothing particular now to write that is new. If we had a plow we could use it to good advantage, but I leave Caldwell with all such business matters. I am not going to perplex you with my orders at all if I can help it. I direct him to you. I am feeling some better than I have felt.

I have not accepted either of the cows I went to see. If I had my white cow here it would be sufficient, but we can wait a little I think, until she comes. If you have any suggestions to make, please do so. I have felt very much to regret my writing to you any wants or needs. You should not be compelled to give any thought to these things.

Be assured that my rambling letters shall not cause you any perplexity again.

Mother.

When do you think you will break up in Granville?

Lt 152, 1895

White, May

Cooranbong, N. S. W., Australia

August 26, 1895

Dear Daughter May:

I received, read, and appreciated your letter. Thank you for writing.

I sent for a safe to be purchased for us to use in the tent. The opossums are getting into the food badly. I see now [that] if we can have wire such as is put in screen doors, we can use a goods box, which will hold more than even a safe. Please to give Willie the order to have safe or wire. The wire can let in the air and the food can be kept from the opossums.

We have received nothing yet from Granville in the line of vegetables. When we went for May Israel, we expected to receive something. We will go again today and see if anything has come. The second cow does equally as well as the first cow and we have a generous supply of milk now and cream for cooking. The cream is rich and good. But we must get a dog from some quarter, a good one, to keep off the animals. The barking will, maybe, keep some of us awake, but I see something must be done and what I know not.

I do not propose to tell all the annoyances and perplexities that are constantly coming in. I am not as fond of trees as I have been. We have had a rather strong wind and Sunday it seemed more, and sounded more, like a cyclone. Our family tent is in shape, the very best design to stand storm and

tempest. The McCullagh tent fly was rent to pieces. I wished there was not a tree within quite a distance of us, for the blowing of wind in the top of the tall trees seemed like distant thunder or a heavy train of cars. I must say it was not agreeable.

Vincent came yesterday, and Brother McCann and son. They are preparing a place for their horse and putting up tent. Yesterday Caldwell had a hard day. Friday, plowing could not be done. Although all the trial was made, the plow point was so dulled it had to be carried to the blacksmith's. Brother Worsnop says Brother Rousseau told him when he left that he could have the week to work for himself. I supposed he was our hired man until we get through with our press of work. Everything was changed and the arrangement of doing our work on the place. Brother Steward did not come. We have now only one worker, that is McKee [?]. We cannot possibly prepare ground for oranges unless we have more help. Brother Shannon wants help to dig the holes for foundation to the house. Brother Caldwell was completely used up Friday and did not attend meeting. Sunday he did nothing but look over accounts. Says he is played out and proposed to go with a party of Brethren Lacey and Hughes on the boat. I did not encourage it.

All hands left the building yesterday to board up the kitchen from the effects of dust and wind and animals, and then Maude and Caldwell were going to have them build a pantry out of doors. I thought [it] not best and sent the men to their work on preparing the foundation of the house. We cannot afford to have that house dragging along and lumber used up unless there is no other thing that can be done.

But be assured I am not in favor of Caldwell as manager. If the women suggest anything they would like in fixing up things in the tent, the workmen are called off to do it. I am not pleased with the calculations. If I was not on the ground to hold in check and block the wheels, I think things would move very strangely at times.

I went to the school for the box Sister Ebdall gave me to take sweats in. This can be prepared to keep the milk in. This is an empty box. I shall have it brought up tomorrow and shall use it for a cupboard or safe, putting in the coarse wire and curtain to keep out dust, but let the air in.

I think there are the least inventive powers exercised by Maude and Caldwell to save large expenses. Caldwell will pitch in to do what is asked without consulting if some simple, inexpensive things might be devised that would answer. I see so much the absence of tact and ingenuity. Even in the cooking line I cannot feel reconciled to leave things in such hands. I would give much for such a cook as Byron's wife, and her value in such things is above rubies.

I shall go today and see Brethren Lawrence and Hare and see what can be done. They took our hired plowmen the days we should have had them, and kept them, leaving us to Friday, and the plow was dulled and could not be used and they have left us stranded. But we shall do the best we can. I shall see Brethren Hare and Lawrence today and get some understanding why every man has left us after the delay caused us in consequence of having the plowing done on their land when it was to be done on our land, by previous engagement.

I shall never decide that Caldwell is a manager of hands. He likes power and responsibilities, but he does not bear them wisely. He is not a proper man for me. He will do anything I say, but this is not what I need. I want someone who has memory, who has tact, and who will not be overzealous in some lines and unappreciative in other lines. For Willie's work, Caldwell will do nicely. I cannot see yet why Byron Belden and his wife would not fill the place here fully as well as Caldwell and Maude, and they will not be fitful and spasmodic as much as the ones here. Certainly I would not have either of these have the least particle of responsibility of the children. Maude is difficult to work with, and I shall not feel at all free to leave Ella to her management. Caldwell is altogether too full of suggestions, and authoritative in his suggestions. Ella will not gain much if connected with either of these.

Now I have told out what I think it my duty to tell, and shall stop. But to leave things here, even for one week, to be planned and followed out by present company, I shall not consent to do. While I am here there is a restraint upon the parties, but should I be gone I know not what kind of a state things would be in. Certainly I must have things arranged in a better, safer condition for kitchen conveniences. With the air coming in on all sides, the oven will not bake. We have bought all our bread as yet. And some more is to be done to make the cooking room safe from prowling animals—just what is not decided. I begrudge every minute spent by the workmen, for I want the house ready for moving into.

Well, I have been up since one o'clock; cannot sleep.

Mother.

Lt 153, 1895

White, W. C.

Cooranbong, N. S. W., Australia

August 26, 1895

Willie:

Breakfast time. Caldwell has just come in the tent and tells me the men say Willie made no terms with them as to how they shall work. Caldwell says you told him you would make all arrangements with them—and now, what shall be done? What shall we do about these men in the wage line? I dare not leave such things to Caldwell, for he is so willing and so free to hand out the means in his hands to pay workers. I mean all I say when I tell you I dare not give him the responsibilities he would like and feels wholly efficient to perform.

If you have anything definite you have not told Caldwell, please write to him, but do not censure him, for he feels quite sore because he says you are afraid to trust him with the responsibilities. I see reasons enough why he cannot be called a qualified man to direct workmen. The sooner you can be on the ground and exercise your judgment in behalf of what is going on in building, the better will it be. Just as soon as you can come after the mail to America is gone, come up here; and I protest that your time shall

not be spent so fully upon the school grounds. We want our family established in the office building before we leave, and we want things pleasant and agreeable.

Please provide fine wire for to use in the framework in doors of my tent. I cannot endure the closing up so tightly. I must have a chance to breathe and not be exposed to the animals around. I will now close.

Do not leave your work of getting off American mail, for this comes first.

Why did May [Israel?] come up here without any baggage and calculate to return in a day or two? We have set her at work, and she has decided to remain. Did you need her down to Granville? I do not know what to do. Please tell me, did you not expect her to stay? She does not seem to understand about the matter.

Worsnop has just come back. I tell you I do not think Caldwell a manager.

Mother.

Lt 154, 1895

White, W. C.

Avondale, Cooranbong, N. S. W., Australia

August 27, 1895

Dear Son:

Will you please to see what the trouble is that we do not get our vegetables in season? Special inquiries were made by Caldwell when he went for May Israel. Sister Rousseau and Jessie Israel went with him. I should think he might have forgotten to ask if we had not been in such pressing need of these things. We could not get them, then, before Monday noon. The stuff was in a poor condition, wilted, and some spoiled. If it is not a certain thing that they will send the things on the very train that comes after you bring them, they should not be sent at all. Would it be better to send in a box marked "Immediate Delivery" or "Without Any Delay, Perishable Goods"? Certainly we cannot profitably receive goods unless they come in fresh and safe for use.

We get our bran from Russells. They had none to sell; would have a supply Wednesday. I got a bag from the school. I think the next boat that comes should have a supply, a quantity of such goods as are being used up so fast. We much need a good grindstone. There will be continual need of such an article. I will willingly pay for such a thing.

Today I went to post office. It was cool and nice and reviving. I took Ella and Fannie along. Met May Israel coming from the school building and going to White's tract of land. We took her in. After mailing the letters, I drove on the schoolground to the orchard to carry a note to Brother Hare from Shannon, asking him to make a note of every article he had ordered from Sydney that he might not, as he sees his

need, order the same things. He requested Brother Shannon to come and see him this evening, so he will do this. Talking it over is preferred by Brother Hare.

I had the tin or zinc put in the wagon, quite a load, and the girls piled on top and we brought it to the workers. I then asked Brother Hare for workers if he could well spare them. He said the orchard for the school was planted and they could be spared. Three are here now, but the tools are all to be ground and they must go to attend to that when, if we had a grindstone, Brother Shannon would not be called off to sharpen his tools, for he will not allow any man to sharpen his tools. These men we can have today and tomorrow. We will commence clearing for orange orchard at once.

Afternoon, half past two o'clock. Telegram received; have read to Caldwell. He says he can set them to work, so they will come in tomorrow, Wednesday morning.

Did you take away the list of trees made out? If so, return. Caldwell has none. I gave you the one I had, and we have no other now. Caldwell says that Mr. Mosely has sent more trees of some kinds than were ordered, and less of others, but he has not the list of what was ordered.

Mother.

Lt 155, 1895

White, May

Avondale, Cooranbong, N. S. W., Australia

August 28, 1895

Dear Daughter May:

I have taken my bath this morning. I have not had a general bath since you left, for there is so much to do, I will not tax anyone.

Yesterday about noon, Brother McCann came from the camp which is located just below the stable. Said they had nothing to eat but bread, wanted some potatoes. I told Maude to let him have some. She let them have milk in the morning, and hot coffee. We had boys from the school yesterday and gave them their dinner. Twelve took dinner in dining tent.

Ella helps Maude. I went to get some oranges to send to the camping company, and the cow came up to help herself to the vegetables put out to get aired. I turned to drive her away, became dizzy, stumbled a few steps and fell heavily to the ground, close amid a lot of old knots of wood, but my head struck the pan I had in my hand, directly under my eye, and my left hand was hurt. Brother McCann had just come up. He helped me upon my feet. I had an ugly bunch made under my left eye, but I did not lose my senses. I found brown paper and applied it to the whole surface of eye and cheekbone to reduce the ugly bunch, while Ella was preparing charcoal. I kept this on most of the day and my head bandaged with cold water. The shock gave me a fearful nervous headache, but I attended to myself. The pan my face fell upon was bent all out of shape, but had I not struck the pan, I would have fallen face forward

directly upon the ragged roots of the pile before me. I felt so grateful to God that my eye was spared and that my head did not come in contact with the stumps.

I slept very well through the night until twelve o'clock, then the bell told me the cow was out of the enclosed yard, and I knew this would never do. I wakened Ella, who was sleeping in the tent, and had her go to the men's tent and waken them to get up and take care of the cow, for in an hour's time in the orchard she might ruin many of the trees just planted. This I feared would be the last of my sleep, but I thank the Lord He heard my prayer, and after about two hours' wakefulness, I slept until nearly five o'clock. I find my head better. My face, of course, bears the bruise and is sore, but I feel very grateful to God that I am not injured. My left hand I did not attend to at all, but it is not troubling me. So you see the angels of God were round about me while the enemy is seeking to destroy.

I think the phaeton must be repaired by having a new spindle put in, and when hot weather shall come in earnest I can have a cover over my head, for I was once sunstruck and I cannot bear the heat. For two or three days the heat has been very strong in midday. Please get me the hats mentioned. Maggie Hare got one for Jessie Israel, which is as good as a sunshade. Well, I am thankful to God for all His goodness and protecting care over me.

We need, so very much, two large-sized iron kettles. These sauce dishes are a bother, they hold so little. Real iron kettles we want. Will you see if, at that auction store at Granville, they have any such things? And a larger camp coffee pot. If none is to be had, kettles I mean, in Parramatta or Granville, then these two kettles must be bought in Sydney.

Mother.

Will you see if you can get white mustard seed and the seed for the white silver beets I use for greens? Attend to this as quickly as possible.

I address letters to you, that Willie may have nothing brought before him that will trouble his mind. Read to him all I send to him and you, if you like.

White mustard seed, seed for the silver-leafed beet called spinach by the Chinese.

Mother.

Lt 156, 1895

White, W. C.

Avondale, Cooranbong, Australia

August 28, 1895

Dear Son Willie:

Your communications were received and read. I think Caldwell will be glad to change his labor, to write for you and to help move, but you did not explain things. Your purpose was to come here in little better

than a week with Brother Prescott and family. Have you changed your plans? Are you not coming up here right away? You speak of Brother Prescott going to Queensland. Why does his family go with him?

I am sorry to say May Israel cannot work the typewriter. It is a strain upon her nerves. She says she could do the bookkeeping, she thinks, well enough, but the typewriting makes her so nervous she wants to cry, and you know what this means. What had she better do? Come to Granville? When shall Caldwell leave here? Are you in need of him? Fannie is no use to me without I have a typist. Fannie cannot do much. I think my prospect is very slim. I have not workers. Do you not think it best for me to send for Sara McEnterfer? She can give me treatment and write on typewriter. I think I am getting whittled down in my old age to a fine point. May Israel says she can do such work as she was doing before she came here and not be injured. What shall we do? How soon shall Caldwell come?

I am feeling able now to write quite a little. I think Caldwell should be with you and help you. Of course it is not pleasant for me to keep changing and have persons I know nothing about. I can try McKee [?] and see how he will manage. Caldwell went to the station and brought up very heavy boxes, a grindstone I saw. I think my platform wagon will soon be finished up, used as a lumber cart, and it is all I have to ride in. I feel sorry. If I had known everything about it, I would not have had this load brought up.

In reference to the meetings to be held, I would come to Granville, of course, if I am needed. If not, will remain here. It is cooler this morning. I scarcely know what to say in regard to matters and things. The foundation is nearly laid, then the framing will go up. Brother Shannon asked me who would build the chimneys. I do not know as anyone here among the workers can do this. What had we better do? When is Rousseau coming back? I want someone to counsel with. May Israel says she supposes I would not want her to merely keep the books. Had she best wait here until you return? You say not a word in regard to your coming, so I cannot determine what your movements will be in the future.

We have, I just learned, a lot of raspberries to set out and Caldwell says where shall they be put?

Ella is feeling much better.

Caldwell has just come in with a list of what has come: one box glass, one box chairs, one grindstone and fittings, one bag of groceries.

Mother.

Caldwell thinks Alex Steward the best man for me to depend on.

Lt 157, 1895

White, W. C.

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

October 4, 1895

Dear Son Willie:

I wish to specify the things I shall need if I am well enough to attend the camp meeting: my feather bed, my spring cushion, black stockings in drawer or long valise, my two flannel undershirts. I cannot think of anything more in particular now.

I am anxious to learn when the house will be finished, that the family can go into it. I am inclined to think another cottage, as we talked of, better be built on the plan you suggested, and the lumber should be ordered long enough beforehand to be on the ground and not have such delays as are now experienced. There is a white piece of tent lying beside the diningroom tent which should be cared for, and everything like steamer chairs should be stored safely somewhere out of rain and sun; and a more perfect stable should be built in addition to the one already made.

I am a little stronger. Wrote some this morning.

Write to me, as soon as you can, how you find things. I want to tell you that I know Caldwell is a rough, coarse man to handle cattle. I would much rather have a more tender, sweeter-tempered man look after my living creatures. This is the testimony of all who know him.

I am sorry he has so harsh and hard a spirit. The gentleness of Christ would make him a very different man. I will leave this with you.

Will write just a few words to Fannie, where to find my things. You need not trouble to find them.

We miss you.

Mother.

Lt 158, 1895

White, W. C.

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

October 6, 1895

Dear Son Willie:

I have considerable matter that I wish Fannie to prepare if she is in any condition to do this. If not, then it must go. I think it would be cheaper for her to come down here than send a typewriter up there, with no place to accommodate her, and let her remain here, with Maggie leaving for the camp meeting. This is the only way I can see out of the present difficulty. May Israel's failure here is making quite a disappointment to me. But if Fannie can put in two weeks of good, solid work, or even one week, then it will pay; considerable could be prepared. Think of this, Willie, and then send her without delay, and matter shall be put in her hands at once. She may like such a change. She will be accommodated at our house.



I am gaining in strength for the last two days. This morning May and the two children, Ella and Mabel, go with us to call on Brother and Sister Belden. If they will take Edith until I get home again, I shall feel relieved. Would it not be well to locate, while you are at Avondale, Cooranbong, a water closet—not an extra nice thing, but we shall need one when we get on the land. Will you plan a hen yard and hen house while there, and some of these things rough hands can do? Willie Camp might do a good job with the assistance, in counsel, of the experienced workman.

And the house you talked of building, let the rooms be four, and a lean-to kitchen, and the rooms good, sizeable rooms. Think of this, and then you can plan as you deem best. If you think it best to take in the land adjoining ours, to the fence next the Main Road where we go out of the bars, you can have it reserved until I can pay for it as money shall come in, for I suppose they need the money. I speak of this now, because of the fencing. Or if you choose some other sections of land on school ground, you can mention it.

It is now October six. I need not leave here for fully two weeks to come, or not until the twenty-second.

May received your letter, but we could not feel it the best thing to do to make a visit to Cooranbong just now, when there is so much to look after in getting ready for moving and for camp meeting. Just as soon as you can tell me what we are to expect in regard to the family that is left getting into the house, I shall be glad to hear. I know you have not had time to give information as yet. I am glad that the report is so good in regard to orchard and seeds that have been planted. I think more peas should be put in just about now. It would do no harm, but be an advantage, to lay brush over the squash and peas. Mother always did it, then the burning rays of the sun did not dry the pea vines and the squash vines.

But we are going now to Byron Belden's.

In love,

Mother.

Lt 159, 1895

White, W. C.

1895

Fragment.

[W. C. White:]

[First six pages missing.] I commenced to write to you a few lines, and lo, I have already written six pages. I could not write upon the subjects I intended to write upon, but you have that which I have traced with pen and ink. In regard to the work being in Cooranbong, which you have mentioned, I am not prepared to speak. I am desirous that every influence shall be drawn to this place that God designs should be here, but how far to sway it in this direction and how fast, is the question that needs to be presented in our petitions before God. He will hear our prayers. He will answer.

And the reason we have not realized more of the power of God is the fact that we do not persevere. We are not in a condition to appreciate the blessings from God. We would weave self into the work, for self is a very hard thing to kill. When we will give all glory to God, when we are keeping the commandments of God, we shall love one another as Christ has loved us. When this love exists, as it surely does not now, then our petitions will come up before God as the prayer of one man. The devil has exercised his power to manage so as to kill love in the soul, so that in the place of God's people having strength because of unity of mind and unity of faith, there has been much weakness and an introduction of Satan's leaven of divisions, of evil thinking, of confusion because of this, of jealousy, of criticism. If this is purged from the camp, the love of God as an abiding principle will cement hearts in unity and in love. I am so desirous of this among God's chosen people.

In regard to Brother Miller and relatives, I have not the least light, but if he goes on his own expense, if it is his choice to go, then I cannot see but that it would be the best thing to let him go, for I am sure he will, unless converted, thoroughly converted, feel that he must climb to a higher position.

I can write no more. This must go. I will send this as it is.

I think I will send this without copying. Can't write any more. Be sure and keep these previous pages, for I want them to be copied.

Mother.

Please hand enclosure to Brother Palmer.

Lt 160, 1895

Hall, Sister

North Fitzroy, Melbourne, Victoria, Australia

April 15, 1895

Dear Sister Hall:

In company with May Lacey we left Sydney last Thursday and came to Melbourne en route for Tasmania where there will be a convention from April 28 to May 6. We shall meet Willie, Brother and Sister Corliss, and Brother Colcord coming on the boat from New Zealand to Hobart, Tasmania. I am in some uncertainty in regard to my grandchildren, but from letters written I think they must be on the next steamer, in charge of Brother and Sister Palmer. We may not be at Sydney to meet them on their arrival, but we will have our family meet them. They know Marian and Fannie, and have, I think, some knowledge of Byron and Sarah Belden. These will help make them feel at home until their father shall meet them. I shall be sorry that we could not be at our home when they shall come from the boat into it.

Elder Olsen wrote me in regard to the high state of excitement the children were in when they heard of their father's intended marriage. I am very sorry that Mary [Mortenson] had intimated to the children

that she had some idea she might sometime become their mother, because there has not been any encouragement given them in this line. Mary has been a hired, trusted, discreet manager in W. C. White's family, but there has not been any idea of making Mary his wife. He has plainly stated this to her after hearing reports made to this effect. I feel sorry that the children should be compelled to pass through this ordeal, because Mary has drawn so largely upon their sympathy. We appreciate Mary very much as a careful, judicious manager of children, and we have stated plainly that we appreciated this.

Now, there has been a real desire on my part to have Mary come to Australia, but after reading the letters from Elder Olsen and Mary, Ella May White, and Mabel, we have changed our ideas. Brother Olsen writes he had not the least idea of the situation until he talked with Mary and the children. After this talk he decided it would not be best to have her come to Australia, for it would make things disagreeably perplexing for all parties.

The children will love May Lacey. She is a treasure that I appreciate. I have not the least question in regard to this matter of the children loving May Lacey. They simply could not help loving her. I am much pleased that Willie will have a good, sensible wife, one whom he can love and who will love him and help him in his labors. If Mary had not entertained these ideas, then she could have come to us and been a help to us, and I am sorry that it cannot be thus. But it would make a complexity we would have difficulty in managing. So we hope Mary will not cross the broad waters.

You wrote me at one time in regard to my furniture that was in Petoskey and that Sister Salisbury was going to dispose of for me, but you have not referred to the business since. Was anything done about the matter? Cannot Jessie be sold, if for only one hundred dollars, and the means sent to me, where I can use it in the many ways that are constantly opening that demand means for the work and cause of God? The poverty that is seen everywhere is calling upon us for help, and the new fields opening continually demand help.

Sister Hall, will you please search among my books. I must have an extra Bible. Mine is no more use to me, except to cut up. Will you see if there is a set of Health Reformers? I had a set I got from Henry Millar. They must be found among my books. I also want a case made for my Bible, a good-sized Bible, and when a box of books comes, please send them to me.

I want you to see this letter I send to Dr. Kellogg. If you shall see other books you think that I will need, please put them in and make the address plain. I want half a dozen bound Instructors that I can lend to families to read. I want one dozen Historical Sketches to give to different ones. I want twenty-five Life Sketches. I want twenty-five Gospel Primers to send to the Islands. I would not send this to you, but I want you to attend to it and see that these books come without any delay in the next shipment of books.

If you have any of my garments in plush not sent, please send them at the first opportunity. There is a good lap robe given me by Mr. Millar and Emily Tellome [?]; please send me that. Anything that will come without much expense, to save money on this end of the line, I will be glad to receive. I need these things. You have been very willing to do anything to help me. I thank you so much. I must now close.

Much love to you all.

But a word more. I am sorry you cannot be with me, dear Sister Lucinda. As I have been situated, I have needed someone who was fitted to manage in my family. I have kept a free hotel now so long; I have no real manager. It is a great outlay of means. I decide to change the program. I shall now dismiss my workers and let them hire a small establishment. I will do the same. Let them share the expense between them and leave me with Emily and a girl to do my cooking.

The elements in my family are not such as give me peace and rest, and why should I keep up this expensive establishment and hire help to take care of comers and goers and yet try to write my book? And not having managing ability or tact to carry on this establishment, causing me great perplexities of mind to make ends meet, I decide is foolishness. The members of my family feel at liberty to ask whomsoever they please to visit and sit at my table, and fourteen is our family number most of the time. I mean it shall be otherwise. I am stirred up with comers to remain a few days and do business in the city and then to place them in the most comfortable quarters; then after a week or two stirred up to send them off with luncheon and a supply of fruit. This happens over and over again. There is no quietude. My girls doing the cooking complain.

Washings are made necessarily large by changing beds for ever-new comers and goers. I am wild to consent to any such position as I have been in since coming to New South Wales. It is exactly as if I had a sign attached to my premises, "Hotel where man and beast may be provided lodgings and food." Do not think I have lost my mind, for I think I am just coming to my senses. There will be as many as eight or ten that will be introduced to my home for a council meeting; then, although we have no suppers in our family, it is supposed we will prepare supper for them, and it has always been done. I am thinking it is time to call a halt.

I will say I think your reasons for not coming to me are reasonable. I accept them. Stand at your post of duty, and I will not draw you away.

Lt 161, 1895

Hall, Sister; Walling, Addie

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

June 20, 1895

Dear Sister Hall and Addie Walling:

I address this to you both, that if one is absent the other may do the work I desire done. If this reaches you in season, will you please see that Willie's cutlery and small things can be sent to him. I was hoping to see some of my large rugs that I let Willie have. I have pillows, Willie has pillows, and he has my hair mattresses. I mentioned this in a former letter, and I want these things sent when Brother Prescott or Lucy shall come. I greatly want my folding chairs. Some of them were at Petoskey, but not all. Will you please see that they are brought? The mattresses can be used on board steamer, and I had pillows also

which are not here. I had a large table spread, cotton and woolen, dark red. Have I no table linen in Battle Creek?

Please send all that you can by those coming, for we will make it our home in this country. I did not once consider it essential to specify such matters as cutlery, which could be put in a trunk. Sister Hall, you will understand that everything that is small and useful will be a saving of money. Please take charge of the sofa and father's chair for me, Sister Hall, for I suppose these things cannot be sent.

I wish you to see about quilts and blankets and such things that will help Willie in his housekeeping. If I thought possible, I would have the Melodeon that Henry and Edson and Willie bought come to us, but I know not what it would cost for transportation. Willie's carpets, if good, may come. I have wished I had sent for my best carpets, but no matter. They would have been worth more to me here than to sell them where everything can be purchased so cheaply. But if Willie has carpets much worn, do not send them. My rugs may be all worn out, I cannot tell. I will write no more now.

Have been up since half past one. It is now mail time.

Will you take charge of my plush cloak? Sell it if you can for thirty dollars. It is the very best material.

Dear Brother Olsen:

If my horse Jessie can be of any service to you, will you be free to use him? My carriage is put up somewhere. Someone can tell you where. I would be pleased to have you use the horse and carriage as your own.

Lt 162, 1895

Kellogg, J. H.

June 13, 1895

Extract only.

[Dr. J. H. Kellogg:]

I am sure since I have discarded meat entirely, and have no flesh meats on my table, and no butter, we all do better; but just as long as I consulted the tastes of my guests, then meat disgraced my table. When I decided at the Brighton camp-meeting to say "It shall not be cooked in my house," the battle was at an end. We have not any kind of loss of appetite. I preserve my two-meal system.

Lt 163, 1895

Kellogg, J. H.

November 19, 1895

Extract only.

[Dr. J. H. Kellogg:]

The medical missionary field is open before us. This work we begin to comprehend better—the light given us years ago, that health reform principles would be as an entering wedge to be followed by a religious influence. To voice the words of John, “Behold the Lamb of God that taketh away the sin of the world.” [John 1:29.] We wish all would be enlightened to work intelligently as medical missionaries, for this will be as credentials to them to find access to homes and families where they can sow the seeds of truth. We want to feel as Christ felt; we cannot abandon the souls who are in need of what we can do for them. We cannot leave the helpless, suffering ones to the evils of orphanage, and ignorance, and want, and sin, and crime. The Lord will have us be health reformers in the true sense of the term.

The gospel places a value upon every man, which man is to appreciate. Christ died that man might live through eternal ages. The Lord sees all men through His divine compassion—[as] Christ’s purchased possession. Whatever complexion his character may assume, there is only one way for him to gain eternal life, which is to unite himself in faith and perfect obedience to Jesus Christ. Who is to teach them how to do this? The human agent who has himself learned that Christ is the way, the truth and the life.

All who have sincerely gained this experience will be laborers together with God. “Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] A deep, unselfish interest takes hold upon his sympathy for his brother. He becomes invested with a deep and earnest zeal. United with Christ he will work for his fellow men. The beggar, the profligate, the helpless infant, the child, the man, the man of hoary hairs, the slave, the savage—all these are placed before us as objects for which we should care. Henceforth nothing is as unimportant which Christ has paid His own life to save.

If we are united in interest with Christ, we shall see and we shall know our work; it is to do everything in our power to restore the moral image of God in man. These souls are candidates for heaven or perdition. They are not to be neglected, not to be looked upon indifferently, for they have entered into the designs of divine mercy. They must be instructed “line upon line, precept upon precept.” [Isaiah 28:10.] Fellowman must reclaim [his] brother from vice and present in the greatest simplicity an uplifted Saviour, and bid every soul “look and live.” [Numbers 21:8.]

The gentleness of Christ must be cherished toward all. Many can be won by kindness and be conformed in well doing by persevering care and manifested interest and love. Take pains to encourage the young and those of all ages to find the channel of light where pure influences are flowing from words from human lips and human actions, for this is the fruit that Christians will bear.

Diligently nurture the weak in moral power until they shall become strong and firm and helpful in the very work you have been doing for them. There is work to be done. Oh, how few sense it! We are to drink of the water of life ourselves that the heavenly streams of grace may flow to other souls to refresh them. New tastes are to be created in those whom we would save, for things honest, and good, and pure, and lovely. Oh, that every one who can work would have travail of soul for every soul that needs their help.

Guard and guide those weak in the faith lest they become connected with that class of Christians who consider to get together to have a happy time of amusement—the joy of their life. These parties of pleasure prove, in the end, a curse. There is work to be done. Meet in select companies to pray. Your own souls need the fortification and strength of prayer, and other souls need it, that they may be kept from yielding to temptations. If your life is fed with the bread and water of life, you will have words to speak to others that shall refresh them. God bids us to care for one another, to love one another.

Lt 164, 1895

White, J. E.

November 1895

Extract only.

[Edson White:]

[First 11 pages not extant.]

Well, Edson, the Spirit of the Lord came upon me, and I have written the words that I have traced to you as rapidly as my pen could move. I have a word to say to you: Be cautious, walk humbly with God. God has said, "Them that honor me, I will honor." [1 Samuel 2:30.] Honor Him with your lips. Let your words be inspired of the Holy Spirit so that they may burn their way to the hearts of your hearers. Help everyone who is discouraged. Seek to bless every needy, sinful mortal to whom you come in contact. Lift up the Saviour and say, "Behold the Lamb of God which taketh away the sins of the world." [John 1:29.]

I know you will be disappointed about the manuscript, but can you not yourself take my writings and simplify them to meet your need? But do not make the matter less forcible. I propose to lend you \$300.00 to be used in settling your most pressing debts.

Since Emily left for America, May Israel has directed the letters. I do not know what it means that you have not received the letters and articles I have sent you. I have sent precious matter in every mail. I have not failed once in sending letters to you. Twice I sent mail from Cooranbong on Monday as we were led to believe it would be in time for the boat if sent to Sydney direct. However it may be that it did not reach the city in time for the boat. I shall have to send my mail from here tomorrow (Friday) in order to have it reach the Monday boat at Sydney.

To the General Conference:

Please pay to Edson White the sum of \$300.00—Three Hundred Dollars—to be returned when Edson shall be in a situation to return it.